

Hold your fire!

In this edition of *Oriens*, we report on an argument over the status of the Society of St Pius X. The dispute began in the French-language journal of the Priestly Fraternity of St Peter and has been carried over into the pages of the *The Latin Mass* magazine published in the United States. (See our story *The SSPX debate - 'in' or 'out'*, page 4.)

This debate has a long history and a sharp edge. Its bitterness is the result of a split in SSPX ranks precipitated by the breakdown of negotiations between Rome and Archbishop Lefebvre in May 1988 and his subsequent decision to consecrate bishops without papal approval. Thus the Priestly Fraternity of St Peter was formed. Sons of Lefebvre, they were reconciled to Rome and accepted the *Ecclesia Dei* provisions for the renewed celebration of the Latin liturgy that had been under a 20-year ban. Ever since, the flames of dispute have blazed between the two camps: about who was right and who wrong, about loyalty and betrayal, about union with the Church and schism.

Hot discord

In the last few months, the discord has burned hotter than usual. Somewhere in the French countryside, an SSPX priest declares it a "mortal sin" to attend masses celebrated by the Fraternity of St Peter. A Father de Montjoye of the FSSP unleashes his own barrage: the SSPX, he charges, are schismatical, non-Catholic

ministers who do violence to the Eucharist by their celebrations of the Mass. Here and there across the globe, among the scattered and sometimes fractured communities of Catholic traditionalists, the contest finds its echo.

One is reminded by these events of the non-stop political warfare waged in 19th Century France between the *Legitimistes* and *Orleanistes*. The folly of

Lefebvre winning
the argument from
beyond the grave

their combats provided a marvellous leg-up for the republicans, and did much to destroy the chances of a monarchist restoration which, at crucial points even after the 1848 Revolution, would have met with popular support.

In the same way the antagonism which has sprung up between the SSPX and the FSSP, and, within each of them, between their respective 'ultras' and 'pragmatic tendencies', is the enemy of Catholic tradition and of that authentic restoration and renovation for which so many Catholics hope and pray.

Oriens has never been drawn into debate about Archbishop Marcel Lefebvre and his Society. As far as

possible, our policy has been neither publicly to condemn nor to support the late bishop or the movement he founded. Given that the history of our readers and writers have been different, for the most part, from those who have been drawn to the SSPX, it seemed both unjust to harass our brethren because events had carried them along a road we did not wish to tread, and indifferent to our own aspirations not to seize the opportunity presented by *Ecclesia Dei* to chart our own course. In the meantime, we have looked forward to a final agreement that would recall from ecclesiastical banishment the SSPX and all those associated with it.

The recent explosion, however, of rigorist hostility toward the SSPX, at a time when Rome is working with real good will toward a reconciliation, is an act of such foolishness that silence no longer serves.

SSPX position

The facts of the case seem clear enough. Mons Lefebvre, the Society that he founded, and those who have resorted to it, deny no dogma of Catholic faith. They use an authentic form of Catholic worship. They accept the pope of the day as legitimate head of the Church, they pray for him, and wish to remain in communion with him. Here, then, are Catholics in every sense, so where is the schism?

Some will point to their attitude to

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Oriens

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Oriens

Volume 8, Number 2
Summer 2002 - 2003

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

www.ozemail.com.au/~oriens

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

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Vatican II. To be, however, a Catholic in good standing not one of us is required to accept on faith a single canon of Vatican II since none were promulgated. The Council's statements on religious liberty, ecumenism, and collegiality, which give rise to the most adverse reactions within SSPX ranks, are at best pastoral orientations or new theological formulations which, by their nature, are contestable and which have been contested widely by Catholics whose communion with their bishops and with Rome has never been questioned.

Others will point to the consecrations of 30 June 1988 carried out without papal mandate, and to the sentence of excommunication connected automatically with that offence. This surely wraps up the case.

Mercy

What the legalist critics rarely allude to, however, is the wonderful mercifulness of canon law. According to its provisions, no punishment applies where alleged offenders act out of some necessity evident to themselves; and there is no penalty for schism where there was no intention of wishing to separate from the Church.

Oriens has never endorsed Archbishop Lefebvre's decision to renege on the agreement of May 5, 1988, negotiated between himself and Cardinal Ratzinger. Nor has it supported the uncanonical consecrations. But the judgements of Mons Lefebvre were not without their force and they have become more powerful – though not compelling – with the passage of time.

When Lefebvre drew back from the May 5 agreement, he said that he was "no longer able to trust Rome". It was a shocking Gallicism; but for all that, not entirely unreasonable. For his movement to continue, it needed the pastoral care of men selected from its own clergy for

consecration to the episcopacy. Without them, the SSPX would need to depend upon Roman officials and local bishops few of whom wished his movement, and the traditional Mass, other than dead. When the negotiations were done, it appeared to Lefebvre that in putting his initials to May 5 he had accepted an invitation to hand over his movement to its executioners.

Vexed history

If we examine the subsequent history of the *Ecclesia Dei* regime, and the chequered story of the Priestly Fraternity of St Peter, Lefebvre's fears have not proved groundless, though neither have they been completely realised. The FSSP has been subject to pressure, with the help of an insurgent group, to adopt bi-ritualism and participate in concelebrations using the new missal. A Roman protocol has been issued to outlaw disciplinary measures by the FSSP to uphold its exclusive attachment to the traditional liturgy. While the integrity of the FSSP has been damaged by these events, the Roman prohibitions have had no effect on the issue of chief importance to the Fraternity and to the traditional Catholics whom it serves – the practical freedom to chose the traditional liturgy exclusively. In the meantime, and notwithstanding the hostility of many bishops and their officials, the traditional Mass has spread. It has entered into communities and churches that the SSPX could never have reached. So Mons Lefebvre was right, but not right enough.

For all that, the remarkable bishop is winning his argument from beyond the grave. When Rome came to make a settlement with the traditional Catholics in the diocese of Campos, in Brazil, she granted what she had refused to give as part of the May 5 agreement: a bishop chosen from traditionalist ranks. And, when it came to establishing the new

Society of St John Vianney, Rome granted what it has denied to the FSSP. Talk about bi-ritualism, and the need to concelebrate the Chrism Mass with the local diocesan bishop, fell away. Far from calling these people schismatic, Rome has moved toward the Lefebvre position and, on the way, has confirmed by its actions the case for his defence - that he had been driven by necessity.

So while technically Lefebvre, his co-consecrator Antonio de Castro Mayer, and the men they made bishops, might have gone "into touch", their actual relation to the Church is much less clear than the adversarial "touch judges" have flagged so furiously. The ecclesiastical position of the bishops, the SSPX, and those who cleave to them, is at worst irregular – an irregularity that was not all of their own doing, but to which they felt compelled.

Who is responsible?

If there were errors on Lefebvre's part, and on that of his followers, they were chiefly errors of prudential judgement clouded by the fog, and cramped by the injuries, of battle. What has yet to be recognised is the role that Popes and bishops played, and theirs the more serious. It was they, seized by the romance of the new and sustained by papal loyalism, who persecuted Catholics simply for being Catholic in the traditional way and, at the same time, who turned an indulgent eye upon the pastorally-correct workers of mayhem.

Just how schismatic the current position of the SSPX is will not be known until Rome has restored to them, and to the rest of us, the freedom to be Catholic in a fully historical sense. *Ecclesia Dei* and Campos together represent a major, but incomplete, return of the spiritual goods which our pastors took away. When the job is finished, then let us judge the case of the SSPX.

O

The SSPX debate – ‘in’ or ‘out’?

Oriens writer **Gerard McManus** sums up a debate that has broken out in recent months among traditional Catholics over the status of the Society of St Pius X.

A recent debate between two leading protagonists of traditional Catholics has focused attention on one of the crucial issues facing the Vatican in its effort to heal the sole schism in the reign of John Paul II, namely the canonical status of the Society of Saint Pius X.

The exact standing of the SSPX and its members is critical, not only to curial canon law experts grappling with a way to accommodate the group within the larger Church, but in a pastoral sense for thousands of ordinary traditional Catholics who are caught in the middle and who are bewildered by the Church's treatment of the SSPX.

On one side of the debate is Christopher A. Ferrara, lawyer, author and President of the American Catholic Lawyers Association, who takes an accommodating position on the status of SSPX priests and laity, backing up his case with a number of Vatican documents which add up to what can only be described as a confused and indefinite official position.

On the other side of the debate is Fr Arnauld Devillers, Superior General of the Priestly Fraternity of St Peter, who adopts a much harder line maintaining the view that SSPX priests are non-Catholic ministers.

What is most striking about the fierceness of the debate is that it is happening in the midst of the first serious and prolonged attempt at reconciliation by Rome and the SSPX since the split occurred in July 1988.

It needs to be remembered that the Fraternity of St Peter had its origins in the

SSPX itself, and was established after Archbishop Marcel Lefebvre, with the assistance of Brazilian Bishop Antonio de Castro Mayer, consecrated four Society priests as bishops in Ecône, Switzerland, without a papal mandate.

Trigger

The trigger for the debate, which subsequently flowed over into the pages of *The Latin Mass* magazine, was an article by Fr Hughes de Montjoye in the Fraternity's French language journal. Fr de Montjoye claimed that SSPX priests were non-Catholic ministers who commit sacrilege to the sacrament of the Eucharist in consecrating outside of communion with the Church.

According to the article, Catholics may passively assist at an SSPX Mass for a grave reason (say a funeral), but are not permitted to communicate because the writer claims it is non-Catholic worship (sic).

These claims seem to be at odds, at least in spirit, with the fact that Canon Law permits Catholics to receive confession, communion and extreme unction from Orthodox and other non-Catholic clerics with valid holy orders in times of necessity with the proviso that "the danger of error or indifferentism is avoided".

That Lefebvre and the four new bishops were declared automatically excommunicated along with de Castro Mayer after the illicit Episcopal consecrations went ahead is not in dispute. But, Ferrara argues, the apparent ‘fact’ of excommunication is less clear and more uncertain the more one examines

the case. And even if it were clear, the Church is not always constrained by the letter of its own law when a judgment is made that justice, charity, or reconciliation might be better served by another course.

Examples of this include the fact that the Vatican has ceased to apply the term "schismatic" to the Orthodox or even to the 100 illicitly consecrated Chinese bishops of the Communist-controlled Catholic Patriotic Association.

More specifically, Ferrara argues, the Church has never given a clear determination of the status of the SSPX priests and lay people who attend their Masses and confessionals. "While the *motu proprio*, which penalises the SSPX bishops, speaks of ‘formal adherence to the schism’ as grounds for incurring the same penalties as the excommunicated bishops, the term ‘formal adherence’ has never been defined in a universally binding pronouncement by a competent Vatican dicastery."

Rome tentative

Put simply, according to Ferrara, not even the Vatican officials who have had care of the SSPX affair (Ecclesia Dei Commission or the Congregation for the Doctrine of the Faith) have treated it as a case of true and proper schism. He says, accordingly, that the status of the SSPX priests and laity is in the realm of a canonical grey area involving Catholics in an irregular situation.

Not so, says Fr Devillers, who argues that the matter has been crystal clear since the time of the Lefebvre consecrations on June 30, 1988.

"To be in full communion with the successor of Peter, one must be received into communion by him: a refusal entails the absence of communion," Fr Deviller wrote in reply. Lefebvre knowingly went against the warnings and pleas from the Pope not to consecrate the bishops and was excommunicated on two grounds – for schism and for carrying out episcopal consecrations without papal mandate.

Fr Devillers rejects the argument that there is no clear definition of what is meant by "formal adherence" of priests and lay people to the excommunicated bishops, citing guidelines written by the Pontifical Council for Legislative Texts in 1996 to answer a bishop's specific inquiry about the status of the SSPX bishops, priests and lay adherents.

The pontifical council's line was that there "seemed no doubt" that Lefebvrist priests and deacons were indeed guilty of formal adherence, but not the laity.

Ferrara quotes the opinions of various Cardinals and Roman officials on the SSPX situation including Cardinals Castillo Lara, Joseph Ratzinger, Ecclesia Dei president Castrillon Hoyos and secretary Monsignor Perl, and the former President of the Pontifical Council for Christian Unity, Edward Cassidy.

Internal matter

Cassidy, who has apparently managed to paper over almost 500 years of substantial doctrinal incompatibility between Catholics and Lutherans, is quoted as saying the SSPX situation is an "internal matter of the Catholic Church".

"The Society is not another Church or Ecclesial Community within the meaning used in the Directory (on Ecumenism)", Cassidy said in 1994.

As for Perl, he declared in September 1999, in response to an enquiry from the United States of America, that the priests of the Society of Pius X are validly ordained but "suspended": i.e. prohibited from exercising their priestly functions

because they are not properly incardinated in a diocese or religious institute in full communion with the Holy See.

Perl letter

"They are also excommunicated if they adhere to the schism," Perl wrote, while admitting that the Holy See had not defined exactly in what this adherence consists. Significantly Perl also noted that the situation of the SSPX faithful is more complicated and that their situation can be described best as "irregular". If they attend Mass primarily because of an attraction to the old rite, Perl wrote, they are not in schism, but if they stay too long there is a danger they may "imbibe" the schismatic mentality of the Society.

Ferraro argues that if the priests are merely suspended - and therefore still subject to Church disciplinary law - it follows that they cannot possibly be true schismatics because non-Catholics are not subject to Church law.

Perl's verdict for the faithful is that while they are not encouraged to attend SSPX chapels, they are neither forbidden to attend, nor subject to any penalty for doing so, if their attendance is on account of the reverence and devotion people find there.

However, Ferrara does admit that a later missive from the Ecclesia Dei official creates added confusion when he claimed that it is actually sinful to receive Communion at any SSPX chapel, to assist at an SSPX chapel without a "grave reason", and to attend an SSPX chapel to fulfil a Sunday obligation.

Castrillon Hoyos' recent olive branch correspondence with the SSPX bishops is also used by Ferrara as evidence that the Society is not in schism.

The Cardinal described the SSPX situation as "irregular" and concedes that, in his meeting with the bishops, "there was not disclosed an inkling of heresy nor

any will to incur a formal schism".

The living reality of the SSPX affair, concludes Ferrara, is that of an internal wound in the visible commonwealth of the Church caused by the unprecedented postconciliar upheavals.

Fr Devillers describes the quoting of the above Cardinals and officials by Ferrara as selective and disingenuous.

Cassidy, for example argues Devillers, is not saying there is no schism, but simply that the SSPX problem is not under his bailiwick (the Ecclesia Dei being the competent commission). On the other hand Devillers ignores Cassidy's more central point that the SSPX is an internal Church matter.

Just Politeness?

Castrillon Hoyos' words, Devillers believes are to be understood as charitable politeness employed to promote goodwill in negotiations.

Fr Devillers finally quotes another priest, American canon lawyer Fr Gerald Murray who did his doctoral thesis on the canonical status of the SSPX.

"The Society of Pius X and those who frequent their chapels must realise that continuing on a path of defiance and separation from the Holy See, and from the Church in general, will inevitably lead them further and further away from Catholic unity and into undeniable schism," Murray wrote in 1996.

Given that SSPX is guilty of no evident heresy, and holds the Pope to be the legitimate head of the Church, Ferrara and others have questioned the right of the Fraternity of St Peter to condemn the SSPX to a canonical position more grave than that of the Orthodox and other groupings. This move seems particularly rash when delicate negotiations are underway to bring the SSPX in from out of the cold.



Mons Rifan explains Campos move

Following on from our account of the remarkable Campos settlement in the previous edition, **Oriens** reports on some conversations with a man at the centre of it all.

Mons Fernando Areas Rifan, consecrated in August as bishop with right of succession to the Apostolic Administration St John Vianney of Campos, recently told participants in a conference in France that, after 10 years of “independence” from Rome, his community of traditional Catholics was experiencing some internal problems that could properly be addressed only by a settlement with the Holy See.

The fifty-year-old Mons Rifan, was consecrated as co-adjutor to Bishop Luciano Rangel, recently appointed as the Apostolic Administrator of the traditional Catholics in the diocese of Campos, Brazil. The consecration formed part of a watershed reconciliation between Rome and the traditional Catholics of Campos.

Some of the actors in this ecclesiastical drama illustrate its significance. On one hand, you have the consecrated: Mons Fernando Areas Rifan, a long-serving former secretary to the late Bishop Antonio de Castro Mayer that unflinching ally of Archbishop Marcel Lefebvre. On the other, you have the consecrator: Cardinal Dario Castrillon Hoyos, Prefect of the Congregation of the Clergy. This extraordinary meeting of men demonstrates the priority Rome has placed, on doing what must be done to end the generation-long campaign to suppress the classical Latin liturgy.

The Society of St John Vianney, to the leadership of which Mons Rifan will succeed, is a community of traditional clergy within the Diocese of Campos. The group consists 28 priests and 20 seminarians who serve 11 parishes and

some 30,000 people. The Society of St John Vianney also runs homes for the aged and disabled and an orphanage for 400 children.

Speaking on September 30 in Versailles at a function hosted by the Priestly Fraternity of St Peter, Mons Rifan described how the reconciliation between Rome and Campos had come about.

Hunger recognised

According to Mons Rifan, it was Rome’s initiative which led to the settlement. Responding to criticism of the Campos reconciliation from within the Society of St Pius X, the bishop justified the agreement by reference to the teaching of St Thomas Aquinas.

"St Thomas taught that it was legitimate to steal from a market if you were dying of hunger. But if the owners of the market offer the food, can one reply that you prefer to steal?"

Mons Rifan explained that after 10 years of taking an independent line from Rome, the Campos group was experiencing some internal difficulties. Theologically, the bishop argued, it was not sane to stand aloof from the Church. There was a strong risk of developing an endlessly critical mentality and of falling into schism.

Notwithstanding much public criticism of the Campos settlement from SSPX sources, Bishop Rifan said that many priests connected with the Society had made their support for the agreement privately known to himself and to Bishop Rangel.

Significantly, Bishop Bernard Fellay,

superior General of the SSPX, while publicly expressing reservations about Campos, was among those who sent congratulations to Mons Rifan upon his consecration.

Mons Rifan also indicated that his field of apostolic activity would not be limited to the Apostolic Administration itself. To help other Catholics in other dioceses who felt drawn to the traditional rites of the Church, he would be ready to intercede with their bishops, and even to send priests to their support, if the bishops were agreeable.

During a question and answer session, someone – reportedly of the *sedevacantist* persuasion – referred to the inter-religious prayer meetings staged at Assisi in 1986 and 2002, and described Pope John Paul II, who sanctioned them, as the "Antichrist of Assisi".

Noah’s plight

Bishop Rifan replied by saying that he did not support the Assisi meeting either, nor did he object to telling the Pope as much. But he also reminded his listeners about the case of Noah drunk in his tent: about how one of the sons – Cham - wanted to make a scandal of it while the other two tried to cover their father’s nakedness. It was Cham who was rejected in the end.

Mons Rifan has expressed the view that the Campos agreement is not only good for the Campos traditional Catholics but also could serve as a model for reconciliation between Rome and the SSPX.

Speaking with Italian the reporter for *The Latin Mass* magazine, Alessandro

Zangrado, Mons Rifan also indicated that he wished, if possible, to serve as a bridge between Rome and the SSPX.

"I think that I can serve all the traditional Catholics, especially our friends of the SSPX. It would give me great pleasure to assist them toward the path of canonical regularisation."

"To the SSPX we say always that we continue to be their friends and, if possible, to help them to find a way to regularize their situation. But we must understand that they are much persecuted and so they have many more difficulties than we do. But with the grace of God, all is possible."

About the way ahead for the traditional liturgy, Mons Rifan clearly indicated that he would support any effective measure which moves in the direction of "complete liberty for the traditional Mass".

"But it depends on the Holy See. It would seem that the new generation of priests is tired of its experiences with the post-conciliar liturgy. With increased awareness and knowledge of the traditional mass, it is hoped that little by little they will be able to taste of its profound spirituality. In this way the traditional mass will continue to spread. The indult was a beginning."

Speaking to Zangrado about the general crisis in the Church, Rifan made some striking remarks.

"I believe in the divinity of the Catholic Church, in spite of all the human weaknesses. The crisis continues. But perhaps some light is beginning to appear at the end of the tunnel. Some attitudes. Some documents. One day Archbishop Marcel Lefebvre said to me, it would not be necessary for many words; it would be enough for some action. I think that the pope's erection of our Apostolic Administration and the selection of a priest from the Society of St John Vianney as its bishop may be a beginning."

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The Oriens peace plan

THE central sticking point preventing a reconciliation of the Society of St Pius X with Rome could be remedied through a simple publication of existing Vatican documents and an acknowledgement of the status quo – namely, that the traditional Mass has never been banned.

This acknowledgement forms the central plank of a 7-point plan proposed by *Oriens* to heal the two-decades long estrangement between Rome and the SSPX.

No universal indult in favour of the traditional Mass need be promulgated. This highly attractive proposition, advanced by the SSPX and many other traditional Catholics, though justifiable in terms of principle, is probably, in practical terms, too big an ask for Rome. Many bishops are likely to see a move like this as a unilateral liquidation by Rome of the Pauline liturgical revolution which they have received as if it were an article of faith. Rome would be wary of rousing bishops to some kind of wide-scale and hostile reaction by a move that might appear to call into question the whole point of their being post-conciliar bishops.

The alternative would require no legislative act by the Holy See and would involve no immediate change to current liturgical practices within the Roman Rite. What is required is simply to declare an end to the fiction that the old Mass is - or ever was - illegal.

In 1986 a Committee of Cardinals examined the legal status of the traditional rite, but its findings, that the traditional Mass had never been abolished and is a canonical form of worship, have never been published. We know of the existence of this committee because it was referred to in the May 5, 1988 deal that the Vatican struck with Archbishop Lefebvre, but which later fell apart.

Here is the *Oriens* 7-point plan to mend the Rome-SSPX split.

1) Publication of the findings of the 1986 Cardinals' Committee which found

that the traditional Mass has never been banned, and that no priest of the Roman Rite requires the authority of a bishop to say either the new or old rite. Priests would thus have the freedom to use say either the new or old rites of Mass subject to the usual oversight of the local bishop who is responsible for regulating, but not banning, liturgy within his diocese.

2) Lift the excommunications and accept the four existing SSXP bishops, who are all validly consecrated, as licit. To provide the SSPX with the status of an apostolic administration, along the lines of the Campos agreement, or a personal prelature along the lines of *Opus Dei*.

3) Guarantee the freedom of SSPX to use all the traditional liturgical books including the Sacramentary.

4) Recognition by the SSPX of the Second Vatican Council as a genuine Council of the Church.

5) Recognise the freedom of the SSPX – and for that matter all other Catholics – to debate non-binding, contentious issues such as pastoral policies and new theological propositions which have yet to be fully tested against the Church's doctrinal tradition.

6) As a gesture of goodwill, the Holy Father celebrates the traditional rite of Mass each year either in his private chapel, or in public at a Pontifical High Mass, say, on the Feast of Sts Peter and Paul on June 29.

7) Priests attached to the traditional rite to be free to celebrate the traditional Mass in Rome's principal churches, including St Peter's.

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Just don't know 'how to be'

Martin Sheehan finds that September 11 says as much about us as it does about the terrorists.

But it seems that something has happened that has never happened before: though we know not just when, or why, or how, or where. Men have left GOD not for other gods, they say, but for no God; and this has never happened before that men both deny gods and worship gods, professing first Reason and then Money, and Power, and what they call Life, or Race, or Dialectic.

- T.S. Eliot, Choruses from 'The Rock' (1934)

Two anecdotes to start off with: on entering a café I frequent, I noticed that a new menu had been written up on a chalk board advertising the latest desert. The sign read, "Try Our New Desert – Mortal Sin!" The cake in question, all dripping with cream and crowned with strawberries, was a reference to the film *Chocolat* and the notion that sin is no sin, but what is good and beautiful to do.

Second anecdote: walking through the Canberra Central Shopping Centre the other day, I noticed a store selling mind games. What was the store called? Why Socrates of course!

In these two examples lies the substance of the conundrum that besets modern Australia, and the West more generally. Heir to the rich cultural tradition of the West, with its roots in classical Greco-Roman culture and the Christian religion, westerners have reduced the great ideas of western civilisation to whatever sells the best in department stores and restaurants. The riches of our cultural and spiritual tradition, built up over centuries by some of the greatest minds of the West, have

been traded for a cheap deal on the latest consumer products.

Meditating on Terror

John Carroll's book, *Terror: A meditation on the meaning of September 11*,* uses the terror attacks on New York and Washington to study our contemporary consumerist and materialist culture. Faced with a campaign of violence and intimidation by Islamic militants bent on forcing the US to withdraw support for Israel, and to remove its bases from the holy territory of Saudi Arabia, the western world is experiencing its greatest challenge since the fall of communism. For this challenge is not merely political or military, according to Carroll, but an attack on the fundamental beliefs and culture of western society.

Carroll takes as his starting point the injunctions attributed to the pagan Greek god Apollo at the dawn of western civilisation: "Know Thyself!" and "Nothing too Much!" The modern West has violated these maxims to the extreme. We are obsessed with the acquisition of things, with the pursuit of comfort and a purely material happiness, while the

spiritual life – where man explores the transcendent and interior realms – is the occupation only of 'cranks' kept at a distance by the rest of society. We dwell in security and luxury while large parts of the world descend further into abject poverty or struggle, often vainly, to maintain their traditional culture from the onslaught of consumerism and greed.

Having all but abandoned the Christian churches for the secular shrine of the shopping centre, westerners stand on the brink of an abyss. Faced with the destruction wrought by terrorists motivated by an absolute certainty in the rightness of their religion and their cause, the West is culturally paralysed by an enemy it cannot comprehend. For to comprehend people motivated by adamant beliefs, westerners would have to have some comparable convictions of their own – but their traditional store of these has been traded for an easy existence.

The Emptiness

Carroll's fear is that the West is unable to take up the cultural challenge – all that we can talk about is freedom (which is primarily a negative freedom, freedom from restraint), which we already have enough of, but cannot say what it is we are for. Are we fighting against Islamic terrorism in the name of the free market? Are we fighting for democracy and freedom? Or are we fighting for God and country? What is it we westerners truly believe?

At this stage Carroll thinks it is hard to say – and judging from the ambivalent response of the populace since September

11, most seem to just want to get back to living their lives and making money.

To Carroll this mentality is appalling - terrible though the events of September 11 were, the West has suffered little so far, compared to the mass destruction and vast misery wrought by the Second World War. And yet we've had enough already - it's as if the populace fails to see the gravity of the threat facing it and just wishes it would all go away.

Heart of Darkness

This is not surprising given the type of society that has appeared in the last twenty years, reaching its apogee arguably in the greed and excess of the economic boom in the 1980s and 1990s. Obsessed with a secular humanist dream of building a globalised world culture, based on market economics and liberal democracy, the West has ignored its own spiritual tradition. Having abandoned the heroic spiritual culture of Christianity for the shallow, image-obsessed pseudo-culture of the shopping mall, westerners are ill equipped to deal with a foe like bin Laden.

The lack of belief that lies at the heart of western culture has found a monumental representation in the gaping emptiness now at the centre of Manhattan, New York, where the Twin Towers of the World Trade Centre once stood. Before the West can rally to meet the challenge offered by bin Laden, the spiritual and cultural hole in its heart must first be filled.

Carroll cleverly uses Conrad's novella, *Heart of Darkness*, to illustrate the West's spiritual bankruptcy. Conrad's story was written in the latter part of the nineteenth century, but he gave voice in the text to many of his fears for the world of the coming twentieth century.

The story charts the journey of Marlowe up a river in Africa to recover a trading company agent who is being recalled to answer questions regarding

his conduct among the natives. Marlowe leaves Europe disgusted with the spiritual emptiness and cultural decadence of western civilisation - in Africa he hopes to rediscover the primitive roots of humanity, and thus regain the vitality and creativity that the modern world lacks.

It is the figure of the company agent, Kurtz, who begins to dominate his thoughts, however, as he moves up river - a man like himself who fled the decadence of modern Europe to build an empire among the primitive tribes of the interior. Kurtz becomes an image of the heroic individual who throws off decadence and takes a stand in wilderness against a bankrupt civilisation.

Kurtz wants to take the place of God and create a new way of life - instead he goes mad and in despair indulges in an orgy of violence and destruction. For Conrad any such attempt at cosmic self-assertion is bound to end in madness and death, and the utter destruction of civilised existence. Kurtz is a monster deserving of our condemnation.

The modern West is trapped in the Kurtz story, according to Carroll - realising the absurdity of a world without God, a world without spiritual or metaphysical beliefs, yet unable to tear itself away from a fixation on material comfort, and, what Carroll calls, the "package tour through life".

The challenge is to prove what kind of men we are, according to Carroll, before it is too late. Are we men of conviction and faith, able to rise to the terrorist challenge? Or are we so *effete*, so lacking in the courage that comes from belief, that we would prefer to pretend that it just isn't happening?

"What kind of man are you, dude?"

One of Carroll's favourite movies, referred to in a number of his books, is the John Ford western, *The Man Who Shot Liberty Valence*. In the movie Jimmy

Stewart plays a young lawyer travelling out West who is confronted by the notorious outlaw Liberty Valence. Stewart's character is a believer in progress and education, a champion of humanism and tolerance. Valence holds up the stagecoach he is travelling on and, when confronted by Stewart, beats him savagely and challenges him by saying, "What kind of man are you, dude?"

This is a challenge not only to the lawyer's manhood but also to his most fundamental values and convictions. How can liberalism and humanism comprehend the vicious and anarchic nature of a character like Valence? They cannot because liberals believe that all men are basically good and capable of rational thought. Other men of another mould are needed to deal with Liberty Valence.

Carroll believes that the modern West is in a similar predicament - dedicated as we are to reason, liberalism and tolerance we are ill prepared for criminals like Usama bin Laden who recognise no western law and cannot be reasoned with. Our problem, and the problem of the West, is the problem of *being*: "Who are we?" and "What kind of men are we?"

So absorbed are we by buying and consuming, and keeping on the move, zooming around our cities or jetting about the globe, that we have forgotten how to *be*. This is the point we have reached. We are on the edge. Is there a way back, or more realistically, through the darkness enveloping us? There is. But is there time for us to take it? And if there were, would we have the will? If only we could choose to place ourselves once more within the mystery of *being*, we stand a chance of rediscovering our spiritual heritage, the Christian heritage of the West which has been gradually obscured over the last two hundred years.

(*John Carroll, *Terror: A meditation on the meaning of September 11*; Melbourne, Scribe Publications, 2002; \$16.50)

The pain and the bewilderment

Publisher and writer **Michael Duffy** provides, in the wake of the Bali bombings and the mourning of our dead, a bleak assessment of our national 'state of soul'. **Ephraem Chifley O.P.** (opposite) takes up the case for a more hopeful view. The debate has begun.

I live near the main road here, running down to Coogee Beach. Sun-lovers slouch down it all weekend: Australian families, British backpackers. Swedish grannies, American students. Last week they came as usual, in their shorts and their sleeveless tops, their hats and their flip-flops and their sunscreen. But there was something wrong on Sunday: few carried towels.

They were on their way to the local Oval for a memorial service for 12 October. Our rugby team, the Dolphins, lost six members in Bali, and members of other teams from nearby suburbs were also among the murdered. This was Australia's day of mourning, and people came in their thousands.

The first words of the ceremony were those of John Lennon. We were asked to imagine all the pee-pull with no countries or religions to die for. It is a profoundly Western desire, this vision of total, secular globalisation. It is also a vision that has been largely achieved in Australia, as this ceremony indicated.

The poet Les Murray has suggested that Australians long ago achieved a 'vernacular republic' but forgot to tell the political class and the rest of the establishment, which continued to believe in a set of state and religious beliefs no longer relevant to most of us. To put it more crudely: 'Neighbours' is Australia. This might help to explain why the ceremony at Coogee Oval contained almost no manifestations of nationalism or religion. In this it reflected the public response of most Australians to the Bali massacre, so different from – so much more suburban than – America's response to 11 September.

I have not heard our Prime Minister, John Howard, say anything about God in the past week. It was left to George Bush to bring God into it, in a sympathy broadcast to Australia. John Howard, an inarticulate man and a highly successful leader, has said two things that have struck a chord, and neither was in a set speech. They were contained in reports of comments in private conversation with victims' families. He told one that he had '19 million mates'. And he said that we would 'get the bastards' who did this. Both lines made the front page.

The symbols at Coogee Oval were not the flag and the crucifix but flowers. The simple black stage, set in the middle of

the well-watered grass, had large native flower arrangements at each side. There was not one official flag, and I counted just two Australian flags among the crowd. The national anthem was not sung, and the talk was of community and family, not of Australia.

John Lennon would have approved of the ceremony, which was run by the local mayor. A priest in mufti apart from his dog-collar read messages from religious groups, and said one prayer, with which I'm unfamiliar. It concluded with the suggestion that we 'open our hearts to hope so that we can know serenity and peace. Amen'. It was an almost embarrassingly inadequate response, especially from a Church traditionally so rich in consolation.

In contrast, the New South Wales premier, Bob Carr, who was born and lives in the area, was, like his audience, pragmatic and non-patronising. He said, 'We know we will come to live with their absence. But not yet.'

Six children, junior members of the Dolphins, said a few words. The last one, a girl, broke down as she returned to her place. Carr reached over and put a hand on her shoulder, briefly. Men and women stood up, spoke and broke down; six empty football jerseys were draped over a wall. The fact that sport was tied to these deaths so closely gave them a significance, an Australianness, they would otherwise have lacked.

There were pop songs, both recorded and sung by the choir of a local school. At first I rebelled against this, at the banal lyrics and the trite tunes. I yearned for hymns and anthems, for something with more dignity and familiarity. But this is foolish: for most of those in the crowd, the worse of 'Walk on By' or Sting's 'Fields of Glory' are far more familiar, far more consoling, than anything the state or Church has to offer.

It was, I think, a very Australian experience. There was little anger, much sympathy, almost no reaching out to higher things for consolation. The human spirit here is, I think, a little constrained, but it is also resilient and generous and self-reliant. This is a country whose nationalism is suburban and whose religion is sport. You might say that suburbs are not nations, and sport is not a religion. But then, you wouldn't be Australian.

– *The Spectator*, 26 October 2002.



The virtues in our secular soul

By Fr Ephraem Chifley OP

There's much good yet in the secular Australian soul.

"As it is six o'clock members and guests are requested to stand and face the west for the Ode. Age shall not weary them, nor the years condemn. At the going down of the sun and in the morning, we will remember them. We will remember them! Lest we forget. Lest we forget! Thank you members and guests. The meat tray raffle will take place in five minutes. The winner of this weeks lucky draw is member number 57612. Les Wong can you come to the front desk for a phone call." The same Ode is recited with great reverence at Anzac Day dawn services - increasingly well attended by young Australians of all backgrounds in contradiction of the thesis that good, ol' secular Australia is becoming irrevocably irreligious.

Les Murray was right when he described Australia as "The vernacular republic", at least to the extent of identifying the gap between ordinary Australians and the rhetoric of the commenting classing. Michael Duffy is wrong when he suggests in his recent article in *The Spectator* that this republic is not only vernacular but necessarily profane. Commenting on Australia's low key reaction to the Bali bombings, especially the outdoor service on Bondi beach, he notes,

I have not heard our Prime Minister, John Howard, say anything about God in the past week. It was left to George Bush to bring God into it, in a sympathy broadcast to Australia. John Howard, an inarticulate man and a highly successful leader, has said two things that have struck a

chord, and neither was in a set speech. They were contained in reports of comments in private conversation with victims' families. He told one that he had '19 million mates'. And he said that we would 'get the bastards' who did this. Both lines made the front pages.

Overdrawn

It is a view of Australia that is overdrawn - he is looking for religion in all the wrong places. Also on the front pages was the Prime Minister in Bali flanked by military chaplains at ground zero for a memorial service to honour the victims. The same scene was repeated, albeit with robes, in the Great Hall of Parliament, nary a prelate of the Church in sight. The khaki-clad padres were considered in the eyes of some commentators a diplomatic faux pas. We have been trying to convince the Indonesian people that Osama bin Laden's description of Australia as a "crusader state" is unfounded. While from this point of view soldier-priests are not especially helpful, their appearance exhibited a profoundly Australian instinct. This spontaneous, almost reflexive, response is more demonstrative of what Australians really believe than the embarrassing, seaside rites apparently constructed by municipal feminists and retired Religious Education teachers.

Welcome mascots

There is good case to be made that our approach to religion is that of our egalitarian colonial ancestors - where clergy were agents of the military Government, to be both feared and trusted; welcome mascots both to take comfort from and to be kept at a safe

distance. It is the religion of the padre drinking port in the officers' mess; gentlemen removing their hats in Churches and RSL clubs; the bonneted Salvo lady selling the War Cry in the pub on Friday nights, of icons and rosary beads in taxi cabs, of the Boree Log or the Catholic Women's League running a cake stall outside Woolworth's for the orphanage. Sociologically we are all non-practicing parishioners of a broadish, colonial Church of England and the clergy are its military chaplains. We all partake in a cultural establishment of "the Church", all the more pervasive for not being constitutionally enacted. This explains a great deal more about Australia's religious culture than the idle assumption of a relentless suburban secularism.

Commenting on the Bondi service for Bali victims, Michael Duffy says

It was, I think, a very Australian experience. There was little anger, much sympathy, almost no reaching out to higher things for consolation. The human spirit here is, I think, a little constrained, but it is also resilient and generous and self-reliant. This is a country whose nationalism is suburban and whose religion is sport. You might say that suburbs are not nations, and sport is not a religion. But then, you wouldn't be Australian.

Rites not ours

Those rites, far from demonstrating a distinctive national genius, were unimaginative, and badly executed - Californian in inspiration rather than

Australian. More than the manifestation of some supposed sun-tanned insouciance about questions of nationhood, life and death, they were the imposition of the godless, feel-good propaganda of the cultural elite. It was both amusing and touching to see the occasional participant in the televised service from the Sydney Domain who absentmindedly genuflected to the pool of Feng Shui water before crossing themselves and floating a flower. They knew what was manners in Church - they once saw grandma do it at Auntie Julie's wedding. Given the proliferation of votive candles and the Julie Andrews style compere, the assumption of ecclesiality was an easy mistake for the less-than-heavy-kneeler to make.

On the issue of rite the traditional movement has much to offer - not just by way of black brocade and Gregorian requiem masses, though the effectiveness of these even on god-fearing pagans should not be underrated. When the

Church's repertoire, especially since the symbolic grammar of grief has been rendered unintelligible to most by forty years of officially sanctioned liturgical vandalism. Once experienced though, the Church's rites have an ability to engage even the hardest hearts. By drawing on enduring insights into the universal needs of men engaged in mourning the death of family and beloved friends they have the capacity to bring deep consolation.

False assumptions

While it is true that Australians are prone to self-indulgence and materialism of an especially base kind, the idea that sport and shopping are the only religions of consequence reflects the theological presuppositions of commentators rather than reality. The continuities between life and religion defeat observers of the Australian soul by generating the appearance of a persistent unconcern about matters of

contented pagans - as we know, a happy infidel is among the greatest test of faith for those with a calvinist cast of mind. As much as the tub-thumping atheist and the spa-soaking agnostic, the bible-bashing Christian resolutely refuses to see any signs of genuine religiosity in secular discourse since it interferes with preconceptions that are for them the more incontrovertible as they become more clearly apocalyptic. If the last few years have taught us anything, it is that the dividing line between Good and Evil is not Us and Them, but the dark fracture in the human heart that we used to call original sin. Church-people, lay and clergy, can be as evil, indeed more evil, than the apparently secular bloke next door.

If the Church is to have any chance of passing on the faith to the next generation we cannot ignore the signs of real goodness and openness to God that exist around us. It is folly not to engage such sentiments, however attenuated, in the

The appearance of a persistent unconcern about matters of the spirit masks a culturally ingrained piety that is no less deeply felt for being almost universally undemonstrated

grief has subsided, a widespread and lively critique of the mannered, coercive and self-consciously populist schmaltz-fest that passes these days for a funeral liturgy will be in order. After memorial services for half a dozen Bali-style atrocities, singing "Imagine" on Bondi Beach and celebrating the deceased's far from unique propensity to get drunk and dance in bars will begin to lose its appeal as a way of interpreting the world. It's not hard to imagine the *Dies Irae*, or at least Finlandia, enjoying top ten status. This leaves us with a plain duty to preserve and make known the treasures of the

the spirit. Though no mere patina, it masks a culturally ingrained piety that is no less deeply felt for being almost universally undemonstrated except in the language of mateship and family. Our media-driven elite is content to ignore any evidence that contradicts its most sacred myth about the profanity of Australian society.

Unhappily this myth also suits the purposes of certain religious imaginations. Real Christians are True Believers among unfortunately

interests of a saner and holier society. Grace builds on nature. As those who have made the pilgrimage to Bendigo can testify, there is still much genuine, if bemused, recognition of the role of the Church and religion. If, as is likely, the terrorist crisis becomes a protracted, generation-long conflict entailing many deaths, the role of the Church as a comforter in time of trial and an interpreter of life and death will be as important as ever.

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Good news from Scotland

A new era, perhaps, for traditional Catholics in Scotland as an archbishop celebrates the classical Latin rite of Mass

The Church in Scotland has played down a supposed rift among Catholics over the celebration of the traditional Latin Mass. On Sunday, September 22, Archbishop Mario Conti of Glasgow celebrated a Latin Mass in a city parish, just a few months after he was officially installed.

Archbishop Conti was appointed to Glasgow in January this year and took possession of the diocese on February 22.

His predecessor, Cardinal Thomas Winning, while giving permission for the traditional Mass, refused to celebrate it despite several requests.

Traditional Catholics are delighted at Archbishop Conti's support and hailed it as a major break-through in giving the Latin Mass a higher priority after many years in the cold.

Archbishop Conti officiated at the Mass in St Mungo's which is run by the Passionist order at the invitation of *Una Voce*.

Una Voce's Scottish secretary said: "In the past, we have felt the bishops of Scotland were not generous to us but the archbishop's decision to celebrate this Mass makes us very happy. We find the full Latin Rite more reverential, inspiring and religious than the English Mass."

One person who attended the service, but asked not to be named, added: "For Catholics used to Sunday Mass where the oh-so-friendly priest talks down to his congregation as if he were in a bingo hall and two poor souls twang out some awful pop song on guitars, this celebration was wonderful.

"It was all about reverence and mystique. The traditional Rite gives a

true sense of awe and wonder which is missing from my usual Sunday sing along and none of the altar boys wore trainers."

Fr Paul Francis, parish priest at St Mungo's said: "I have to confess to feeling about the English Mass as sometimes people feel about opera which has been translated from Italian or German into English. When you hear the English version, it feels as though something is missing somehow."

However, there was concern that Archbishop Conti's presence at the service could be seen by some as support for *Una Voce*.

Critics on call

Professor Patrick Reilly, a professor of Literature at Glasgow University and a well-known Catholic commentator, said: "The Second Vatican Council did a very healthy thing in stating that Mass could be held in the vernacular and I would be very worried if the Latin Mass became some kind of competitor to the English Mass."

Fr John Fitzsimmons, a former rector of the Scots College in Rome and widely regarded as a liberal, added: "The whole idea of the Second Vatican Council was to be more open in worship and this goes against that spirit. Latin is a dead, exclusive language and I would have thought it was unwise for the archbishop to get involved in this."

A spokesman for Archbishop Conti dismissed talk of a rift.

"Pope John Paul II has asked the bishops of the world to be 'generous' in providing for the spiritual needs of those

attached to the Latin liturgy," he said.

"In 1984 The Holy Father granted to every bishop in the world the right to allow the celebration of the Mass, according to the 1962 Missal and this has helped many people to deepen their spiritual lives.

"The occasional celebration of the Mass in Latin simply provides for the spiritual nourishment of those who appreciate the beauty of the Latin language and Gregorian Chant.

"Catholics in Scotland already have access to a wide range of liturgies within the Roman Rite, from folk masses to English-language choral singing.

"Both Archbishop O'Brien, the Archbishop of St Andrews and Edinburgh, and Archbishop Conti will attend ceremonies in the coming months which show their pastoral concern for those of their people who have a sincere attachment to the Latin liturgical tradition of the Church. This in no way signals a criticism of the vernacular liturgy, which remains the bedrock of Catholic worship in our parishes."

Archbishop Conti was born in Scotland of Italian migrant parents, at Elgin, in 1934. He studied for the priesthood at the Scots College in Rome and was ordained in 1958 for the diocese of Aberdeen. Archbishop Conti had celebrated Mass at various times both according to the traditional Roman missal and the Sarum Use prior to his appointment to Glasgow. Archbishop Conti is a member of the Pontifical Council for the Cultural Heritage of the Church.

The fabric of Christian life

An exploration of the monastic cycle of prayer by **Brother Alcuin Reid OSB***

Spending some time in a monastery can be quite an unusual, if not a very frustrating experience, for it can seem that as soon as one is immersed in some study or other work, or has become engrossed in a book, or is enjoying an important conversation, another bell rings, and all must be put aside in order to attend the next liturgical Office. Surely there is a better way of organising the monastic day, which interrupts less?

No doubt there is. Indeed, some monastic or semi-monastic communities do just that, and schedule times of prayer at either end of the day so that they are free to pursue a particular apostolate without such interruptions. But that is not our way. The bell, the voice of God calling us to prayer, together, using the postures, texts, sounds and other symbols that the Church's liturgical Tradition has entrusted to us, punctuates – no, *permeates* – our day. Why?

The history of the infant Church that is the *Acts of the Apostles* affords a part of the answer. There we read that following the Church's rapid expansion at Pentecost the first Christians:

Devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. And fear came upon every soul; and many wonders and signs were done through the apostles. And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had

need. And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favour with all the people. And the Lord added to their number day by day those who were being saved. (Acts 2:42-47)

A liturgical faith

There are two observations to be made here. The first is that the elements of this primitive ordering of Christian life are the basic tenets of monastic life to this day. In saying this, one does not seek to devalue other ways of living the Christian life and its rich plurality of particular vocations. Rather, one is simply noting that in monasticism one meets something of the simplicity of the Apostolic Church.

The second observation, more specifically related to our topic, and which begins to answer our question, is that in this apostolic order of Christian life, Christians – all Christians and not one particular class or group of them – devoted themselves "to the breaking of bread and the prayers ... day by day, attending the temple together and breaking bread in their homes."

This is the reason for the punctuation of the monastic day with specific times of set, liturgical prayer (that official, communal prayer handed on from the Apostolic age and developed in Tradition). Liturgical prayer is of the very fabric of Christian life. You can't embrace Christianity fully without embracing liturgical prayer.

If we consider that the Holy Sacrifice

of the Mass is the apotheosis of liturgical prayer, and remember that the sacraments are themselves all celebrated in liturgical rites, then this fact seems obvious enough. But it is not. It's possible never to miss Mass on Sundays, or even to assist at it daily, and to have frequent recourse to the other sacraments, whilst maintaining habits of prayer that have little if anything to do with the Liturgy. We can be very busy about spiritual matters, and fulfil the precepts of the Church faithfully, whilst missing out on the very spiritual nourishment that the Church intends us to receive.

What, then, is the problem? What dichotomy exists between the liturgical prayer of the Church's Tradition and the spiritual practices of so many? To answer this question we must first explore in more detail what liturgical prayer in fact is. Then we must consider some history, ancient and modern.

Firstly, quite simply liturgical prayer is praying the Liturgy. That might sound a little too obvious, particularly in an age where vernacular tongues wag incessantly in most Catholic churches, supposedly rendering all liturgical rites rather straightforwardly intelligible (and, purportedly, therefore more open to participation). But no so! How many people attend with mind and heart to, let alone are nourished by, the rites and texts, the sights and sounds of the liturgical celebrations at which they are present? Admittedly some certainly do. But many – too many – people are oblivious to the riches set before them in the Liturgy. Distraction, boredom, anger at liturgical abuses, or even otherwise praiseworthy acts of piety, can all prevent us from praying the Liturgy.

Sign of Incarnation

Secondly, we must be clear that liturgical prayer is prayer of the mind *and* of the heart, it is prayer of the soul *and* of the body, for Christianity is an incarnational faith, not a cerebral, spiritualist religion. Hence the Liturgy uses bread, wine, water, oil, wax, palms, ashes, incense, gilt vessels, fine cloth and embroidery, prose, poetry and beautiful music, uplifting architecture, indeed all manner of man's noble crafts, to *express* our love and worship for God, and to *sustain* our fleshly selves in that attitude of love and worship for God that is *itself* the Christian life. To pray the Liturgy we must allow these earthly things to carry us heavenward, and not be hesitant to accept that the inspiration, the exhilaration, the delight, and the whole range of other thoughts and emotions that arise within us when we glimpse the Beauty and Transcendence of Almighty God in liturgical celebrations is, in fact, nothing less than prayer.

Of course, it's rather difficult to pray thus when Father Average hurries through Mass in his new 'worship centre,' wearing a mini-alb and coloured scarf, whilst looking at his watch in disdain at the length of the (trite) songs (badly) sung by the guitar-strumming group who have sung incessantly in the parish since 1976. But that is another problem!

Liturgical prayer is also allowing the Liturgy to inform (direct) one's Christian life. This means living and praying

according to its seasons and its feasts. It means fasting *and* feasting at the appropriate times of the liturgical year. Lent should be difficult. Easter should be



sublime. Pentecost, and Christmas should be prepared for spiritually and celebrated thoroughly.

Allowing the Liturgy to inform one's Christian life also means following the Liturgical times of prayer each day, which our bell so faithfully announces: morning, noon, evening and night. Now that is not to say that every Christian ought drop the God-given obligations of their particular state of life or of their vocation, or even the responsibilities of their employment, at certain times of the day regardless of the gravity pertaining to those obligations and responsibilities in

the particular circumstances in which they find themselves. We would be rightly peeved if our dentist or surgeon or taxi driver abandoned us at the sound of a bell in order to pray without regard to the implications of so doing. Yet, even here, devout Islamic lay people put us to shame in their observance of their traditional times of prayer amidst the demands of modern life. And if we do not have a habit of praying at these times, frankly, we should.

One problem with liturgical prayer – to consider an aspect of modern history first – is that if one attempted to nourish oneself on the rites and texts, the sights and sounds of many contemporary liturgical celebrations one would suffer spiritual food-poisoning! Father Average is not likely to offer a rich liturgical fare. Indeed, what he offers may be thoroughly off. In this day and age, it is sadly true that the baptismal right of the faithful to the Catholic

Liturgy celebrated faithfully is frequently denied.

The bane of necessity ...

Part of the reason for this (leaving aside the enormous questions that can be raised over the production and translation of the new liturgical books following the Second Vatican Council), is the cancer of liturgical minimalism. In how many churches is the Liturgy celebrated as fully and as beautifully as possible, at least on Sundays and Solemnities? The answer, in contemporary Western Catholicism, is: pitifully few. (An error

the Eastern Churches have almost completely avoided.)

This minimalism is, perhaps, partly due to history. Recusant English Catholics and persecuted Irish Catholics had little chance to celebrate the Liturgy as fully and as beautifully as possible – ever. And the possibility of the public celebration of the other liturgical Offices was negligible. Such vicissitudes of persecution and the contingencies of missionary life in new lands underlined the popular doctrinal definition that "it's the Mass that matters," where by "the Mass" is meant low Mass muttered quickly.

All perfectly understandable, valid, and indeed heroic and saintly and held to the point of martyrdom at times. But necessity ought not determine the norm, and until the norm that the Liturgy as handed on to us in Tradition (and here I am by no means excluding its appropriate, organic, development), is to be celebrated as fully and as beautifully as possible is accepted and implemented by laity and by clergy alike, this problem will remain. Such a change of attitude and of expectation, such a raising of standards, is fundamental. We may feel ourselves quite powerless to effect such a change, but this ought not diminish our expectation, for God's Providence has its ways which often we cannot see.

... and of devotionism

Another problem is that, historically, liturgical prayer became smothered by other types of prayer, good in themselves, but intrinsically private and subjective (as opposed to the communal and objective nature of the Liturgy), and frequently unrelated to the Liturgy being celebrated. Hence one could have the non-sense of someone devoutly following the Stations of the Cross in their prayer book whilst the Mass of Pentecost was being celebrated. The pious person could be doing much worse, certainly, but they could also be doing much better (as a

glance at the sublime texts of the Mass of Pentecost would demonstrate).

At this point it is appropriate to make some principles clear with regard to the relationship between the Liturgy and the various devotional practices found in the Church. The first principle is that the Liturgy has absolute priority over devotions. Hence, it is an inversion of the proper order of things to be disregarding the rites and texts of the celebration of the Mass because I've got some other prayers to say or to finish. Don't misunderstand me: other prayers are fine, but they are



not *the* prayer of the Church. I am not obliged under pain of mortal sin to say certain prayers, but I am thus obliged to be present at Sunday Mass, as religious and clergy are bound to celebrate the Divine Office.

The second principle is that the Liturgy should *inform* my private prayer. Here, I should like to suggest that we depart from the concept of prayer as saying words or reciting texts and revisit what I said above: the inspiration, the exhilaration, the delight and the whole range of thoughts and emotions that we

meet when we glimpse the Beauty and Transcendence of Almighty God in the Sacred Liturgy, is in fact prayer. Mere words ought to fall away – as they do between those in love. This, of course, is what we mean by contemplation, and the Liturgy is essentially and primarily a loving contemplation of what Almighty God has done and continues to do for us.

Spring of contemplation

And so, if the Liturgy is to inform my private prayers, I ought have the means for it to do so. Practically speaking, a missal or an office book is very useful here to preview, follow or revisit the treasury of Tradition that is the texts of the Liturgy. The Liturgy is, however, an extremely rich treasury, and we ought not make the mistake of trying to take in too much too quickly. But quietly going over one or other of the readings from Sacred Scripture, or one of the different liturgical prayers, before and/or after Mass, and throughout the day, will yield a rich spiritual harvest. The Mass collect (or opening prayer) is often a rich distillation of the meaning of a feast or of a day in a particular liturgical season. Pondering a psalm, an antiphon or other text from the Office that seems to have a particular impact upon me, will prove similarly profitable. Doing this quietly is important, because busying oneself with studying such texts risks stifling the activity of the Holy Spirit within us, as does getting on with other, unrelated prayers that I feel I ought to be saying. The Holy Spirit needs to be allowed the space in which to penetrate our minds and hearts. Creating this space might well mean leaving some prayers to which we have become accustomed unsaid. We ought not to scruple at this. Private, devotional prayers, howsoever good, *are* extras. If there is room for favourite prayers or devotions, that is good. If there is not, then our priority is to the Church's prayer – the Sacred Liturgy.

In those extraordinary times following the Second Vatican Council

some priests afforded their congregations the disgraceful spectacle of denouncing the Rosary and other private devotions from the pulpit, insisting that the people must henceforth "participate" in the Liturgy. Their zeal was indeed scandalous and intemperate. Yet, at the time, there was a need – which exists still – to remind people that it is the Liturgy which is *the* prayer of the Church – indeed as the title of our recently published book[†] states, the Liturgy is the life of the Church – and that it is to the Sacred Liturgy that we must turn and return for sound spiritual sustenance.

The bell tolls

To recall to our bell, and its "interruption" of our various daily pursuits: its sound is not an "interruption," but a call. It is a call to observe the proper order inherent in the life of the Christian. It is a call to punctuate each day with the contemplation of the mysteries of our Salvation in Christ, by praise and supplication for ourselves, for the Church, and for the world, howsoever brief. If we can respond to the bell by being present at Mass or one of the other liturgical Offices, we can do no better. But if that is not possible, the bell ought at least to remind us to lift up our minds and hearts to God and at least to renew our consciousness of these mysteries (which is, of course, the very purpose and origin of such excellent but nevertheless substitute prayers as the Rosary and the Angelus). Only with such regular and regulated spiritual sustenance, can a healthy Christian life be lived fully, and enjoyed, according to our different vocations and states in life.

*Brother Alcuin Reid is a member of the Community of the Benedictine Abbey of Saint Michael, Farnborough, England, and holds a Doctorate in Philosophy from the University of London.

† Lambert Beaudin OSB, "Liturgy the Life of the Church," St Michael's Abbey Press, Farnborough, 2002

Latin isn't dead, it's English

By Ann Widdecombe

Last night I dreamt of the third person singular pluperfect subjunctive. How beautiful that symbol of order and precision appeared, crafted in white chalk. Me Miseram! I woke up to a world in which linguistic anarchy prevails, where children are no longer taught the function of a verb, much less its precise formation and where bright, enthusiastic graduates produce a jumble of words, randomly punctuated, and call it a letter.

The rot set in when schools abandoned Latin. Pitifully few schools now offer full Classics and even those which do teach Latin rarely make it compulsory. Latin, being incapable of modernisation, is deemed to have no relevance; it is the nasty language which appeals only to those over the age of 50.

The loss caused by such faulty reasoning is immense. It might have been limited had the education system retained some respect for the construction of English grammar, but once the value of studying a complex but unchanging language had been denied it was inevitable that the same philosophy would be applied to living languages as well.

Linguistic discipline has been sacrificed on the altar of "free expression", which is too often a euphemism for chaos. It is inconceivable that a mathematics teacher would invite his pupils to make up their own rules. Mathematical prowess depends on absorbing a set of basic rules and then experimenting, and so does literacy.

For those of us who were blessed with an education in formal grammar there will always be some errors which

set our teeth on edge: split infinitives, perhaps, or the appearance of "only" too early in a sentence. My own pet hate is the mixing of singulars and plurals.

The generations which learnt Latin could not make that mistake. In exercise after exercise we applied the rule that an adjective agrees with its noun in number, gender and case and that the same rule applies to pronouns and possessives. Grammar must now yield to laziness and political correctness. It is too much effort to write "his-her" benefit and politically incorrect to write "his benefit". If you were to advise the modern generation that masculine takes precedence over feminine in such grammatical quandaries, you would probably be sued for hurt feelings.

"Why is it separate but desperate?" I was asked recently by a very clever student temporarily working in my office.

"Oh, obviously the one comes from the Latin *paro* and the other from *spero*." I looked at his blank expression and murmured "*nil desperandum*".

We have managed to deprive several generations of basic knowledge of the construction of their language,

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A tale of two documents

A Pope and a Council on the Sacred Liturgy, St Michael's Abbey Press, Farnborough, 2002; pp. 160; £10.95

Reviewed by Dr Tracey Rowland

This work is the latest in a number of publications from St. Michael's Abbey Press on the theme of liturgy. It takes the form of a re-publication of the two most significant magisterial liturgical documents of the twentieth century – Pope Pius XII's *Mediator Dei* and the Second Vatican Council's *Sacrosanctum Concilium* - with a comparative study entitled "A Tale of Two Documents" by Fr. Aidan Nichols.

As a general comment Nichols suggests that of the two documents, the primacy belongs to *Mediator Dei*, not only chronologically, but also in terms of theological substance. Nonetheless, Nichols also suggests that the difference between the two documents is not the difference between Louis XIV and Robespierre, and indeed, that in one major respect *Sacrosanctum Concilium* enjoys an advantage over the understanding of worship which is presented in *Mediator Dei*. This is found in *Sacrosanctum Concilium's* more pronounced orientation towards the *eschaton*, the Lord's Parousia, at the end

of time. Here Nichols makes reference to the prayer of the martyrs beneath the heavenly altar in the Johannine Apocalypse. The martyrs pray for the end of time – for the eschatological morning.

In contrast to much of the popular literature which promotes what Nichols calls a "sub-theological" ideology, both of the documents treat liturgy from a soteriological perspective, that is, from a consideration of the role of liturgy in the economy of salvation. Examples of common sub-theological ideologies include the idea of liturgy as the affirmation of the group identity of the assembly, the gender or ethnic identity of the assembly, or the recognition in symbolic play of the presence of the divine in secular life and reality. While these may be secondary effects of the liturgy they are not its primary purpose. Although Nichols does not give specific examples of such sub-theological ideologies in operation, the proliferation of Sundays tied to events outside of the liturgical calendar would seem to be expressive of these ideologies.

Religion, holiness, devotion

In his discussion of *Mediator Dei*, Nichols suggests that Pius XII was attempting to correct an emerging hyper-liturgist position, which emphasised the priority of the liturgy in all of its objectivity over devotions with their possible subjectivism. This hyper-liturgist position is popularly associated with the Benedictine school of Maria Laach and the theology of Dom Odo Casel. However Nichols does not read *Mediator Dei* as a document presenting an opposite view from that of Casel. Rather he argues that Casel was also seeking to correct another extreme, that of the Romantic concept of devotion as a purely interior state of individual consciousness; and thus, that Pius XII should not be read as doing anything other than presenting a theology which avoids the extremes on both sides. Nichols puts it in terms of "closing the crack" which had opened between the celebration of the rites on the one hand, and the ascetical and mystical tradition of personal prayer in the Church, on the other.

In *Mediator Dei* Pius XII took St. Thomas's teaching on the virtue of religion and linked it to the idea of holiness and the idea of devotion. Worship is something which we owe to God and therefore is a part of the *virtue*

Saint Michael's Abbey Press

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of religion, while holiness connotes a wider range of actions relevant to other virtues, all of which have the effect of disposing us to better worship of God. In turn, devotion is a willing promptness to do everything that God's service requires and, according to St. Thomas, is caused by contemplation of and meditation on the divine goodness and mercy to which we are, in turn, moved, principally by prayerful consideration of the passion of Christ.

In this analysis, good liturgy requires all three elements – the virtue of religion, holiness and devotion. Any sound theology of the liturgy thus needs to set these elements in an harmonious relationship. At different times in the Church's history different elements may be more of less exaggerated or absent.

With reference to the link between devotion and meditation on the divine goodness and mercy and the passion of Christ, Nichols observes that the spiritualities in the Church may be presented as inter-relating two different types of pathos: Christian joy and Christian sorrow. Again there is the issue of harmony with problems arising when one or other type of pathos is emphasised to an extreme degree.

A right disposition

In the context of his discussion of *Sacrosanctum Concilium*, Nichols makes reference to the contentious phrase – *actuosa participatio* – active or engaged participation. This phrase has been popularly construed to mean that the faithful should be constantly talking and moving throughout the rite. Here Nichols suggests a construction which takes the approach of reading the phrase in the light of the theology of *Mediator Dei*. This way 'active participation' may be construed as 'having the right dispositions of the soul', that is, the virtue of religion, holiness and true devotion.

This is a long way from the popular idea of jumping up and down and making lots of verbal responses.

A second problem with the interpretation of *Sacrosanctum Concilium* is that while it defended "sound tradition", it envisaged a retrenchment of the Roman rite to what was "in vigour at the time of the holy fathers". This last clause left much to the interpretative discretion of the post-Conciliar liturgical committees. Here Nichols suggests that the post-Vatican II stripping away of various ceremonies and the more devotional non-Roman prayers as unnecessary post-patristic accretions undermined the capacity of the reformed Roman liturgy to sustain that devotional atmosphere which was needed if the right dispositions of soul were to be sustained. Indeed, Nichols observes that such drastic pruning was exactly what Pius XII in *Mediator Dei* was warning against when he wrote that while to "go back in mind and heart to the sources of the Sacred Liturgy is wise and praiseworthy ... the desire to restore everything indiscriminately to its ancient condition is neither".

Finally, Nichols makes the point that the post-Vatican II liturgical commission looked to liturgical reform as a means to create a better instructed laity. This in itself was not an ignoble objective. However it was confusing education with worship. While worship will be educational, this is not its purpose.

Thus the moral of this Tale of Two Documents is that it is absolutely crucial to have a correct theology of the liturgy and to distinguish liturgical theology from sub-theological ideology. The moment one begins to think of using the liturgy for some purpose other than worship, one is venturing into dangerous waters.

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which, in common with many others, finds its roots in Latin. A student who has never had to master Latin stems and endings will not understand the origins of the words he uses every day. A student who has never been obliged to parse a piece of Ciceronian prose will be less likely to understand that long sentences must be constructed according to a set of rules that makes it possible for another to follow their meaning.

I once asked a secondary school teacher of French and German how she managed to teach the grammar of foreign languages when verbs, subjects, objects, prepositions, clauses of purpose or result and the conditional tense were themselves foreign concepts to her pupils. "Oh, we don't bother," was the airy reply. *Delenda est* such damned stupidity.

This is not an appeal for pedantry. Languages change, usage changes and words evolve. I am quite happy with that, as I am to acknowledge that many grammatical rules are challengeable. This is, however, an end to ignorance and literary anarchy. We encourage children to explore the world about them, to understand nature, the planets, chemistry, engineering. We teach them how steam engines used to work at the same time as we teach them the new technology. Why do we deny them the same knowledge when it comes to language?

Are we afraid Latin is too difficult? *Nil mortalibus ardui est.*

- *The Times*



The revolutionary conservatives

"Peter has no need of our lies or flattery. Those who blindly and indiscriminately defend every decision of the supreme Pontiff are the very ones who do most to undermine the authority of the Holy See – they destroy instead of strengthening its foundations." – Melchior Cano, Theologian of the Council of Trent.

The Great Façade; by Christopher A. Ferrara & Thomas E. Woods, Jr.; Remnant Press 2002, Minesota; 423 pp., \$US21.95 (plus postage).*

Reviewed by Stephen McInerney

Those familiar with Evelyn Waugh's *Brideshead Revisited*, or the BBC series of the same name, will recall the hilarious scene when Rex Mottram, keen to please his Catholic fiancé but with no "intellectual curiosity or natural piety" of his own, receives instruction from Father Mowbray of Farm Street. At one point Father Mowbray tries to lead Rex to the realisation that the Protestant view of the Catholic doctrine of Papal Infallibility is a caricature, and that in fact the infallibility of the Pope is very limited:

"Supposing the Pope looked up and saw a cloud and said 'It's going to rain', would that be bound to happen?" "Oh, yes, father." "But supposing it didn't?" [Rex] thought a moment and said, "I suppose it would be sort of raining spiritually, only we were too sinful to see it ..."

In *The Great Façade: Vatican II and the Regime of Novelty in the Roman Catholic Church*, Christopher A. Ferrara and Thomas E. Woods, Jr. illustrate that at various times Popes have made pastoral decisions, including ambiguous doctrinal and political postures, which have had dire consequences for the Faith. Further,

the Catholic faithful have always had not only a right but also a duty to resist the Pope in such circumstances. That harmful practical decisions of the Pope can be resisted is a view supported by Dietrich von Hildebrand, the man Pius XII described as a twentieth century Doctor of the Church. While Hildebrand said that it was a special cross for loyal Catholics to have to resist the Pope, he maintained that

[a loyalty by which] practical decisions of the Pope are accepted in the same way as *ex cathedra* definitions or encyclicals dealing with questions of faith or morals ... is really false and unfounded. It places insoluble problems before the faithful in regard to the history of the Church. In the end this false loyalty can only endanger the true Catholic faith.

The *Great Façade* contrasts those who maintain that "Vatican II and the reforms it engendered [can] not be criticised" with those who perceive "a duty, for the good of the Church, to express loyal opposition to the conciliar and postconciliar novelties, especially the liturgical reforms imposed by Paul VI." The authors document that such movements of legitimate opposition have

many historical precedents. Among the more famous are: St. Paul's rebuke of St. Peter at Antioch ("I resisted him to the face"), and the opposition of faithful and clergy to Pope John XXII's personal meditation on the Particular Judgement (later condemned by the Church). The most famous example, of course, is the opposition of a few faithful and a few bishops (chief among them St. Athanasius, who was "excommunicated" by Pope Liberius for his trouble) during the Arian crisis of the fourth century.

In more recent times, there is the case of Cardinal Ottaviani's intervention which led Paul VI to revise his problematic introduction to the New Missal. Closely related to this was the resistance of Archbishop Lefebvre and Bishop Castro de Meyer to the liturgical and ecclesial innovations of the Council and Popes Paul VI and John Paul II.

The Great Façade is a masterful expose of the worst crisis in the Church since the fourth century, as well as being a defence of traditional Catholicism against what the authors describe as "neo-Catholicism". Their claim is that the so-called "conservative" Catholics have been responsible for facilitating the crisis by their acceptance and their defence of the novelties heaped upon the Church by the authorities – particularly the neologisms "ecumenism" and "dialogue", and the new liturgy.

But who are these "neo-Catholics" and who are these "traditionalists"? The authors are careful to define their terms. According to *The Great Façade*, the neo-Catholic is one who:

recognises no real qualitative distinction between the Pope's doctrinal teaching and his legislation, commands, administration or public ecclesiastical policy... In essence, whatever the Pope says or does in the exercise of his office is ipso facto "traditional" and incontestable by the Pope's subjects... Under this principle, of course, tradition is robbed of all objective content, becoming essentially whatever the Pope says it is.

The authors successfully demonstrate "from the teaching of Church fathers and doctors [that] this attitude of blind obedience to every single act of ecclesiastical authority without exception is not Catholic."

A traditionalist, on the other hand, is one who defends the important link between the deposit of faith and the accidents in which it has been historically enshrined and transmitted, chief among these are the traditional

binding dogmatic definition. Everyone therefore has the right to examine what he feels able to accept."

The Great Façade is not without its shortcomings. In addition to the fact that the categories are too neat, the authors give the impression that the neo Catholics are a phenomenon of the Post-Conciliar period without any precedent. This is clearly short sighted. While the novelties embraced by neo-Catholics are unprecedented in the Church, the attitude that encourages them to be embraced has been with us for centuries, a fact well documented in Geoffrey Hull's *The Banished Heart*. The attitude is ultra-Montanism. This is not to suggest that the doctrine of Papal Infallibility defined at Vatican I is not binding. On the contrary, the traditional teaching – which highlights the limits of Papal infallibility, as Newman pointed out -- triumphed over the ultra-Montanists.

Just as Cardinal Manning questioned the fidelity of Newman, so do neo Catholics question the loyalty of those of us who refuse to accept every practical decision of the Holy Father. What *The*

dilemmas. The authors recount that after the Second Council of Constantinople confusion reigned in the Church because the Council alienated and demoralised many faithful Catholics as a result of its compromising statements intended to placate the Monophysites. The council was legitimately convoked, just as Vatican II was, but Pope St. Gregory and his successors "simply ignored it" whenever possible, and "[according to Judith Herrin] consigned its decisions to oblivion." In dealing with those troubled by the Council, and those who had been seemingly separated from Rome as a result, Pope St. Gregory did not require as a condition of regularisation that they accept any of the decisions of the Council, which he knew had complicated rather than clarified the unambiguous decisions of Chalcedon. Is there not in this example a lesson for our own time?

The Great Façade is a must read for all faithful Catholics. It is a source of courage to stand up for the truth – even when this means resisting Papal-sanctioned innovations in the practice of the faith. It liberates one from the

Treating the practical decisions of the Pope as if they were definitions of faith places insoluble problems before the faithful in regard to the history of the Church

rites of the Church. These can not be drastically altered – and certainly not drawn up by a committee - without devastating results. A traditionalist also maintains that "no Catholic is obliged to embrace a single one of the novelties imposed upon the Church over the past thirty-five years". This view has been confirmed by Father Pierre Blet, S.J, Professor of Church History at the Gregorian University, who claimed recently that "the Council had not promulgated any

Great Façade succeeds in demonstrating is that neo Catholics are unable to point to any teaching requiring assent that the traditionalists reject. Neither ecumenism and dialogue, nor the liturgical innovations, amount to dogmatic definitions, and as such may be rejected in good conscience by a Catholic.

Perhaps the most important contribution made by *The Great Façade* is that it provides a number of historical examples which parallel our own

delusion of Papal inerrancy and encourages one to feel free in being Catholic again, to love our traditions, to love our saints and the faith – and the liturgy – that inspired them. At the same time, in a beautiful peroration, the authors turn with filial devotion to the Holy Father, begging him to hear the cries from the wilderness of traditionalists. This is a well-researched work, at times amusing, often heartbreaking – and always brutally honest.



Traditional Masses in Australia

VICTORIA

ARCHDIOCESE OF MELBOURNE

Contact:

FSSP Melbourne Chaplain Fr Glen Tattersall

Ph: 03 9583 9926

Fax: 03 9583 7981

e-mail: melbourne@fssp.net

Website: <http://fssp.net/melbourne.html>

East Kew

St Anne's Church

Cnr Beresford & Windella Sts

Sunday, 8.30 am

Black Rock

St Joseph's Church

Balcombe Rd

Sunday, 10.30 am

Glenhuntly

St Anthony's Church

Cnr Neerim & Grange Rds

Sunday, 6.30pm

Oak Park

St Francis de Sales Church,

626 Pascoe Vale Rd,

Sunday 5.00 pm

Hastings

St Mary's Church,

Coolstore Rd,

1st & 3rd Sundays 8.15am

Geelong

St John's Church,

St David Street,

North Geelong

Vigil (Sat. evening) 7.00pm

DIOCESE OF SANDHURST

Bendigo

St Francis Xavier Church

Strickland Rd

Sundays & Holy Days, 9.30am

DIOCESE OF BALLARAT

Skipton

St John's Church

Cnr Anderson & Wright Sts

3rd Sunday, 5.00 pm

TASMANIA

ARCHDIOCESE OF HOBART

Lower Sandy Bay

Presbytery: 03 6225 2157

St Candice

15 St Candice Ave, Lwr Sandy Bay

1st Sunday, 11.30am.

WESTERN AUSTRALIA

ARCHDIOCESE OF PERTH

Perth/WA Masses,

contact: Rev. Michael Rowe

Ph/Fax: 08 9444 9604

Palmyra

Our Lady of Fatima Church

10 Foss Street

Sundays, 12.00 pm

Perth

St John's Pro - Cathedral

Victoria Avenue

Sundays, 7.30 am & 9.15 am

NEW SOUTH WALES

ARCHDIOCESE OF SYDNEY

Darlington

Chapel of the Resurrection

St Michael's College, City Rd

Sunday, 10.00am

Lewisham

Contact: Fr L Gresser

Ph: 02 9688 4287

Fax: 02 9896 6284

e-mail: southerncross@fssp.net

Website: <http://www.maternalheart.com/>

Chapel of the Maternal Heart

Cnr West & Thomas Sts

Sunday, 10.00 am

DIOCESE OF PARRAMATTA

Doonside

St John Vianney

Cameron St

Sunday, 11.00am

Girraween

Ph: 02 9688 4287

Website: <http://fssp.net/sydney.html/>

Regional House of

Fraternity of St Peter

33 Heather St, Girraween

Sunday, 8.00am

Lawson

Our Lady of the Nativity

254 Great Western Highway

Sunday, 5.00pm

DIOCESE OF WAGGA WAGGA

Contact: Diocesan Office

Ph: 02 6921 5667

Albury

Holy Spirit Church

Lavington

Sunday, 3.00 pm

Wagga Wagga

St Michael's Cathedral

Cnr Stuart & Church Sts

Sunday, 12.15 pm

SOUTH AUSTRALIA

ARCHDIOCESE OF ADELAIDE

St Peters

Contact: Rev Fr G Small

Ph: 08 8362 1644

Holy Name Church

Payneham Rd, St Peters

Sunday 9.30am

North Adelaide

Contact: Fr E Chifley O.P.

Ph: 0412 212 367

St Lawrence's Priory

Cnr Buxton & Hill Sts

Sunday 6.00am

A.C.T.

ARCHDIOCESE OF CANBERRA

Dickson

St Brigid's Church, Bancroft St

Sunday, 11.30 am

QUEENSLAND

ARCHDIOCESE OF BRISBANE

Contact: Fr G Jordan, S.J.

Ph: 07 3878 0638

Buranda

St Luke's,

Taylor Street, Buranda

Sunday, 9.15 am

DIOCESE OF TOOWOOMBA

Toowoomba

Holy Name Church

190 Bridge St

2nd Sunday, 11.30 am

DIOCESE OF ROCKHAMPTON

Nth Rockhampton

St Mary's Church

Nobbs St

2nd Sunday, 7.30 am

DIOCESE OF CAIRNS

Cairns

Contact: Mr Bob Stewart

Ph: 07 4095 8066

Our Lady, Help of Christians

18 Balaclava Rd

Second Friday, 7.00pm

But we got over them, often by sharing positions. Like me, for instance. I share the concertmaster's job with Alan Smith and we don't have any animosities.

"It was difficult at first, but slowly things have sorted themselves out and next year I think the orchestra should become a real force in music.

"I'm looking forward to the new season."

Warwick is a parishioner at St Luke's, Buranda and, with his wife and children, is a regular Mass goer. He is an enthusiastic follower of the Latin Mass, celebrated by Jesuit Father Greg Jordan.

"I love it," Warwick said. "Maybe it's my love of the classical period, I'm not sure, but I do find the Latin Mass so much more musical and satisfying. I enjoy the chant."

Warwick is passing on his love of the classical language to his children. All of them are learning Latin as part of their home schooling program.

And all five children are being taught primary school level by Warwick and his wife.

"Michele was big in the humanities and I know the sciences, so we thought we would be able to give them what we considered a good education at home.

"They are usually taught regular school hours. Michele does the main work, but I am involved whenever I am home. Usually we take the phone off the hook until the afternoon when the work is finished.

When the time for high school approaches the pair will take stock and consider their options. At the moment Warwick concedes that high school at home may not be feasible.

The children learn piano and a string instrument, but sometimes there is an expression of interest in other

instruments. Two recent ones have been flute and harp.

Warwick's working week constantly varies. Sometimes he is involved in evening orchestral or chamber concerts, or with the opera or ballet orchestras, other times its daytime concerts with the big orchestra or the chamber orchestra, or taking part in the schools program.

Relaxation in the Adeney household tends to be listening to Haydn's music on CD and taking family outings to parks and gardens.

"A day out at Mt Coot-tha would be typical," he said.

Outside of music, faith and family there is little time for hobbies - and even those are musically inclined. Both play occasionally in string quartets and Michele still sings at weddings.

"There's no formal structure to the quartets," said Warwick. "Sometimes friends or organisations ask us to do a gig, often for charity and if it's possible we do."

A recent "love gig", as Warwick describes them, was a concert at St John's Anglican Cathedral in support of the Mater Hospital.

He loves his orchestral work, but particularly enjoys his chamber music, and with his love of the baroque periods, has an interest in historic instruments.

His own violin was made in Italy in the 18th century.

"When I explain its age to the kids at school, I tell them it was made before Captain Cook discovered Australia. That seems to give them some sort of perspective," he said.

As for the future? Warwick just wants to carry on the way he is, happy with his family, serving God in the best way he can and continuing with the best job in the world - music.

— *Republished with permission from "The Catholic Leader".*

Latin lives in SA Parliament

THE Latin language may be legitimately spoken in every Parliament in the world that bases its procedures on the Westminster model thanks to an unusual precedent set in South Australia recently.

The acting Chairman of Committees of the South Australian Parliament, the Hon Jack Snelling (Labor MHA for Playford) ruled that a fellow MP could read a speech in Latin in the chamber.

In one sense it was a hollow victory because the matter had only arisen during a debate in which the Parliament was successfully extinguishing the use of Latin in the statute books by changing the Queen's Regnal Date from Latin to English.

Previously in South Australia every Attorney-General had maintained the age-old practise of keeping Regnal Dates in the statute books in Latin. Following a recent change in government, progressive Liberal Party politicians and others joined forces to express their disappointment at the lack of "progressiveness" of the new Attorney-General, the Hon Michael Atkinson, who was also happy to maintain the status quo.

The anti-Latin MPs had the numbers to move to modernise the statute books, and the vandals had their way making the Statutes Revision Bill law. However, Mr Atkinson, through Mr Snelling's good judgment and forbearance as chairman had one final symbolic victory in being permitted to make his concession speech in Latin.

"Normally the Standing Orders of the Parliament forbid any other language other than English," Mr Snelling, said afterwards.

"Latin is the language of the law and it would have seemed churlish to forbid speaking Latin in the chamber.

"People were arguing that Latin is dead, that no one understands it, but I think this attitude is cultural vandalism."



Music, family, faith and tradition

By ERIC SCOTT

Co-concertmaster and lead violin with the Queensland Orchestra, Warwick Adeney, is a joyous Christian who is devoted to music and his Catholic faith.

"I was brought up and married in the Anglican Church," he said. "Then I had a spell as a Pentecostal, but later in adult life seemed to slip naturally into Catholicism."

Warwick, who was born in 1963 and is married to viola player Michele, was brought up in a boisterous, musical family of six. At one stage there were three family members in the Queensland Philharmonic Orchestra - father Roland was associate concertmaster, while Warwick, later to follow in his father's footsteps as concertmaster of the Philharmonic, and sister Juliet played in the string section.

Now Warwick has five children of his own.

Are they all musical?

"Well they will be," he said. "They are being actively encouraged to play instruments."

If they are anything like their father though, the children, Luke, Esther, Eleanor, Peter and Edwyn, will live a life dominated and dedicated to music and work in a job they love going to every day.

Warwick has been playing the violin since he was six and was educated in Brisbane, eventually winning a place at the Queensland Conservatorium of Music.

He was a distinguished scholar, winning awards for his solo playing and with chamber orchestras as well as

academic prizes. He also travelled throughout Australia and Asia with the Queensland and Australian youth orchestras.

When he left the conservatorium he took with him the Gold Medal for Excellence. He excelled in the sciences as well as music.



Warwick Adeney

Not that his school days were all study and serious application.

During those days it was quite common for him to be seen busking in Brisbane's Queen St Mall stomping his feet to the lagerphone and playing bluegrass music with fellow musicians.

"Not that I was really into that type of music," he said. "But it was a handy way to raise pocket money. My big brother Geoff was the influence. He was really good at it and ran a bluegrass band. All I did was pick up a couple of tunes and a

few phrases and play for short spells."

His other way of raising money was more in keeping with his classical training - he played in a string quartet at weddings.

He joined the Queensland Philharmonic Orchestra in 1985, and in 1989 was elevated to concertmaster. Highlights of those times were performances in works by Bach, Mozart and Vivaldi - and in 1992 a critically acclaimed performance in Vaughan Williams' *The Lark Ascending* with Sir Neville Mariner conducting.

His love of and enthusiasm for baroque music led to him taking up the baton himself for several concerts.

In 1995 he was awarded a Churchill Fellowship which meant three months studying orchestras in Britain and Europe.

Despite the honour and the great opportunity, Warwick refused to take the trip unless he could take his wife and his then two children, Luke who was three and Esther who was just one year old.

So, the family went with him and lived on a shoestring for three months wandering through Britain, and continental Europe.

After that hectic spell it was back to warmer climes and to the Philharmonic.

When the Queensland Symphony and Philharmonic orchestras merged last year it was a time of turmoil for the musicians, with many positions doubled up.

"It wasn't easy," said Warwick, "and there were conflicts going on, professional jealousies, that sort of thing.

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