

The fear fadeth away

A LITURGICAL shift of tectonic proportions is rumbling away under the feet of the world's bishops but almost imperceptibly, and curiously occasioning so little rancour, that many of them appear unaware of the significance of the changes underway or of the much altered Church that is to come.

It is over two years since Pope Benedict issued his *motu proprio* "Summorum Pontificum" reinstating the traditional Latin Mass of the Catholic Church.

The liberation of the Latin Rite, and its potential return to the mainstream of Catholic worship, was greeted with consternation by some liberal elements within the Church. They realised that it signalled the end of the free-for-all

reform, will take the prototype as the starting point.

Pro & con

Two years after "Summorum Pontificum" a quarter of bishops in France, the centre of the liturgical battleground, have either celebrated or presided over the traditional rite, and the main diocesan seminary in Toulon is now open to young men who wish to remain attached to the extraordinary form of the Roman rite. Of course some recalcitrants, such as Italian Giuseppe Mani, who once lent his support for a travelling "bouncy church" around his diocese of Cagliari in Sardinia, have stepped in to defy the Pope's wishes to allow priests to say the old Mass.

On the other hand, for most western bishops, it appeared that the Pope's symbolic action was another letter from Rome that was largely irrelevant to their local pastoral situation.

Similarly, the lifting of the excommunications of the bishops ordained by Archbishop Lefebvre was greeted by a brief but intensely heated controversy over holocaust denials by one of the four men, as opponents elaborately attempted to link traditionalism and the Pope with anti-semitism and Nazism. Nevertheless, none of these skirmishes appear to have caused a rethink or dented the Holy Father's determination to legitimate traditional Catholic worship and continue his peace talks with the Society of St Pius X.

Benedict's course firmly set

experimentation permitted under the mythical cloak of licence otherwise known as the "Spirit of Vatican II".

It meant that any priest could say now the Latin Mass without permission from his bishop and ended an unofficial 40-year suppression of the ancient rite. But it also meant that the prototype for liturgical reform will be the so-called "extraordinary form" of the Latin rite and that any changes to the ill-starred "ordinary form" in the much discussed - but as yet unventured - reform of the

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Oriens

Volume 14, Number 2
August - October 2009

Published by the Oriens Foundation
GPO Box 2021, Canberra ACT 2601

www.oriensjournal.com

Editor

Gary Scarrabelotti

Sub Editor

Julia Dunne

Contributing Editors

Lyle Dunne

Gerard McManus

Stephen McNerney

Martin Sheehan

R.J. Stove

Oriens is the journal of the Oriens Foundation. The Oriens Foundation promotes appreciation for, and understanding of, the traditional Latin liturgy as one of the foundations of Western civilisation. *Oriens* traces in history and culture, in language, art and aesthetics, in religious and moral norms, the influence of the classical Western liturgy, and examines its interactions with private life and public affairs.

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Islam and the Papacy

SIR: I was interested to see in the last issue such fine editorial appreciation of how the contentious remission of the excommunication for four schismatic bishops is so closely related to an emerging overall strategy for the present pontificate. The article by Father Webb ill fits this larger context.

It goes without saying that Islamists do not worship God as Three Persons in One God: the Holy Trinity. It does, however, not follow that they do not worship the same God.

One does not need to turn to Vatican II documents to make observations on inter-religious dialogue. The outlines are present in Sacred Scripture: "This we proclaim to you!" (see Acts 17:22-31).

The true revelation of God of course is given to the Church. We observe many imperfections in the life and worship of the Church on earth. And we observe many imperfections in the life and worship of those who have not embraced the Gospel proclaimed by the Church. Any action of worship that is not directed by Christ is imperfect. At times we can encounter action that is but a worship of man or worship of evil spirits. I do not speak to these.

Perhaps the strategy of evangelism as instanced in my reference to St Paul at Athens is not the best one: he later at Corinth proclaimed only Christ and Him crucified. But a strategy that engages the imperfect religion of people is one that the Church has used across the ages.

It is a strategy that is present in the manner of engagement of the present Holy Father with the Islamic world. When I go into a mosque, I do not wear the cross on the outside, and I do not visit with the purpose of prayer (although I do pray on such occasions). When the Holy Father is in Islamic settings (including in mosques) his pectoral cross remains seen. His manner involves no denial of the Cross. But his manner involves a respectfulness that is predicated on worship being of the One True God. And this without any derogation of the Holy Trinity. The strategy of the Holy Father is, I believe, predicated on an understanding that Jews, Christians, and Muslims worship the same God.

This does not imply that worship outside the Church is the worship that God seeks. But it does not raise the question, "Do Christians and Muslims worship the same God?" That is taken as given.

Where something is in some measure "untrue", it is not simply "untrue." Where worship is imperfect it is not simply "not worship" of the One True God. Even where something is profoundly untrue it is not without elements of truth. Even where worship is profoundly imperfect it is not therefore devoid of what is rightly named worship.

The path that the Holy Father has engaged certainly has its dangers. I have been in the presence of Bishop Williamson, of the SSPX, when he held forth on its error and folly. But I am convinced that the inter-religious strategy of the present Holy Father is one that is very carefully thought through and is faithful to the Master, Our Lord and Saviour Jesus Christ.

Rev Dr P A MCGAVIN, Canberra

And it is becoming clearer that the changes afoot are more than merely symbolic words and gestures.

The Pope has folded the Pontifical Commission "Ecclesia Dei", a body that had previously acted largely as a liturgical surveillance unit keeping an eye on the activities of traditionalists including the Society of St Pius X, into the powerful Congregation for the Doctrine of the Faith.

In a sign of how far things have come, the revamped "Ecclesia Dei" Commission (EDC) recently released a teaching DVD, with English, French, Italian and Spanish subtitles, explaining the rubrics of the "extraordinary form" of the Roman rite.

The president of that Congregation responsible for the EDC is Cardinal William Levada who is, ironically, one of those archconservatives who was never a fan of the traditional rite and who never encouraged its use in the Portland or San Francisco dioceses that he once governed. Levada is 73 and, according to reports, in poor health, and Vatican watchers say he is enough of a political realist to understand the mind of Pope while possessing the wisdom not to resist implementing his policies.

Canizares agenda

Certainly, there is no doubt about the liturgical views of the head of the Congregation for Divine Worship, Cardinal Antonio Canizares, whose nickname was "the little Ratzinger" even before he moved from Toledo to Rome. Policies recently considered by a plenary session of his Congregation include a major effort to create a greater sense of the sacred, a recovery of eucharistic worship, a greater use of the Latin language, and a rewrite of the introductory parts of the Mass.

According to recent reports, plans are afoot to put a long foreshadowed end to *ad hoc* liturgical experimentation - in the words of Canizares's predecessor,

Cardinal Frances Arinze some years ago: "The do-it-yourself Mass is (now) ended. Go in peace."

More controversially, the Congregation for Divine Worship is also contemplating a reigning in of the practice of the faithful taking

communion in the hand and a reorientation of the priest *ad orientum* or "toward the East" at least during the consecration.

But according to respected *vaticanista* Andrea Tornielli any of these reforms would be implemented over a long period and a great effort will be made to try to avoid the impression of their being imposed.

"The Pope is convinced that hasty steps, as well as simply dropping directives from above, serve no good, with the risk that they may later remain dead letter," Tornielli recently wrote.

More than a year ago Vatican liturgist Monsignor Guido Marini quietly decreed that people receiving communion at Papal Masses would now be required to kneel and receive the Blessed Sacrament on the tongue.

In this respect the Pope is leading by example, setting the stage for a change in practice around the world, rather than promulgating that all Bishops obey his command.

Reinforcing his view Pope Benedict said in May this year: "We Christians kneel before the Blessed Sacrament because, therein, we know and believe to be the presence of the One True God."

The work of reforming the liturgy and rapprochement with the Society of Pius X is running parallel with the second great preoccupation of Benedict's reign - reunion with the Orthodox Church and finding a way for conservative Anglicans to return to Rome.

The Vatican II Church was a kind of research laboratory rather than a dispenser of truths from on high.

Council rethink

Meanwhile, the Second Vatican Council, which once defined the entire methodology and mindset of where Catholicism was heading in the second half of the 20th century, is now being re-assessed.

In a recent conciliatory interview published on *Rorate Caeli*, SSPX superior general Bishop Bernard Fellay suggested the Council needed to be "transcended".

"Things change and so many things of the Council are now worn-out," he said. But where once it was almost heresy for people such as Fellay to make such comments and to question the Council, mainstream scholars are increasingly reconsidering its place in Church history and the relative importance of its documents.

Renowned theologian Brunero Gherardini has produced a seminal work entitled "Vatican Council II: An Open Discussion" (or, depending on the translation "A Debate To Be Started") which decries the "misguided ecumenism...which entered into a new spirit of conciliation, adaption, resignation ... almost as if we believed, perhaps without admitting it, that the

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Orthodox lessons for the Catholic Church

We Westerners could learn from the Eastern Church a new attitude towards the liturgy. **Stephen McInerney** explores the Orthodox situation.

It is Sunday morning in Sydney.

In a little converted house in Centennial Park, in a quiet back street, people gather to worship God. A gold cupola is set atop the roof. To an outsider the scene appears incongruous and strange, even chaotic. As the priest goes about his business at the altar, virtually hidden by a screen covered with holy images (the iconostasis), the congregation moves freely about the church. There are no pews. Only the very elderly and the infirm sit on the few benches around the walls. Some people greet each other, before taking a few candles and proceeding to various icons – to the Saviour and the Mother of God first, then to various saints. The flames of the candles dominate the scene, gesturing in many directions under the penetrating yet compassion filled eyes of the saints, including St Xenia (d. 1803), the “homeless wanderer” who abandoned her life of privilege and for years walked the streets of St Petersburg in reparation for her deceased husband’s sins; and St John of Shanghai and San Francisco (d. 1966), another “holy fool” who saved the lives of hundreds of Orthodox Christians fleeing China during the Communist revolution, and whose incorrupt remains are venerated in his cathedral in San Francisco.

During the liturgy people continue to move around; as many seem to leave as to arrive, yet the church gradually fills to overflowing. Every so often, an old lady will gather up the

deforming candles and replace them with fresh ones. A choir all the while is chanting, in Old Church Slavonic, a form of music no less beautiful than the great Gregorian chant of the West. As the holiest moments approach – the small entrance of the Holy Gospel, the reading of the Gospel, and the Great Entrance, when the soon to be consecrated bread and wine are processed around the Church – attention is reinforced rather than fractured by the incessant bowing of heads, profound prostrations to the ground, and the ceaseless signings of the cross. The young priest, who looks like a lumberjack, shuts and opens the Holy Doors at regular intervals, but eventually the doors are shut with a sense of finality and a curtain is drawn. Christ becomes really present on the altar. Incense fills the church, pierced everywhere by light angled through the windows.

Triumph of Orthodoxy

Before long the priest reappears out of the doors – like Christ emerging from the tomb in glory – holding a chalice which contains the Eucharist, pieces of the Sacred Body immersed in the Precious Blood, to be ministered with a spoon. Wonderful to behold – young mothers, heads covered with scarves tied under the chin, bring their babies to receive the Precious Gifts. The first to receive is a “newly illuminated” (newly baptised) infant,

adorned in her baptismal gown. Other little children follow – “Let the little children come to me” – and are in turn followed by the elderly. Only a handful of men and women between these extremes of childhood and old age present themselves for communion. Those who do bow to those around them, while some elderly women walk throughout the church bowing to everybody – symbolically begging for forgiveness from their neighbours before receiving the Body and Blood of the Lord. Preparation for Communion is serious in the Russian Orthodox Church and includes confession on the Saturday evening after vespers, and complete abstinence from meat, fish and oil and – for the married – from sexual relations, from the previous Thursday.

As it happens, today is the Sunday of the Triumph of Orthodoxy, when the Eastern Church commemorates the triumph of the iconodules (defenders of the Holy Icons) over the iconoclasts, a triumph in turn for the Church’s teaching on the Incarnation – hence the title of the feast. Some of the faithful bring their icons from home to be blessed. After the liturgy, all in the congregation are invited forward to receive Holy Unction (known in the West by the restrictive title of “Anointing of the sick”), administered by the stroke of a brush, in the form of a cross, on the forehead. All of the faithful also partake of the holy

bread – unconsecrated pieces of bread separated from the main loaf (or *prospera*) used in the liturgy, whose origin perhaps derives from the desire to include all the faithful, even those who are not in a position – whether through grave sin or lack of preparation – to partake of Holy Communion. The Eastern Church’s specific genius is embodied in this practice – the sense of gravity of partaking in the sacraments is preserved, but not at the expense of inclusiveness; the divine life is extolled and presented, urging human participation in it, but human weakness is acknowledged and accounted for. The extraordinary and the ordinary, saints and sinners, move freely through their Father’s house.

Baffling riddle

It is easy to romanticise the Orthodox, and this neither serves them nor us. The various jurisdictions and nationalities are divided, so that Greeks and Macedonians, Russians, Serbians and Ukrainians, have very little interaction, undermining their claim to being the One Church of Christ spoken of in the Creed. Moreover, on important moral issues such as divorce and contraception, they scandalously fail to speak with any consistent and coherent authority. In this sense, the Orthodox Church is decidedly untraditional. These are not small matters, and result from the Orthodox Church’s unfortunate separation from the Holy See. And yet the Orthodox Church has been able to do what the Catholic Church in the West has not – resist modernism in the liturgical life; and this has helped it to remain consistently orthodox on essential beliefs of the Christian faith. In this respect, Martin Mosebach has referred to the “baffling riddle” presented to traditional Catholics by the Orthodox:

“On the one hand, a pope dared to interfere with the liturgy. On the

other, Orthodoxy, separated from the pope by schism, preserved the liturgy and liturgical theology through the terrible trials of the century ... One is tempted to speak of a tragic mystery, although the word tragic does not fit in a Christian context. The Mass of St Gregory the Great, the old Latin liturgy, now finds itself on the ‘lunatic fringe’ of

Where seemingly minor reforms in the Orthodox liturgy have been attempted in the past, these have led to schisms – the Old Believers’ schism of the seventeenth century in Russia, and the Old Calendar schism of the early twentieth century. The Orthodox have learnt from these events; and, in recent years, in response to the debates in the



The Church of St Sophia in Vladimir, Russia

the Roman Church, whereas the Divine Liturgy of Saint John Chrysostom is alive in all its splendour in the very heart of the Orthodox Church.”

It is almost impossible to imagine the Orthodox Church tampering in any dramatic way with its liturgy.

Catholic Church about the traditional Roman rite, some Orthodox bishops have drawn on this experience to offer some timely advice to Western Christians.

Hilarion Alfeyev, a young Russian

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Authority of pope and council

With discussions about to open between Rome and the Society of St Pius X over contested issues from Vatican II, one of the issues implicitly engaged will be about the authority of popes, councils and tradition. **James Bogle*** outlines the relationship between them.

The issue of authority in the Church crops up with great regularity. This is no surprise, since it has a direct bearing upon truth and upon our knowledge of the truth.

Some have claimed that the First Vatican Council, in 1870, may have been wrong in declaring the Pope infallible because many of the bishops had left before the vote was taken, leaving insufficient to make a definitive decision. However, on the same principle, it could be argued that some of the most fundamental dogmas of Christianity should be questioned because the Councils that taught them didn't have enough bishops in attendance for their decisions to be infallible. Indeed, most General Councils had only a minority of the world's bishops present.

The Second Vatican Council gave a description, in *Lumen Gentium* 25, of the infallibility of the Ordinary universal Magisterium. If the bishops, dispersed throughout the world but still maintaining the bond of communion among themselves and with the successor of Peter, teaching on matters of faith and/or morals, are in moral agreement over time as to one position *definitively* to be held, then their teaching is infallible. This is not a question of mathematics, as

if infallibility were to "lock in" upon the attainment of the moral consent of a fixed percentage of the world's bishops.

Constance factor

In the Middle Ages, the Council of Constance sought to impose the error of conciliarism upon the Pope and the Church, particularly in its decree *Haec Sancta* of April 1415, and with its view that two-thirds (*duarum partium*) of the bishops in Council would be a sufficient guarantor of authority, even without papal approval.

The conciliarist decrees of the Council were later condemned as lacking authority and contrary to Catholic teaching. The idea of a "minimum consensus" by the Council fathers, without papal consent, as being the ultimate touchstone of authority was rejected.

The manner of functioning of the infallible Ordinary Magisterium does not imitate modern democratic parliaments where one vote is taken and a majority suffices. On the contrary, the infallible Ordinary Magisterium operates by way of a moral consensus over time, not by a one-off majority poll of the entire world episcopate. Polls are a creature of the mercurial modern mind. The wisdom of the ages is more subtle and reliable.

The Extraordinary infallible Magisterium, by which is meant the solemn infallible teaching of a papally ratified Ecumenical Council, or the solemn infallible teaching of a Pope (*ex cathedra*), also does not require a poll of the entire world episcopate. In both cases, the decisive factor is the ratifying authority of the Pope, the successor of St Peter, to whom was given authority to bind and loose in that famous passage from Scripture recently read during the Feast of SS Peter and Paul: *Tu es Petrus et super hanc Petram, aedificabo ecclesiam meam* – "thou art Peter (Rock) and upon this rock (Peter) I shall build my church."

A diligent search of the Scriptures will show that no such authority was ever given to an Ecumenical Council acting without papal consent. It is the consent of the Pope that makes the difference.

Upon this Rock

Similarly, the First Vatican Council, in its decree *Pastor Aeternus*, expressly excluded from the operation of papal infallibility any dependence on the consent of the Church (*ex sese non autem ex consensu ecclesiae* – "of itself and not by the consent of the Church").

Moreover, the authority of a

General Council does not depend upon its decrees being accepted and “received” at a later date by the world’s bishops. It is the authority of the Pope which confers authority upon the final decrees of an Ecumenical Council.

Any Council decrees that lack the ratification or the authority of the Pope are a nullity. Such was the case with many of the decrees of the Council of Constance.

Indeed, the very doctrine of the infallibility of the Pope is likewise taught both by the infallible Ordinary and Extraordinary Magisteria. In both cases, that very teaching on papal infallibility could not itself have been infallibly taught without papal ratification. If that were not so, Pastor Aeternus itself, the decree of Vatican I, would have been internally contradictory.

The other factors necessary to establish the infallibility of a teaching are that it must be a matter of faith and/or morals, to be held by the universal Church, taught definitively by a pope when acting in the office of shepherd and teacher of all Christians and by virtue of his supreme apostolic authority.¹

It is not right, therefore, simply to say that any teaching emanating from an Ecumenical Council or from a Pope must necessarily have been taught infallibly. That would be to embrace a species of fundamentalism unknown to, and alien to, the Catholic faith. The teaching must also fulfil all the other necessary criteria before it can be said to have been taught infallibly.

Moral consensus

On the other hand, the Ordinary Magisterium operates through a moral consensus of popes and bishops. Its teachings acquire the status of infallibility through being repeatedly and definitively taught over time.

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Bishop who works in Western Europe, recently described as inadmissible “the correction of liturgical texts in line with contemporary norms”; giving as an example Pope Benedict’s abolition of the 1,600-year-old Good Friday prayer for the Jews and its replacement by a new prayer of his own devising. For Bishop Hilarion, such an act is completely contrary to the traditional Christian attitude to the liturgy, and shows a fatal misunderstanding of the role of the liturgy in the life of the Church:



“The theological authority of liturgical texts is, in my opinion, higher than that of the works of the Fathers of the Church, for not everything in the works of the latter is of equal theological value and not everything has been accepted by the fullness of the Church. Liturgical texts, on the contrary, have been accepted by the whole Church as a ‘rule of faith’ (*kanon pisteos*), for they have been read and sung everywhere in Orthodox churches over many centuries...One must always confirm theology using liturgical texts as a guideline, and not the other way round... The *lex credendi* grows out of the *lex orandi*,

and dogmas are considered divinely revealed because they are born in the life of prayer and revealed to the Church through its divine services. Thus, if there are divergences in the understanding of a dogma between a certain theological authority and liturgical texts, I would be inclined to give preference to the latter ...”

Imbibe & guard

As traditional Catholics, we need to take this insight seriously, and not simply pay lip service to the old adage, “The law of prayer is the law of belief.” Liturgical tradition is not something given to one man – the Pope – to protect; in fact the popes have scandalously failed in this respect since the Second Vatican Council (as any honest traditional Catholic will acknowledge). Rather, the preservation of the Church’s traditional liturgies is the duty of all the faithful. We must enrich our spiritual lives by imbibing the ethos communicated in the older liturgical forms; as such, we must guard them jealously. To assist us to do this, we should follow the example of the East. As Mosebach has written:

“We have something to learn from Orthodoxy...We must accustom ourselves to studying – and studying thoroughly – what the Byzantine Church has to say about sacred images and the liturgy. This is equally relevant to the Latin rite; in fact, it seems as though we can only get to know the Latin Rite in all its spirit-filled reality if we view it from the Eastern perspective.”

**Stephen McNerney is a lecturer in Literature at Campion College, Sydney.*

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An example of the infallible Ordinary Magisterium is the teaching that the “matter” of the Sacrament of Ordination is a baptised *male*. Since the early Church, there has been a *definitive* consensus of the popes and bishops on this teaching, which, moreover, concerns a matter of faith to be held by the universal Church.

When the bishops, in communion among themselves and with Peter’s successor, are in moral agreement over time as to one position definitively to be held on faith or morals, then their teaching is infallible.

The teaching was recently re-affirmed in *Ordinatio Sacerdotalis* the Apostolic Letter of Pope John Paul II. There can be no doubt that the teaching is, therefore, infallible.

God assigns roles to the sexes, the one maternal, the other paternal, and the priestly role is indubitably paternal and not maternal. That is an example of a teaching of the infallible Ordinary Magisterium.

What, then, of the teaching of Vatican II?

It is common ground among all theologians that the Council issued no solemn definitions. It did not therefore exercise the infallible Extraordinary Magisterium. Its teaching was that of the Magisterium, but its teaching was not an exercise of infallibility, since it did not define anything.

That is not to say that its teachings are somehow optional. Far from it. To begin with, the Council reiterated many teachings that had already been taught infallibly by both the Ordinary and Extraordinary Magisteria. Secondly, teachings of popes and Councils, even

when not infallible, should be given “religious submission of mind and will” (*Lumen Gentium* 25 and Can.7 Can.752): unless, of course, they clearly conflict with hitherto established or infallible Catholic teaching.

Pope John said of his Council, “there will be no infallible definitions”; and Cardinal Ratzinger (now Pope Benedict XVI) said that the Council

“defined no dogma at all”. Pope Paul said similar things. Infallible teaching must reflect definitive teaching. This is a requirement for the Ordinary Magisterium as well as the Extraordinary.

Definition needed

That need not surprise us. If a teaching is to be regarded as infallibly taught then it must be clear and well defined. Vague and ill-defined teaching could hardly be regarded as infallibly taught. In the decrees of Vatican II such definitive teaching was deliberately and expressly avoided. The Council was to be a largely pastoral one.

The position is well explained by Ludwig Ott in his “Fundamentals of Catholic Dogma”.² Something less than a definition is not infallibly taught.

In an explanation given by the Council’s own Theological Commission and cited by the Secretary of the Council, Archbishop Pericle Felici (in a theological note appended to the Dogmatic Constitution on the Church), it is stated: “in view of conciliar practice

and the pastoral purpose of the present Council, this sacred Synod defines matters of faith and morals as binding on the Church only when the Synod itself openly declares so.”

Moreover, the Council itself accepted the fact that it had put forth its teaching without infallible definitions by concluding the decree on the Church with the words *decernimus ac statuimus* (“we decree and establish”) and not with the word *definimus* (“we define”) or similar definitive expression.³ The same formula was used for all the sixteen promulgated documents of the Council.

We must be on our guard against seeking to minimise the scope of the Church’s infallibility, but also against seeking to extend it beyond its due limits and beyond the limits which the Church itself has set. Equally, we cannot regard teachings of the Magisterium which are not infallibly taught as merely optional. If we avoid the extremes of both excessive liberalism, on the one hand, and fundamentalism, on the other, then we have a better chance of identifying the proper status of the teachings proposed to us by the Church’s Magisterium.

* James Bogle, a barrister in private practice based in London, is Vice-Chairman of the Catholic Union of Great Britain and the author of *A Heart for Europe, a biography of the Blessed Charles of Austria*.

NOTES

1. *Pastor Aeternus*, Vatican I, Decree on Papal Infallibility.

2. Ludwig Ott, *Fundamentals of Catholic Dogma* (Cork, 1966), p.300.

3. For the sources of this information see the article by Father Joseph Crehan SJ in *A Catholic Dictionary of Theology*, vol III, (London, 1971), p.227.

Ranjith to Colombo

Andrew Rabel* profiles Archbishop of Colombo, Sri Lanka, Albert Malcom Ranjith Patabendige Don, who until recently has been a significant figure in Pope Benedict's Vatican Administration

On 5 August, Albert Malcolm Ranjith Patabendige Don will be installed as the eleventh archbishop of Colombo, in the island of Sri Lanka. Often called the jewel of the Indian Ocean, thanks to its panoramic riches, Sri Lanka has been sadly disfigured by its recent history of conflict between the Sinhalese and the Tamils.

The installation of any new bishop is no new story by itself, except that this man, unusually, has at different times completed two assignments in the Vatican. What might be the reason for the Holy Father returning him to the Asian subcontinent? Before his tenure in the Holy See, he had been both an auxiliary bishop previously in Colombo, and also the head of the Diocese of Ratnapura.

Ranjith was born on 15 November 1947 in the town of Polgawahela, and was ordained to the priesthood in 1975 by Pope Paul VI. He has a licentiate in Sacred Scripture, and a baccalaureate in theology. His pastoral work has included working with the poor in the country's fishing villages, and the establishment of a relief centre for the needy in Colombo. In fact it was his capacity for being a good organiser which brought about his promotion to the episcopate, starting out, as already mentioned, an auxiliary bishop. Later on, as Secretary-General of the Sri Lankan Bishops' Conference, he was instrumental in organising the visit of Pope John Paul II to Sri Lanka in 1995.

In spite of a stint in the Congregation for the Evangelisation of Peoples from 2001 to 2004, Ranjith is best known for his position as Secretary of the Congregation for Divine Worship. This posting he was given in late 2005, several months after the election of Pope Benedict XVI.

Crystal blog

Andrea Torielli, veteran "Vaticanologist" for the Italian daily *Il Giornale*, and a good predictor of movements within church officialdom, made the call on Ranjith some time

Secretaries of Roman
Congregations are
not usually chosen
for the College of
Cardinals. But Ranjith's
appointment to
Colombo opens up the
prospect of a red hat.

back. Writing in his blog, Torielli declared that Ranjith, secretary of the Congregation for Divine Worship, and a Sinhalese Sri Lankan, would be returned to his native country and would take over the see of Colombo

on Saturday, 2 May 2009.

The previous archbishop of Colombo, Oswald Thomas Gomis, had already turned seventy-six – he was, in other words, past retirement age – and there had been a good deal of speculation that Ranjith would be Gomis's successor. There were substantial grounds for thinking so. Ranjith is widely respected in Sri Lanka, both by the Sinhalese majority (which is mainly Buddhist) and by the Tamil minority (which is mainly Hindu). Christians are found in both groups, and for this reason, the Catholic Church has always believed that it could play a constructive role in the way of reconciliation. With a leader so well regarded as Ranjith, the Church's hand in this work would be strengthened. Hence the logic of sending Ranjith back from Rome to Colombo.

As speculation about Ranjith's future heightened, the Tamil Tigers, after twenty-six years of civil war, were finally routed in Jaffna Peninsula. Sri Lanka's President, Mahinda Rajapaksa, declared the civil war over. The Church, however, had its doubts. Archbishop Gomis has expressed scepticism about the long-term prospects for peace. "We have won the battle," he said, "but the war is not ended." Since the violence began in 1983, it has been estimated that the Tamil struggle for autonomy in northern Sri Lanka, has resulted in more than 80,000 deaths.

In this climate, Archbishop Ranjith

was seen as the perfect candidate to succeed Gomis. His appointment was also interesting from another perspective: namely, that it would constitute his second exit from the Curia in a short time. In 2004, Ranjith was an official of the Congregation for the Evangelisation of Peoples, but was sent to South-East Asia, to be papal nuncio to Indonesia, and the newly independent East Timor. (It is widely believed in Vatican circles that if someone with a curial position becomes a nuncio in a distant place, there must have been some sort of falling-out somewhere).

Reformer

What factors might have been at play here? Pope Benedict called Ranjith back to Rome after his election in 2005, to the position of Secretary of the Congregation for Divine Worship. Thanks to many of his public statements, Ranjith is strongly identified in the minds of both friend and foe, as a supporter of the “Benedictine” liturgical reform, toward which, every so often, we see signs of small advances. However, it is also true that not everyone in the Vatican supports the liturgical reform movement envisaged by Pope Benedict, and that many feel acutely uncomfortable with the fearlessness of Ranjith on liturgical questions.

The Sri Lankan Archbishop is against modern innovations like communion in the hand and the abolition of altar rails, to name but two. He said of the former, “I think it is high time to ... abandon the current practice that was not called for by *Sacrosanctum Concilium*, nor by the Fathers [of the Council], but was only accepted after its illegitimate introduction in some countries.”

For holding such views, Ranjith has

become a proxy for attacks on Pope Benedict by certain curial officials and their allies. These folk seek to paint the pope as isolated from his own administration and, more importantly, from the Church at large.

Roman interest

But the idea that Ranjith has been purged from Rome is something of an exaggeration. For the truth is, it actually serves the interests of the Church and the Pope that Ranjith leaves Rome, at least for now. Especially since Vatican II, the Church has seen that it has a role to play in the administration of peace and justice in an increasingly troubled world. The see of Colombo, located in a major hotspot, sorely needs a prelate of skill and authority. Ranjith fits the bill.

Andrea Tornielli also wrote:

“There are some who mention days or weeks [for the nomination], some even of some months. Certainly, some arm-wrestling is taking place regarding the nomination of the new Secretary, considering the key role of that Dicastery in promoting reconciliation in the ‘battlefield’ of the liturgy and in trying to put forward that ‘reform of the reform’ hoped for many years ago by then Cardinal Joseph Ratzinger. [Antonio] Cañizares, the former Archbishop of Toledo, nicknamed ‘the small Ratzinger’, wished that Ranjith would remain in Rome.”

Cañizares went briefly to hospital in early May, as he was suffering from thrombosis and felt uncomfortable with Ranjith’s departure at a time when nobody would be able to administer the dicastery. Vatican-watchers were waiting with bated breath on 2 May, but sure enough, on that day the appointment was not announced - obviously the Holy See was biding its time here.

Then, despite the personal preferences of the Prefect of the Congregation for Divine Worship, on 15 June 2009 Pope Benedict did finally announce what everyone had been predicting for months: Ranjith was heading for Colombo. In a letter to Archbishop Ranjith, Pope Benedict wrote, “I wish to express my sincere thanks for the fidelity, the commitment and competence with which you exercised that office.” The new Secretary of the Congregation for Divine Worship is Archbishop Augustine DiNoia OP, an American Dominican scholar who had previously worked in the Congregation for the Doctrine of the Faith.

The Asian Church now has a very strong leader. Ranjith has always said that “love for the liturgy and love for the poor ... have been the compass of my life as a priest.” The liturgical debates going on at present have not lost a vigorous participant and reform-of-the-reform exponent.

Red Hat

Another thing to remember is that secretaries of Roman Congregations are not usually chosen for the College of Cardinals, and Ranjith’s appointment to Colombo opens the prospect of a red hat. Thus sending him to Colombo may be an important move in reshaping and strengthening the forces of orthodoxy and tradition within the conclave that will vote on Pope Benedict’s successor.

* *Andrew Rabel is a Melbourne writer and contributor to Inside the Vatican.*

O

The killing fields

Examining the work of a Czech statesman and intellectual, **David Warren*** shows us that anti-Christian death-worship was not a new 1960s development, but one far older.

The word “*euthanasia*” was designed from the beginning as a euphemism -- as an attempt to draw the happy face over a profoundly ugly thing, and thereby slide over the moral depths -- in the pioneering days of eugenics. The purpose of euphemism is to decorate a lie.

“Self-murder” was the word for killing yourself in several European languages (in German, for instance, *Selbstmord*); and in English and the Romance languages the word “suicide” is just self-murder from the Latin (*sui plus caedere*).

Of course, killing someone else is not suicide. That is murder, plain and simple, in all European languages -- or at best “accessory to murder” in legalese, which was punished as murder until (figuratively) the day before yesterday. It didn't matter if the victim wanted to die.

That suicide is the ultimate subjective act, and thus, in effect, the final act of narcissism, was among the striking observations of Tomas Garrigue Masaryk. He was the early-twentieth-century Czech thinker and statesman whose 1881 book, *Suicide and the Meaning of Civilisation*, laid the foundation for much later social thought.

It was Masaryk's thesis that suicide rates, already at historical highs, and climbing, in the more industrially advanced parts of Europe by the 1880s, would continue to rise through the decades ahead, with decreasing religiosity and increasing modernisation. He predicted that this trend would spread to regions

yet untouched, as the symptoms of modernity reached them.

This was not so much a question of religious denomination, as of religious practice. There would be a rough, inverse correlation between church attendance and the suicide rate. Later statistical studies have borne this out, and Masaryk thus stands among the few sociologists whose work retains any empirical value.

Masaryk grasped the difference between depression and hopelessness, which we like to slur over today.

the phenomena of suicide are moral and religious, as opposed to natural. People kill themselves for all sorts of stated reasons, but what goads one man to suicide goads another to renewed life, and the only sound predictor is religious formation.

Loss of religious belief, and what is more significant, religious practice -- for beliefs mean little when not put into practice; words mean little without deeds -- was the true common factor. Life lost meaning once religion was abandoned.

Depression only makes one accident-prone; the real self-killer is the absence of hope for the future.

Depression only makes one accident-prone; the real self-killer is the absence of hope for the future. This is a distinction that has been vindicated in psychiatric studies of the dying; it points directly to a dimension of human life that is irreducibly moral and religious.

Masaryk's book is much deeper and more comprehensive than *Le Suicide* (1897), by Emile Durkheim -- still presented as the standard classic on its subject to sociology majors, who will never hear of Masaryk. This is partly because of Masaryk's “unmodern” audacity, in showing that

We have lost our historical sense as well as our religion, and it is hard for us to appreciate today the longer historical trends that Masaryk was examining. We have the impression that the Christian religion was still going strong in the 1950s, and that something happened in the 1960s -- the sexual revolution, or whatever -- to change all that. No.

To a longer view there is not much to choose between those decades. In the English-speaking world, the outward “loss of faith” is an event that began among Victorian liberal elites.

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Church music by the unchurched: Puccini

This is the fourth article of a series. **R. J. Stove** discusses eminent composers who spent most of their lives outside orthodox Catholicism, but who made notable contributions to sacred music.

“Puccini’s church music”: whoever heard of such a thing? Is not the very phrase as oxymoronic as “Debussy’s rugby songs” or “The collected theological wisdom of Christopher Hitchens”? Puccini himself, near his life’s end – while he struggled with his last and noblest opera, *Turandot* – assured a colleague: “Almighty God touched me with His little finger and said: ‘Write for the theatre – mind, only for the theatre.’ And I have obeyed the supreme command.”¹

As an explication of artistic principles, and as an insight into his genius’s particular strength, this assertion is unexceptionable. As a statement of fact, it is less than candid. Far from “obey[ing] the supreme command” to let non-theatrical music alone, Puccini wrote quite a bit of it. Mostly in his early days, it is true. Even then, he avoided attempting symphonies, sonatas, and concertos. Still, he had grown up in an ecclesiastical locale; and to the musical adornment of this locale, he periodically devoted himself.

At his baptism (he had been born in Lucca, Tuscany, on 22 December 1858) his godparents supplied him with a cumbersome set of Christian names: Giacomo Antonio Domenico Michele Secondo Maria, of which he

subsequently suppressed all except “Giacomo.” Several other great composers – Handel, Schumann and Berlioz are examples – faced parental opposition to their musical hopes. Young Puccini had the opposite problem: a family determined to make him a musician if it killed him. Ever since the 1730s, Puccini after Puccini had faithfully served Lucca as composer, organist, and choirmaster. Giacomo’s father Michele “would take ... Giacomo to the organ loft and set him up on a bench, and this was at a time when the boy was almost too young to walk.”² Michele died when the lad was a mere five years old; but Michele’s widow kept an equally firm belief in her son’s musical future, and obtained for him a scholarship, bestowed by Italy’s Queen Margherita, to study at Milan’s Conservatoire.³

Already Puccini had shown artistic promise in Lucca, as a boy soprano (in which capacity he once earned two lire for singing at the Feast of the Holy Cross),⁴ as organist in his father’s stead, and as creator. We find him, from 1877, producing a small but distinctive body of sacred works: *Plaudite Populi*, *Vexilla Regis*, a *Credo*, and – most impressively – a full-length Mass setting for solo tenor, solo baritone, choir and orchestra. What strikes the listener most forcefully in

these pieces is how much of their composer’s mature musical personality they indicate.

We are nothing

The Mass, though finished in 1880, remained unpublished until 1951, when Puccini’s loyal priest friend and biographer Dante Del Fiorentino issued it, under his own title *Messa di Gloria*. Inevitably it exhibits the influence of Puccini’s two favourite composers, Verdi and Wagner: the former in its dramatic choral declamation, the latter in the high string writing at the very start, which suggests Lohengrin’s prelude. (“Beside him [Wagner]”, Puccini observed shortly before his death, “we are nothing but mandolinists and dilettantes.”)⁵ But the score’s originality far outweighs its derivative moments, and Puccini recycled some of it (the *Agnus Dei*) in his first consistently outstanding opera, *Manon Lescaut*. The relevant passage, with its unmistakable atmosphere of china shepherdesses and Marie Antoinette, actually makes more sense on stage than in church. In 1905 the composer briefly returned to sacred composition, with what must be the shortest Requiem of all time. Dedicated to the rest home for aged musicians that Verdi had founded, this essay lasts all of six minutes.⁶

Puccini’s own later attitude to

religion has been little discussed in the relevant scholarly literature. Incontrovertible is the fact that, having left Lucca and begun to concentrate on secular art, he seldom went to Mass. Well after he had become world-famous with such immortal operas as *La Bohème*, *Tosca*, and *Madama Butterfly* – that is, after he had turned into an object of pilgrimage for all sorts of admirer – clergy would sometimes be warned against visiting him, on the grounds of his alleged unbelief.⁷

Il testosterone

No casuistry can conceal the truth that Puccini regarded the Sixth Commandment as to be honoured more in the breach than in the observance. Since his twenties he had been an industrial-strength fornicator, whose exploits could well have made him a role model for John F. Kennedy, had not that statesman's musical interests begun and ended (on his own wife's testimony) with renditions of "Hail to the Chief." Puccini's chief mistress, Elvira Gemignani, deserted her husband and lived with her lover for almost two decades. Only after the husband died in 1903 did Elvira and Giacomo marry. Meanwhile Giacomo's casual affairs continued, despite or because of Elvira's fierce suspicions. She would ransack his clothes and intercept his mail, usually finding incriminating evidence of trysts with other women. (One such woman, known to us only as "Corinna", actually threatened a breach-of-promise legal action against him. Happily for him, nothing came of this.) Luigi Illica, co-librettist for several of Puccini's masterpieces, commented snappishly: "People get the governments they deserve, and so does Elvira!"⁸

Priest beset

Yet to infer from such behaviour either atheism or hypocrisy on Puccini's part would be misguided. It is notable

that Puccini, when among his few intimates, never pretended to more piety than he felt. To Del Fiorentino, whom he repeatedly called Gonnellone (literally "Big Skirt"), he admitted: "I am just a poor Christian, Gonnellone. I need your prayers. Whatever my sins have been, I never lacked respect for the faith of my mother. I never joined any anti-religious organisations [a reference to Freemasonry?] ... Strangely enough I have been mixed up with priests all my life."⁹ He "used to cross himself superstitiously or pay a hasty visit to his mother's grave whenever his date



Giacomo Puccini

of birth happened to be mentioned in some newspaper article."¹⁰ His almost childlike expressions of gratitude to the priest who permitted a church wedding for him and Elvira are significant. Elvira could almost certainly have obtained, in Germany or Switzerland, a divorce from her first husband – plenty of her compatriots did so before Italy legalised divorce in 1970 – but this manoeuvre seems never to have occurred to Puccini. And like other compositional giants he ascribed his creativity to divine intervention. Of *Tosca* he said, "The music was written by God, not by me."¹¹

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Suicide - continued from page 11

That in turn was preceded by the religious desiccation of the eighteenth century; which had its roots in the Protestant Reformation, etc. History does not arrange itself in hermetic periods.

Last wharks

We face today not a continuing revolution in morals and manners, dating from the 1960s, but the last wharks of a revolution wrought centuries ago. Masaryk was looking at the fallout from "the Enlightenment," in the broadest possible sense. He foresaw much by penetrating beneath shorter-term trends, and by wrestling directly with core moral and philosophical concepts.

The many symptoms of civilisational decay that lay partly concealed beneath the surface of society only recently came into full view, in the open pornography, the open nihilism, the despairing flippancy, visible throughout our contemporary public life. But the pond was long draining, and it is only now we see fish flopping in the mud.

Euthanasia is the final "life issue," the clincher for what the last pope called "the culture of death." Even when legalising abortion, we agreed only to the slaughter of human beings we could not see. It was still possible to look away, to pretend we were not killing "real people," only "potential people." But when we embrace so-called "mercy killing," we embrace slaughter not only for the sick and old, but ultimately, the "option" of easy suicide for ourselves. It will be hard to go lower.

* *David Warren is a journalist for the Ottawa Citizen. Republished with permission. Copyright Ottawa Citizen.*



Music - continued from page 13

What his sexual appetites failed to do in undermining his health, his diabetes and his chain-smoking achieved. Add to these a depressive temperament afflicted with extreme indolence, and the marvel is that Puccini finished any project whatever. With better use of the zeal that he expended upon fussing obsessively over fresh productions of his existing operas, he could probably have written two or even three new ones; and his secret benefactions also cut greatly into the time he spent at his writing desk. Characteristically, when in 1923 the local Fascist Party branch sent him a membership card, he neither completed it nor rejected it.¹² Although Puccini showed mild enthusiasm for Fascism – in the spirit of “Anyhow, it makes the trains run on time” – his meeting with the Duce went unsatisfactorily: “I saw Mussolini but only for a few minutes, and I wasn’t able to talk much.”¹³ Aggravating the dictator’s impatience, no doubt, was Puccini’s exalted reputation among Italy’s royals. With a melancholy

shrug of the shoulders, Puccini privately concluded: “Mussolini is a mountebank.”¹⁴

Last rites

Nonetheless, both sides found it in their interest to maintain an exterior amity until the composer’s death, which occurred in Brussels on 29 November 1924, after a long and atrocious battle with throat cancer. (Monsignor Clemente Micara, papal nuncio to Belgium, administered to Puccini the last rites.) Italy’s government, having already accorded Puccini the title of Senator for Life, made no protest when Puccini received a Requiem Mass in Milan so lavish that it attracted international news coverage. Toscanini, following up his similar role at Verdi’s funeral, conducted La Scala’s theatre orchestra in an extract from Puccini’s early and unsuccessful opera *Edgar*. Among the dignitaries present were consular representatives from Austria, Germany, Japan, Switzerland, and the United States.¹⁵ Not a bad farewell for one who – with that innate modesty

which he retained all his days – could never really believe the public wanted him, even when the evidence of its continuing approval made him a millionaire; and who, except for his surpassing musical gift, might well have spent his whole life as (to quote NOTES

1. Stanley Jackson, *Monsieur Butterfly: The Story of Puccini* (W. H. Allen, London, 1974), p. 239.

2. Dante Del Fiorentino, *Immortal Bohemian: An Intimate Memoir of Giacomo Puccini* (Prentice-Hall, New York City, 1952), p. 10.

3. Jackson, pp. 11-12.

4. Del Fiorentino, p. 26.

5. Jackson, p. 243.

6. Julian Budden, *Puccini: His Life and Works* (Oxford University Press, New York City, 2002), p. 279.

7. Del Fiorentino, p. 174.

8. Budden, p. 237.

9. Del Fiorentino, p. 178.

10. Jackson, p. 134.

11. Del Fiorentino, pp. 104-105.

12. Mary Jane Phillips-Matz, *Puccini: A Biography* (Northeastern University Press, Boston, 2002), p. 284.

13. Budden, p. 436.

14. Del Fiorentino, p. 205.

15. Budden, p. 444.



A selective discography of sacred Puccini

This discography’s skimpiness is unavoidable, because even now, sacred Puccini has made little impact on record catalogues. By far the best known of his sacred compositions is the *Messa di Gloria*, which has been committed to disc several times. No buyer is likely to go wrong with any version of it – only conductors who have some innate sympathy with it tend to be attracted to it at all – but even the shortest summary of available performances must include the one on the Erato label, with Claudio Scimone conducting, and with José Carreras (no less) paired with Hermann Prey for the solos. Two other accounts of note are an EMI recording conducted by Antonio Pappano (soloists: Roberto Alagna and Thomas Hampson), and a typically low-priced Naxos disc conducted by Pier Giorgio Morandi (soloists: Antonello Palombi and Gunnar Lundberg). Not to be overlooked, either, is an older and less polished but still attractive-sounding release – Erato again – conducted by Michel Corboz (soloists: William Johns and Philippe Huttenlocher). As for Puccini’s other sacred pieces, pickings are slim indeed. At least *Vexilla Regis* turns up on a Sony Classical production from 1989: The Unknown Puccini, in which Plácido Domingo not only sings but dresses up rather effectively as Puccini himself on the booklet cover. – RJS

Monk and nun round-up

Katrina Edwards reports on new developments among traditional religious communities

New traditional Carmelite monastery
The traditional Carmel at Valparaiso, Nebraska, has made a foundation, located at Elysburg, Pennsylvania. The Nebraska Carmel itself was only founded in 1999, but has already grown to over thirty sisters (including one Australian). The new foundation will take over the buildings of a former Carmelite monastery that had closed due to lack of vocations. The solemn enclosure ceremony is due to take place on 24 August.

Institute of Christ the King sisters in the US
The sisters associated with the Institute of Christ the King, the Adorers of the Royal Heart of Jesus Christ Sovereign Priest to Establish Community in St Louis, Missouri. Their first superior has had to stand aside, because of ill-health, but will instead work in the US to investigate what is necessary to establish a monastery there. The sisters follow the charism of the Institute, which is based on both Benedictine and Salesian spirituality. They are currently recognised as a private association of the faithful of pontifical right, on the path to becoming an institute of consecrated life.

Norcia now bi-ritual
The Benedictine Monastery of Norcia, birthplace of St Benedict himself, has been asked by the Pontifical Ecclesia Dei Commission to take on a new apostolate of celebrating the Mass in both the Ordinary and Extraordinary Form.

The monastery has grown rapidly since its foundation in 1998 by an American, Fr Cassian Folsom; and the monks are in the process of building a

new monastery to meet the demands of their rapidly expanding numbers. They have always used the full traditional Benedictine Office in Latin and Gregorian chant, and said Mass in Latin. This Easter, the monks put recordings of their Tenebrae services up on their website, and are currently putting up sound files of their daily sung Mass.

Investigation of US sisters
The Apostolic Visitation of US active sisters (under the aegis of the Congregation for Institutes of Consecrated Life), and the investigation of them by the Congregation for the Doctrine of Faith, are progressing rapidly. The Apostolic Visitor, Mother Clare Millea ASCJ, has now released an Instrumentum Labores to guide the process.

Traditional vocations are the future
A newly released study from the United States has confirmed that traditionally-oriented monasteries are attracting vocations, and will be the shape of the future as the monasteries that dropped the habit and that liberalised themselves are dying out.

The study, conducted by the Center for Applied Research in the Apostolate at Georgetown University – and carried out on behalf of the National Religious Vocations Conference – found that young people entering monasteries today are far more likely to say they entered religious life out of a desire for commitment to the Church, and that they entered their specific community because of its reputation for fidelity to the Church. They're more likely to wear habits, more likely to say that devotions such as Eucharistic adoration

and the Liturgy of the Hours are “very important,” less eager to do ministry in non-Catholic or non-confessional settings, and more positive in their attitudes about authority.

Overall three in four finally professed men in the US (75 per cent) and more than nine in ten finally professed women (91 per cent) are sixty years of age, or older, in 2009. Among both men and women, most of those under sixty are in their fifties.

Benedictines of Mary, Queen of Apostles
Bishop Finn of Kansas City-St Joseph conducted a groundbreaking ceremony for the new monastery, located in Missouri, for the sisters recently. The sisters hear the Extraordinary Form mass exclusively. They were founded in 1995, and are currently in the process of formally moving to the status of an institute of consecrated life, with the first sisters due to make their solemn profession next year.

Flavigny Monks in Australia

Monks of the bi-ritual monastery of Flavigny will be back in Australia in December 2009 to run Ignatian retreats. The retreats include a daily Traditional Latin mass, four or five conferences a day followed by meditation, spiritual direction and the opportunity for confession. You can register on the monastery's website (www.clairval.com/retraites.en.php#Australia). A feature on the Flavigny community was carried in *Oriens* April-June 2008.

Reflections on the life of an Elizabethan Saint

ARE WE TRULY EVOLVING?

The Annual St Edmund Campion Lecture delivered by Giles Auty at Campion College, Sydney, on 25 June 2009*

St. Edmund Campion was martyred 428 years or about 17 generations ago if we take the standard figure of 25 years as representing a generation.

Does that all seem an impossibly long time ago to most of you? His martyrdom certainly took place a long way from here but for me the Tower of London where he was examined under torture is less than 100 kilometres from the town where I was born.

One of the major conceits of our present age is that it is more important, relevant and informed than any which preceded it.

Age of conceit

In short because we are more technologically advanced than all the ages that preceded ours we imagine - erroneously - that we must automatically be more advanced and knowledgeable in other ways too.

Another factor which I generally describe as the rhetoric of radicalism contributes further to the latter delusion.

Rhetoric, as we know, is language designed to persuade or impress. It is thus the appropriate language of advertising and political spin but not yet, I hope, of academic disciplines.

What the rhetoric of radicalism insinuates is that because we are so advanced technologically, our mainstream ideas about art, aesthetics, philosophy, religion, education and culture generally must also be worthy of attention.

Regrettably, I fear this is far from the case.

What has really happened in Western or westernised countries such as Australia is that admirable technological progress can easily go hand in hand with intellectual and moral regress.

Only a fool would maintain that all change must automatically be for the better. The current danger facing the Western world is the creation of intellectually and morally third-class societies which are nevertheless served excellently by superb technology.

Our mobile telephones get smaller and slicker all the time but what about the quality - or even sense - of the conversations generally held on them? There is an obvious analogy here also with the technological wonders of modern television and with the intellectually and morally bankrupt nature of much of the material which is screened on our sets.

When I was about the age of many of you here tonight the fashionable critical orthodoxy was that art, too, was advancing inexorably.

One began, say, with renaissance painting then 'progressed' triumphantly via mannerism and the baroque to romanticism, neo-classicism, impressionism, post-impressionism, cubism, surrealism and abstract expressionism and arrived finally at art's Darwinian apotheosis: Jackson Pollock's Blue Poles.

At least that was the kind of evolutionary theory advanced by such supposed critical geniuses of the day as Clement Greenberg, Harold Rosenberg and Patrick Heron.

I claim no particular credit for never believing a word of it. This was because, living in Europe, I could always make all the historic comparisons I needed to at first hand. This vital facility is denied here, on the whole, to artists and writers.

In short, the Prado, Rijksmuseum, Uffizi, Louvre, National Gallery in London and a host of other world-class museums are an awfully long way away from here. Nothing remotely comparable exists in Australia.

I, on the other hand, was lucky enough to be able to see the works of the greatest of Great Masters whenever I wanted to. I am afraid this fortunate facility did not lead me to conclude that Jackson Pollock or Mark Rothko were the final triumphal products of any evolutionary process.

Tonight I want to talk about a number of subjects other than art but cannot resist, in passing, demonstrating to you an example of what I call 'reverse evolution' in action.

Edmund Campion was executed during the reign of Elizabeth I and the cause of his death related directly to that lady's birth in 1533. Elizabeth was of course the only child of Henry VIII's marriage to a second wife, Ann Boleyn. And it was Henry's defiance of the Vatican's order not to remarry that caused his excommunication and England's historic rift with Rome - the profound consequences of which remain with us unfortunately to this day.

Reverse evolution

The official royal portraitist at King Henry's court was effectively the first such in British history. Indeed, it is through the excellence, perception and courage of Hans Holbein the Younger's portraits of Henry VIII and his courtiers that we have wonderfully penetrating images to put to their respective names.

But here is a strange fact.

By common consent among art historians and critics, Hans Holbein the Younger was not just effectively the first royal portraitist in Britain but also the best that has ever existed notwithstanding claims that could be advanced for Sir.

Anthony Vandyck who was court painter a century later to the ill-fated Charles I.

There have been some distinguished and fairly undistinguished portraits painted of the British royal family over the intervening years. Indeed one of the last such I saw was painted on television with much ado by Rolf Harris. Rolf is a decent and engaging man but his portrait of Queen Elizabeth II was forgettable to say the least.

Here, I propose to you, is a perfect example of 'reverse evolution' in practice where we begin with the best and end with the worst.

One of the reasons I can maintain this very confidently is that royal portraiture is an art form where merit can be measured and explained relatively easily. That said, a very strong critical consensus exists also about the precise order of merit of European artists prior to about 1900. If critical objectivity were as impossible as post-modernists like to claim the only explanation for such a consensus must be either coincidence or conspiracy.

Naturally it is nothing of the kind but is based instead on scholarship and intelligible reasoning.

Off-hand I cannot think of any post-modernist theory, be it social, intellectual, political or educational with which I am in any agreement at all and I have a suspicion that if Edmund Campion were alive today he might feel very similarly.

Like communism, post-modernism is entirely a man - and, of course, woman - made ideology which has no basis whatsoever in any traditional human system of belief.

Interlocking blindfolds

Political correctness, multiculturalism, post-colonialism, feminism, gender theory, structuralism, determinism, deconstruction, neo-Marxism and relativism are, in fact, systems of interlocking blindfolds which prevent - rather than encourage us - from seeing life at all clearly.

Let us take the little matter of truth. Some years ago when I was still allowed to write art criticism in the mainstream Australian press, a young woman approached me at an exhibition in Sydney and asked me, as an experienced commentator, to explain something of the nature of the show we were looking at to her.

As usual in such situations I did my best. However, I have no way of knowing what she really thought about my views since she finished the conversation by saying "of course, that is only your truth" by which I concluded immediately that she was engaged currently on an arts course at an Australian university.

My late father spent the latter years of his life revising dictionaries. In fact he contributed 26,000 new entries to the 1970 supplement to the Complete Oxford English Dictionary.

I imagine he would have been horrified to learn that 'truth' is used today, in academic circles, as a direct synonym for 'opinion' when the two concepts have nothing in common at all. The idea of co-existing, 'multiple' truths strikes me often as quite funny and leads me to imagine, with pleasure, conversations that might take place in households where both parents are post-modernist academics.

Summoning the elder two of their three children they address them thus: "Andrew and Kirstie we want to know which of you broke your little brother's space-gun. We want you to tell the truths".

St. Edmund Campion died a horrible death defending what he conceived to be a singular truth and I doubt whether even the greatest saint would have put his or her life on the line defending something which was mere opinion or hearsay.

I do not know why so many people today have such a problem with the idea of truth in the singular especially since the latter already underpins our notions of criminal justice and investigative journalism.

Casting about for a simple way of explaining the idea of singular truth

and of distinguishing this from even expert opinion, I turn sometimes to the example of archaeology. Clearly a host of opinions can exist about the precise whereabouts of some historic site but if the site itself is discovered eventually through the presence of incontestable evidence then it clearly doesn't matter a fig what all the so-called experts thought previously. Interesting as their opinions may have been they had no bearing at all on the factual truth.

Archaeology also demonstrates another vital aspect of singular truth: a factual truth exists about the location of an important site even if this truth remains unknown to anyone at all for centuries to come - or even forever.

Perhaps the moral of this is that opinion is mobile while truth itself is static. In short whatever truths we manage to perceive are facets of the same monolith.

With views such as mine I think you will understand why my name is rarely encountered on Australian arts programmes nor at fashionable festivals of contemporary art or writing.

However, occasionally slip-ups do occur. Indeed I first came to Australia to deliver the Jack Manton Memorial lecture in 1994 at the Art Gallery of New South Wales.

The title of my talk was The Meaning of Modern and it has often crossed my mind since then that the central point I made was largely lost on a predominantly art-world audience.

Meaning of Modern

Tonight I will try it again on you since it has direct relevance to points I want to make later on about the vital nature of religious continuity.

If you look in any simple dictionary you will find that two meanings are given for the adjective 'modern'.

One of these refers simply to time while the other relates just as clearly to style and attitude. Usually the definitions given are of the present or recent times

and new-fashioned not antiquated - or something very similar.

Now let us attach the adjective 'modern' to another word or words, so giving it a context.

What does 'modern' mean when we attach it to the noun art as in modern art or as in museum of modern art?

In short, is 'modern art' simply any art of, say, the past 100 years or is it distinguished largely from all other contemporaneous art by its style and attitude.

I hope, by now, you can see the implications of what I am saying.

While I contend that we should collect the best art of the modern period irrespective of its style or attitude and of whether or not it belongs to a continuous or to a radical tradition this is not what has happened in fact.

What we have really done in the Western world, at least, is show overwhelming bias towards the radical, trendy and supposedly progressive. Art, in short, which destroys as many links as possible with the past. Generally this is collected on our behalf at the expense of art which is part of a continuous, unbroken line stretching back at least to the renaissance and which includes most of the greatest pictorial talents who have ever lived.

Who authorised this particular bias which is demonstrated in many scores of museums of modern art worldwide?

The answer is nobody. It has merely been assumed that artistic radicalism should become our effective index of quality. This coincides with our infantile and ignorant notion of what constitutes 'progress'.

If we speak, even for a moment, of the often overlooked value of continuity in other fields it may also seem obvious that without the essential tradition of continuity Catholic Christianity would no longer exist in any recognisable form - or conceivably at all.

St. Edmund Campion does not seem to me an historic figure whose life was so distant as to be virtually incomprehensible to most of us today.

For a start, he was born into a bookish family in London and was educated at a school I might easily have attended myself. I have a faint recollection that the scholarship I won to my own English Anglican boarding school would also have entitled me to attend Christ's Hospital.

We should not forget here that Campion was originally an Anglican deacon. As I have said earlier, his subsequent conversion to Rome brought with it profound risks.

When he returned to England as an ordained Catholic priest after his training at Douay the risks he incurred were roughly the same as those of a British agent being parachuted into occupied France during the Second World War to assist French resistance fighters - where torture and death would also be an inevitable consequence of capture. Campion's role was to try to bolster the faith of his fellow countrymen in a religion which had been officially persecuted in England since before he was born.

Decline of beauty

Looking back in time not so many years before that, Campion could have reflected on the former reality, for English-speaking peoples at least, of being an integral part of a still predominantly Catholic Europe.

In the years when I taught briefly in an English art school I used to test the attention of students by asking questions such as "Why is there so little beautiful Catholic ecclesiastical architecture in Britain?" suspecting rightly that their minds would fix on examples such as Liverpool's modern Catholic cathedral - known locally as Paddy's wigwam - or on a rash of lugubrious brick churches or on instances of 1970s architectural fashion at its worst.

The point I was making of course is that prior to Henry VIII's rift with Rome all the great cathedrals and churches of England

were Catholic as were all the wonderful Gothic cathedrals and churches of Western Europe. From the 12th century onwards over 600 magnificent Gothic cathedrals and churches were built to designs and standards of building we can only marvel at today.

To stand in the shadow of Canterbury cathedral or of Chartres, of Lincoln or of Vezelay is to marvel at human faith and ingenuity at a time when everything still had to be carved and built by hand.

Standing beside the great cathedrals of Britain and continental Europe we can only mourn the subsequent loss of the depth of faith which once underwrote their construction.

In my wanderings through Europe I feel sometimes that its soaring Gothic and Romanesque churches and cathedrals, which once uplifted human spirits and pointed them towards God, are simply relics now of a lost, beautiful and complex civilisation which many imagine we have thankfully left behind us as we stride purposefully into a largely technological and anti-spiritual future.

What has happened to Western society which has caused such widespread ignorance and complacency?

The American Roger Kimball is one of a number of cultural commentators with whom I have corresponded over the years.

The forgetting

Here is his answer: "In a democratic society like ours, where free elections are guaranteed, political revolution is almost unthinkable in practical terms. Consequently, utopian efforts to transform society have been channelled into cultural and moral life. In America, scattered if much-publicised episodes of violence have wrought far less damage than the moral and intellectual assaults that do not destroy buildings but corrupt sensibilities and blight souls. The success of America's recent cultural revolution can be measured not in toppled governments but in shattered values. If we often

forget what great changes this revolution brought in its wake, that, too, is a sign of its success: having changed ourselves, we no longer perceive the extent of our transformation". This quote is from Roger Kimball's *The Long March*.

With the collapse of communism in 1989 there is no doubt in my mind that what is known now as post-modernism has supplanted communism proper as Christianity's most relentless current foe. This is not surprising since so much of post-modernist ideology is drawn from Marxist teaching.

Perhaps the most damaging aspect of the latter has been the politicisation of public education at tertiary, secondary and even primary levels.

In Australia, generations of children have been abducted effectively from the influence of their parents who generally have little or no say in what - or how - their children will be taught in public education today.

Even with a thoroughly old-fashioned English education such as mine it was still necessary to grope one's way painfully towards any kind of adult illumination or understanding. The greatest advantage my kind of education offered was that it was not politicised and that subjects were still taught as discrete entities rather than combined into the kind of amorphous coagulations we are familiar with today.

Clearly it is hard to see how subjects such as Latin, Greek or French can be easily politicised - which may be why they are so out of favour today in tertiary education in Australia. I recall an article in *The Australian* by a former editor of the *The Australian Literary Review* which argued that the teaching of classical languages should be abandoned as outmoded and irrelevant in favour of teaching localised Aboriginal dialects.

As I pointed out at the time until Vatican II, at least, Latin was still the liturgical language of a billion Catholics worldwide - so perhaps it was not quite so passé and irrelevant as the author of the piece seemed to imagine.

Another advantage of classical languages is that they provide one of the major keys to the origins of words as well as a reliable guide to grammatical construction. By contrast, the study of English or History can be all too easily politicised today with the result, in the first case, that the overwhelming beauty and spirituality of language can be overlooked and forgotten as everything is reduced to the status of 'text'.

Instinct for plausibility

Fortunately for us, human beings have one other inherent virtue as well as the existence of a conscience. Perhaps the best way to describe this is to call it an instinct for plausibility or for the truth. This is an instinct that can be developed profitably through a non-politicised education where the student is encouraged to develop an ability to reason and a strong, independent mind. In later life such an instinct is also the principal catalyst in our voyages of self-discovery. It is the old-fashioned steam train, in fact, which pulls all the rest of our intellectual baggage down the track.

If you keep asking why often enough you can set your own steam-train in motion.

Unfortunately as you progress in self-knowledge you will probably also find yourselves in conflict with many of the educational, political and intellectual orthodoxies of our time. When I came to Australia to work in 1995, Michel Foucault and Jacques Derrida were the secular saints of the Australian academic world and I doubt whether too many students have been encouraged even today to read Roger Kimball's *Experiments against Reality* or Roger Scruton's *An Intelligent Person's Guide to Modern Culture* which effectively blow the reputations of both Foucault and Derrida out of the water. Both Kimball and Scruton are Catholic writers and neither is read nearly as widely as he should be.

When the late Jacques Derrida spoke at Sydney Town Hall some years ago almost all of the available seats seemed to have been block-booked by the staff of Sydney University. I was giving a talk at the university

that day but could not get a ticket.

At home we were employing an extremely erudite house painter at the time and I asked him, out of interest, how much Derrida he had read.

His answer was about 120 pages.

Naturally I congratulated him on this feat but he was quick to dismiss my praise.

What he said was that he had read the same 4 pages 30 times trying to extract any intelligible meaning.

I do not believe that the great truths of life need to be couched in unintelligible language. I certainly do not claim my writings about art necessarily contain any great truths but I do claim that in over a million words of published writing on the subject you will not find a single unintelligible sentence - unless this was the work of newspaper sub-editors, of course.

I believe the lives of the saints of our church such as St. Edmund Campion bore witness to vital truths revealed to them by God during their lives here on earth.

My own conception of an afterlife is of humanity's collective exposure to absolute truth.

If I am correct in this hypothesis, surely it behoves us to take a bit more interest in the subject of truth while we are all still here.

At the very least we should all learn urgently to differentiate properly between truth and opinion.

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

Re-published with permission of author in both *Annals* and *Oriens* Magazines

Money rules we know not how

The Ascent of Money: A Financial History of the World;
by Niall Ferguson; Allen Lane (Penguin), 2008

Reviewed by Martin Sheehan

Niall Ferguson - author of *Empire and Colossus* - has written another riveting read in his latest book, *Ascent of Money - A financial history of the world*. It's hard not to imagine - however improbable it may be in reality - that Ferguson timed the release of his book to coincide with the Global Financial Crisis, thus guaranteeing huge book sales. The book and accompanying TV series (recently broadcast on the ABC) are well timed to take advantage of the public's bewilderment in the face of a worldwide financial crisis that very few predicted.

Ferguson's book attempts to trace the origins and development of modern capitalism at a time when the global economy seems increasingly incomprehensible even to the experts in the finance sector whose job it is to diagnose the markets daily. In tracing the economic development of the modern financial institutions we take for granted, Ferguson also hopes to educate his readership about financial management and the importance of money.

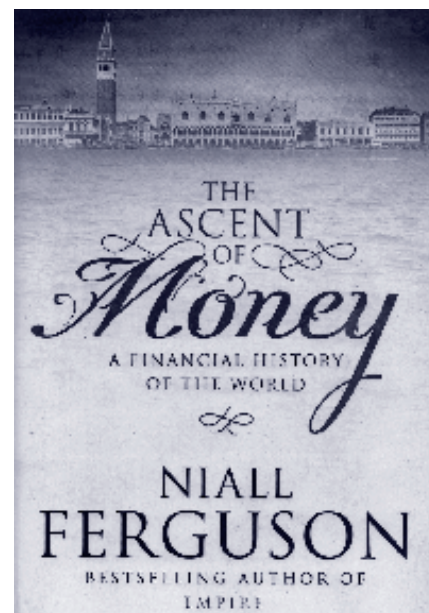
This historical aspect of the book is of particular interest for those of us not particularly knowledgeable about the institutions of contemporary global finance. Ferguson's focus is on the origins of modern capitalist institutions in the Italian Renaissance, including the genesis of the bond market in fifteenth-century Florence, the rise of

hedge funds, and recognisably modern concepts of banking in the Italian city states of that era. Ferguson goes on to reveal the shadow history of the West, the hidden financial hand behind so much of the development of Western political and social institutions.

Woe to ye ...

Tracing the economic developments behind significant events in Western history, such as the French Revolution, Ferguson shows how we downplay the financial influences on Western society at our peril. Ignoring the economic realities of Western history leaves us with only half the story, and undermines our ability to comprehend much that drives human behaviour. But it isn't only our failure to understand the hidden economic hand in human history - Ferguson also laments the failure of modern people to understand the basics of their economic world.

It is a well-established fact, according to Ferguson, that a substantial portion of the Western public is woefully ignorant of financial matters. Ferguson quotes a 2007 survey that showed four in ten American credit card holders do not pay the full amount every month - despite the high interest rates charged by credit card companies - and almost a third didn't even know what the interest rates were on their credit card. A 2008 survey found that two thirds of Americans didn't know how compound interest worked. And



so on. Suddenly the collapse of the US subprime mortgage market seems more explicable.

Surveys conducted in other parts of the English-speaking world revealed similar levels of financial ignorance. Ferguson argues that in an increasingly complex, globalised economy, where individual initiative and entrepreneurial drive are encouraged, it is imperative that the public be well informed about the basics of finance. But does anyone really understand the workings of the contemporary global economy?

Using the Darwinian theory of natural selection, Ferguson describes the free market and capitalist financial institutions as constantly evolving in new and creative ways. This evolution of financial institutions is beyond the capacity any individual or group of individuals to understand, let alone completely control. It arises from the constant interaction of tens of millions of individuals and companies in the global economy every day, with new

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In the presence of the Dao

Being Human for Human Beings;

by Dr Aniello Iannuzzi; Fontaine Press, 2007

Reviewed by Lyle Dunne

Aniello Iannuzzi's *Being Human for Human Beings* has been described as "a recipe book for life."

Dr Iannuzzi is a traditional Catholic from a traditional Italian family, an occasional *Oriens* contributor, a country GP, a vigneron, and (in his "spare time") a philosopher and author. I would call this a collection of *pensées*: thoughts expressed in literary form, from a sentence (#106: "Education is the one thing that no-one can ever steal from you") to a page in length. Some of these are (or contain)

the Dao (or Tao), and what we might term natural law.

It is dedicated to the utterly Catholic proposition that moral truths are knowable by natural reason, unaided by revelation. There are quotations from the Gospels, the Koran, the Mahabharata and Gandhi, often juxtaposed to emphasise their commonality rather than the differences.

They range broadly in subject matter. Economics gets a look in, there is a lot on what might be called

the content is nicely judged, and the writing itself is close to a "golden mean" between Oriental obscurantism and the cheesy arbitrariness of *Life's Little Instruction Book* and the like.

Nonetheless some traditional Catholics would ask whether this sort of thing will have any effect: is there any realistic prospect of improving people's lives, behaviour or spiritual well-being through an appeal to the benefits of fasting, or self-denial in general, as ends in themselves? In our post-Christian society, is there any future in trying to promote the morality of Marcus Aurelius or Lao Tzu? Beyond this, others would ask whether it is proper to try to influence the world for the better on the basis of such other-than-Catholic arguments.

This is one of the perennial questions for Catholics, particularly those involved in public life. Abortion is often the test case: if moral truths are knowable by natural reason, then it surely we could expect men and women of good will to see the arguments here?

A recent case illustrates both the legitimacy and the practical limitations of working through secular means in the secular arena. Reports indicated that Rocco Buttiglione, head of the Italian Union of Christian Democrats, and a pro-life advocate, had concluded that it had been "a mistake" to seek to prohibit the practice of abortion, and had moved toward an Obama-like wish for a rapprochement with the supporters of abortion.

A closer reading of his actual words reveals a more nuanced position. He has concluded that in Italy (as in Australia) there is no reasonable

If this all sounds a bit "New Age" we could remember that "re-birth" is a thoroughly Christian idea.

quotations; others are original. There are 280, representing the 280 days of human gestation, symbolising our need for "rebirth" as humans.

If this all sounds a bit "New Age", we could remember that "re-birth" is a thoroughly Christian idea: remember Our Lord's advice to Nicodemus. However, unlike its author, the work is not explicitly presented as Catholic, nor even Christian. Rather, it is permeated with what C.S. Lewis calls

"self-actualisation," but the main emphasis is broadly on morality.

In this genre, there is a delicate balance between the equal and opposite risks of on the one hand being too specifically didactic, and on the other of descending into a kind of trite greeting-card morality. Before reading this book, I would have doubted whether there was enough "middle ground" between these to make a volume. However

prospect of implementing and enforcing a simple ban on abortion. He has therefore decided to direct his energies toward a UN resolution banning forced abortion. (Of course, the arguments here will reinforce the horrors of abortion in general.)

In this context, he has concluded – rightly, in my view – that the prospects of success of such a resolution would be damaged by attacking the US

President's position on abortion in general, and that this could easily outweigh any benefits: American legislators dislike being told how to do their job by foreign politicians.

It is clear that, in order to succeed, the proponents of will have to hold their noses and deal with people more noisome than Barack Obama. But the moral question is not whom to work with, but what to work for.

A final thought on *Being Human*: Christianity encourages morality – but the reverse is also true. I suspect that over the centuries, well-argued appeals to the intellect have won over relatively few converts compared with good example and exhortation in the realm of morality.

* *Lyle Dunne is a Canberra writer*

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commercial institutions arising to meet the needs of buyers and sellers.

The Greenspan punt

Alan Greenspan, no less - the architect of US financial developments from the late 1980s until his retirement only a few years ago - admitted his own ignorance of how the global financial markets really worked. Luckily for us, he didn't mention this when he was Chairman of the US Federal Reserve! The complexity of the contemporary global financial market is such that it is becoming increasingly difficult to predict how the market will evolve in a year's time, let alone in the decades ahead. What does seem certain is that our economic future will be full of surprises and will likely defy the expectations of the experts.

One of the most interesting developments in last few years that Ferguson only touches on briefly is the re-emergence of various forms of state capitalism. Just when it seemed the state was out and the free market was supreme, the nation-state has made something of a comeback. This is most evident in the resurgence of the Russian state in recent years and the growing power of the Chinese corporate state. Ignoring Adam Smith, and taking a leaf out of Friedrich List's national economic theories, the Russian and Chinese economies combine the

strengths of the market economy with a nationalist, state-directed developmental economy, designed to overcome the volatility of Western economies and to build up what the Chinese call the "comprehensive national power" of the state.

The Chinese state capitalist system is currently reaping the benefits of the Global Financial Crisis - largely insulated from the effects of the economic downturn, China is using its huge savings reserves to fund the recovery in countries like Australia, the US and other Western nations. China is also calling for a fundamental reform of the global financial system and blames the US for much of the current downturn. China is now the world's greatest creditor nation and the US the world's largest debtor nation. Some observers even see in the current economic crisis the ultimate decline of US power and the rise of China as a future economic - and possibly political and military - superpower. What does seem certain is that the economic power of US has been badly shaken and continued US global predominance over the next few decades is far from certain.

Ferguson refers to the current US-China economic co-dependency as "Chimerica" - where Chinese workers make the cheap products that US consumers then buy. This economic reliance is often touted as a triumph of

US diplomacy, locking the authoritarian Chinese state into the global economy, and therefore into the Western dominated internationalist ideology of human rights and democratic governance. But this wouldn't be the first time that Westerners deluded themselves into thinking that free markets and liberal democracy would avert Great Power rivalry and international conflict. Many thought the economic links between Great Britain and Imperial Germany in the early 1900s would make war between the Great Powers unthinkable - and we all know how that ended in 1914.

Flair for narrative

All up, Ferguson's book is a fascinating tour of the global economic horizon - where we've come from and where we might be going. The book is not overly technical and its discussion of how the financial world has developed can easily be read and understood by those untrained in the complexities of high finance and economic theory. Ferguson is an historian and not an economist, obviously. But if more economists could emulate, and apply in their own field, a Fergusonian flair for writing and narrative, then we non-economists would be less often tempted to speak ill of the "dismal science".

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truth was on the other side.”

Gherardini, President of the Pontifical Academy of Theology, suggests the Council failed, not necessarily because many of the fathers



SSPX superior general Bishop Bernard Fellay:
“Things change and so many things of the Council are now worn-out,”

of Vatican II had been “infected” by modernism, but because it enabled the Church to become a “kind of research laboratory rather than a dispenser of truths from on high”.

Critically, the book calls for the Pope to clarify in a major document key aspects of the Council.

Finally, in an extraordinary interview, Monsignor Domenico Bartolucci, since 1956 “Maestro Perpetuo” of the Sistine Chapel under five popes, revealed that he has said the traditional Mass “always and without interruption” since his ordination.

Monsignor Bartolucci, barely known to the outside world and never as a prominent “traditionalist”, has quietly continued nurturing rich traditional religious ceremonies in his Tuscan countryside for decades.

Now, under the current Pope, he has come out firing, describing the reform as “arid” and much modern liturgy as “oily sentimentalism”.

“The reform was done by arid people people, arid, arid, I repeat it. And I knew them!” he said.

Bartolucci says the zeal for reforming the liturgy became fashionable.

“Everybody talked about it, everybody was renewing, everybody was trying to be like the popes (*tutti pontificavano*) in the wake of the sentimentalism ... of eagerness to reform.

“And the voices that raised themselves to defend the two thousand year old Tradition of the Church were cleverly hushed.”

But Bartolucci predicts the wheel is turning and a new generation of priests (though “poorly educated”) are coming through who do not have the “ideological fury of an iconoclastic ideology” of their predecessors.

However, he warns that good seminaries are absolutely vital to the perpetuation of traditional liturgy.

“A liturgy that is fully lived, the orderly articulation of the different periods of the year and all this experienced in social communication....Advent, Lent, the big feasts that follow after Easter. All of this is educational and if you only knew how much!”

Bartolucci warns against “hybrid” reforms and says that although there are signs of restoration, there is entrenched resistance, and a very long way to go.

If we piece together all the bits of the puzzle it becomes clearer what is happening in the Church today: the fear of speaking freely and telling the truth about our recent history is fading away.

REMEMBER OUR WORK

Do you wish to support the work of the Oriens Foundation, and of its magazine Oriens, in advocating a return to the Traditional Latin Mass of the Catholic Church?

Do you wish, in the event of your death, that the Oriens Foundation arrange to offer the Traditional Latin Mass for the repose of your soul?

Then perhaps you might consider adding appropriate clauses to your will to give effect to your decision in these matters.

(Suggested testamentary clauses that can be added as a codicil or included in a will. Please consult your solicitor before adding any of these clauses)

1. I GIVE AND BEQUEATH to the Oriens Foundation (incorporated in the Australian Capital Territory, Registration No. A04619) the sum of (\$___) and I HEREBY DECLARE that the receipt of my bequest by the then Treasurer or other proper person of the Oriens Foundation shall be full and sufficient discharge to my executors/trustees for this legacy AND FURTHER my executors/trustees shall not be bound to see to the application of this legacy.

2. I GIVE AND BEQUEATH the sum of (\$___) to the Oriens Foundation for the specific purpose of the payment of a stipend fee by the Oriens Foundation to a Priest of Priests as nominated by the then Chairman of the Oriens Foundation for Masses to be offered for the repose of my soul AND I DECLARE that the receipt of my bequest by the then Treasurer or other proper person of the Oriens Foundation shall be full and sufficient to discharge my trustees for this legacy AND FURTHER my trustees / executors shall not be bound to see to the application of this legacy.

3. IT IS MY REQUEST BUT NOT MY COMMAND that immediately upon my death my executor/trustee contact the then Chairman of the Oriens Foundation and request the Chairman to arrange for a Requiem Mass to be offered in the Roman Rite according to the Missale Romanum of 1962 and I FURTHER DIRECT my executor to pay to the then Treasurer or other such proper person of the Oriens Foundation all such costs incurred by the Society for the arrangements pertaining to the said Requiem Mass.



Latin ... as I please

Never studied Latin? Well, **David Daintree*** writes, you probably know more Latin already than you think you do.

Last time we started to unmask some English nouns, those ending in -ion or -ty, and discovered in the process that they were actually Latin words in disguise. How very dishonest of the English language, to affect to be the World's lingua franca, while borrowing most of its words, including almost all its modern coinages, from dead Latin!

Of course to be fair, and much as we might all like a good conspiracy theory, nobody set out to do this deliberately. It's just that Old English was a pretty unsophisticated tongue that needed to borrow words from the language of a more sophisticated culture to express the new ideas that were emerging, through the influence of the Christian Church, in such fields as law, theology and philosophy. The very fact that these borrowings weren't carefully disguised exposes the innocent naivety of the process. So what we're left with is the bones of the earlier English language, fleshed out with a vocabulary borrowed directly or indirectly (through French) from Latin.

I promised to look at some more nouns and adjectives this time. Let's pick a starting point for today's exercise and follow it through.

The Latin present participle has been a very fruitful plant. You'll remember that the present participle is a sort of an adjective that's formed simply and directly from a verb. Some English examples would be "cooking chocolate", "walking frame" or "running sheet". The nominative of the Latin present participle ends in -ans or -ens

(depending on conjugation). Does that suggest third declension? That's right: you need to add a -t to form the stem, and the genitive will end in -is. In full, the declension goes like this -

<i>audiens</i>	<i>audientes</i>
<i>audientem</i>	<i>audientes</i>
<i>audientis</i>	<i>audientum</i>
<i>audienti</i>	<i>audientibus</i>

Now this word *audiens* leads us directly to an English noun. First of all a Latin noun was formed from it, a first

nouns tending to be more concrete than abstract? *Audientia* really means the act or process of hearing. Only later does it assume the sense of a group of people listening to a speaker. I suppose we still use it in the earlier sense when we speak of being granted an audience with the Pope or the Monarch.

Finally, I promised that we would look at some adjectives. How about consequent, pubescent, regent, tangent? You might object that the latter two are nouns, not adjectives,

Old English needed to borrow from the language of a more sophisticated culture to express emerging new ideas mediated by the Christian Church

declension feminine noun *audientia*. In Later Latin the *t* in this word softened and the word would have sounded like 'audiencia'. We can now test the proposition that Latin feminine nouns formed from present participles come into English with the ending -ence or perhaps -ency. "Audience" (of course), "sequence", "emergence", "emergency", "interference", "innocence" are all good examples. Note how "emergence"/"emergency" have developed as a doublet, the latter having a more abstract meaning. But what about "importance" or "hesitancy"? No problem - there's a very simple explanation: they both come from first conjugation verbs with a stem in *a* instead of *e*.

A word of caution, however. Do you remember what we said about Latin

and you would be both right and wrong. A *linea tangens* is a "touching line", and a *homo regens* is a person who is "ruling" us. In that context they are adjectives. But really there is little essential difference in Latin between adjectives and nouns. Because Latin is a declined language, adjectives can be used alone, as nouns, simply and without ambiguity. At least one pure Latin adjective survives unchanged as an English noun - *pauper*.

There are so many more exciting little "transformers" yet to discover! See you next time.

**Dr David Daintree is the President-elect of Campion College, Sydney*