

Credo in unum Deum?

There is only one question confronting the Catholic Church in the western world today. Do we believe in the one God? Do we accept the First of the Ten Commandments: "I am the Lord thy God ... Thou shalt not have strange gods before me"?

What *Oriens* has in mind here is nothing so obvious as the spread of the new paganism that stalks into our midst behind the mask of "Christian feminism". No, this is but a symptom of a greater denial. To make way for dalliance with the little gods, we must first deny the One.

Nor are we talking about atheism as such, though doubtless there are many who maintain the outward practice of religion but who inwardly deny it, at least for practical purposes. Here religion can serve as a prop for personal identity, as the glue of social connection, or even, in Church bureaucratic circles, as a condition of place and progress. It is something more subtle that we have in mind: a pitfall for the ardent and the active.

Trap for reformers

The temptation we speak of is that of the reformers, most of whom start out loving God, but who often end up falling in love with their own dreams of what his Church might be. This is a great temptation; and into it Catholics of every stamp and hue have fallen going back to the time before the Second Vatican Council was called. Many are the great (and not so great) whose hearts have been captured by an idea of "church" and how it might be knitted with modernity. They range from liberal theologues to neo-

conservative propagandists; from red-hot iconoclasts to cautious conservatives; from bitter anti-papalists to bluff and blind ultramontanes. They have in common one thing. They judge Catholics according to new criteria. The perennial criteria - faith in Jesus Christ, love of His Church, and communion with His Saints - have ceased to count for much. What really matters is *style*: the post-conciliar style.

There have always been "new" ways of being Catholic. They have kept popping up throughout history. But the

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(Is. 55:8)

way we are considering here is unprecedented. Not content with being just one among many - which is in the nature of a way - the new way proposed since Vatican II has hijacked the whole of Catholic life. It demands absolutely a new mode of worship, and with it community structures, pastoral strategies,

and missionary practices all of a piece. To top it off, it has attempted to claim that all Western Catholics (at least) are bound to the new way. Digging back through Church history will help us only a little to understand what has happened. George Orwell's *Animal Farm* would provide a more useful analogy.

Catholic Farm

In "Catholic Farm" any kind of infidelity is permitted - especially to the bosses - except failure to conform to Farmhouse style. You can deny Christ, the Church, the Pope, the Sacraments, and the moral law - or, while innocent of all such denials, either pretend that they do not happen or, what is the same, do nothing about them - and still retain standing as a Farm Person in full communion. But woe unto those that will not adopt Farmhouse style and yearn for habits established before the new management swept in. They can be suspended from office, driven from the farm - house, barn, pen and yard - and banished to the back paddocks in winter and drought with no provisions. Unhinged by the experience, some jump the fences and stray beyond the pale, but still within range of the yells and jeers that issue from the Farmhouse - and not a few from the back paddocks themselves. One of the bitter things about life on Catholic Farm is how the tyranny of the bosses unleashes explosive tensions among the banished livestock, so much so that the hottest abuse, and sometimes punitive raids, are launched not by the Farmhouse upon the back paddock, but between back paddock and pale.

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Idolatry of the new

Analogies go only so far. The point is that the refugees who trek the outlands of the modern Catholic Church are not there because they have denied the Lord Jesus Christ and his economy of salvation. They are there because they have declined to exchange the perennial of religion for the contingency of style, and because those who have driven them out care more, in practice, for style than anything else. Many a diagnosis has been made of what ails the modern Catholic Church; heresy, schism, and moral turpitude have all been identified. But the ill-in-chief always eludes observation and a name. It is idolatry: the idolatry of the new.

Those of us who say that we stand for Catholic tradition and would love nothing better than to see idolatry cast down are not immune to its attractions. It is striking that the Israelites, while in the desert, made a Golden Calf and worshipped it. Many of us feel that we are in the desert too – and, in this regard, we do not deceive ourselves. The desert, however, has its allure. Some appear inclined to want to stay there, and they wander away into remoter places each time a messenger, bearing news of a way out, attempts to make contact. Others, who embrace the messenger when he comes, have shaped in the furnace of the wilderness some flinty ideas of their own about how things should be when they are they are back in the holy city with honour and credit.

Church not ours

Whether we are liberals or traditionalists, what we are proposing to do with our different plans for the Church is, for the most part, to man-handle the Mystical Body of Christ. Few possessed of a reforming zeal would balk at mere sacrilege for the "good of the Church" – and from sacrilege to idolatry is no great leap, since the two are nearly related. What we forget is that the Church is Christ's, not ours. How this

body, or "vine", is cultivated is a matter of His providence, not ours. A striking saying of the Lord, and a warning to all reformers, leaps from the Fifth Prophecy read at the Easter Vigil:

"Non enim cogitationes meae, cogitationes vestrae: neque viae vestrae, viae meae, dicit Dominus . Quia sicut exultantur caeli a terra, sic exaltatae sunt viae meae a viis vestris, et cogitationes meae a cogitationibus vestris."

"Not mine, the Lord says, to think as you think, deal as you deal; by the full height of heaven above earth, my dealings are higher than your dealings, my thoughts than your thoughts." (Is. 55:8-10)

Or, to put it another way, "Man proposes, God disposes." Reformers might propose what they believe is good for the Church, but God will dispose what is good the Church. A true reformer, then, is essentially a man of surrender. Like a contemplative religious, his aim is to be open, always and simply, to God's disposition, and ready to give into God's hands whatever work he

Take stock

So, would-be reformers, advocates of masses old and new, let us take stock: the great issue before the Church today is not, primarily, how to heal it of its tragic and self-inflicted injuries. God will raise up the reformers, if we let him. He will settle the issues that preoccupy our thoughts and prompt our striving, if we allow him. Our business is God, not the reform project; and that means recognising him; accepting him as our Lord and the Lord of history; worshipping him and doing his will. This is not to suggest that reformers must all retire in silence from the field of action into the contemplative's cell. But it does mean that the action which reformers undertake must be formed, tested, and validated in the worship and contemplation of God – a worship and contemplation undertaken, not as the beginning of a "reform process", but as an end in itself.

A genuine reform movement within the Church is neither conceived nor achieved by making it the direct object of Christian action. When it arises, reform

Reform comes to the Church indirectly - outflanking human intentions and as a gift

might conceive and undertake. Mostly, he must navigate against the tide. He will never be a man of fashion, nor a contrarian. He is the enemy of institutionalised reform – of reform as an end in itself. For him it is God, or nothing. This is what it means to be a worshipper in spirit and in truth, and God uses only this kind as instruments for the reform of his Church.

comes to the Church indirectly - outflanking, as it were, human intentions and as a gift - from the disinterested recognition and love given to God in authentic worship and contemplation. This is why we can confidently say that there will be no reform of the post-conciliar Church before we can affirm, with hearts true and free of any other interest, "Credo in unum Deum".

O

Church on brink of great events

Oriens contributing editor **Father Ephraem Chifley O.P.** reports on some potentially stunning developments in Roman liturgical policy and what they tell us about the "correlation of forces" within the Church.

One swallow does not a summer make, as the old saying goes. These days, though, Rome seems to have become a roost for flocks of them. Devotees of the 1962 Missal are used to false dawns that seemed, and were, too good to be true and papal initiatives stymied by packs of liberal bishops descending on the Holy Father. Even if it isn't any different this time round, the fact is that amazing progress has been made. To those grown blasé about frequent announcements of "the first traditional Mass since the Council" in this or that Church, recent events in the basilicas of the Eternal City might seem unremarkable, but there is definitely something important in the wind and it's blowing our way.

The Pope started it all with his encyclical *Ecclesia de Eucharistia*. I confess to wondering whether a traditionalist mole was operating among the pontifical sub-editors, considering that the first five syllables are the same as those of another famous Roman document - a coded encouragement perhaps? Stranger things have been known in the curia. There are, though, several serious points to be made about it. First of all it is unflinchingly orthodox - speaking of the preeminence of the sacrificial dimension of the Mass, the necessity of the ordained ministry and the fact that the Church "fears no extravagance" in its celebration of the Eucharist. The website of the Greek Orthodox Holy Synod praised it (noting smugly the difference between their status and that of Western Anglicans and Protestants!). A significant part in its construction was attributed to Cardinal

Ratzinger; some Greek prelates are close to him - he taught many of them the theology - and are probably better informed than many liberal Roman bishops. Nonetheless, the impetus behind it, and the thoughtful meditations on its spiritual aspects, bears the unmistakable imprint of John Paul II, especially his profound grief at abuses of the Eucharist such as that all-to-common experimentation and indiscriminate inter-communion. The liturgical question is now firmly on the Roman agenda.

Many a true thing ...

A second point is the foreshadowing of another document containing juridical norms for its implementation. It will have teeth - how big and how sharp remains to be seen, but if the comments of Cardinal Arinze, Prefect for the Congregation for Worship and the Sacraments, in a recent interview with *Inside the Vatican* reporter Robert Moynihan, are anything to go by, they could be very big and very sharp. Summing up his position, he said, "We want to respond to the spiritual hunger and sorrow so many of the faithful have expressed to us because of liturgical celebrations that seemed irreverent and unworthy of true adoration of God. You might sum up our document with words that echo the final words of the Mass: The do-it-yourself Mass is ended. Go in



Back from Coventry: Cardinal Castrillon Hoyos (centre) in Santa Maria Maggiore, Rome, to celebrate the traditional Mass. He is flanked by Frs Sven Conrad & Josef Bisig (FSSP).

peace." Even for Arinze, a Nigerian with a reputation for straight shooting, to take this almost mocking tone about modernist pieties must set off alarm bells. Many a liberal liturgist must "feel a disturbance in the Force" (to invoke Darth Vader). What is more, he flagged the possibility that the new document would include not just a significant loosening of restrictions on the Old Mass, but the positive recommendation that parishes celebrate this rite on a regular basis.

If that were not enough, the restrictions against the celebration of the Old Missal in St Peter's Basilica have been lifted. Long a thorn in the side of traditional rite clergy, this oppressive prohibition was relaxed by the direct order of the Holy Father himself. The rescript came from the Secretariat of State, and despite some desperate rearguard action by recalcitrant *Novus Ordo* sacristans, the first acknowledged Mass (there have been cloak and dagger celebrations before) was celebrated by an English Benedictine for a group of

pilgrims on the 23rd of May. At last, the premier Church of Christendom has a place - even if conceded grudgingly - for the ancient liturgy.

Alive and legitimate

But there's more.... In another first, Cardinal Hoyos, President of the Commission Ecclesia Dei, celebrated the Old Mass in the Basilica of St Mary Major in the presence of five other cardinals. According to the report in *Inside the Vatican*, "The solemn 2-hour liturgy, which began in the basilica of St. Mary Major with a rosary at 3:30 p.m. and ended a little before 6 p.m., moved some of the approximately 2,000 present to tears. Colombian Cardinal Dario Castrillon Hoyos, head of the Vatican's Congregation for the Clergy, celebrated the Mass according to the pre-Vatican II 1962 missal -- also called the Mass of St. Pius V or the Tridentine Mass -- with Pope John Paul II's explicit permission and blessing. 'The rite of St. Pius V cannot be considered extinct,' Castrillon Hoyos said in his homily ..." He used the word "estinto", meaning "extinct" or "extinguished". It's hard not to see this as Romanità in action - an indirect but unmistakable reference to the unpublished findings of the Commission of Cardinals which told the Pope in 1986 that the traditional Roman rite had never been abolished and that priests had a right to celebrate it.

In another interesting development, those present were instructed to kneel and receive communion on the tongue - this question has been a source of great concern in traditionalist circles for some years. (I have been corrected by diocesan authorities for issuing the very same direction at traditional masses.) Meanwhile various recent communications of the Cardinal to traditional groups in Italy have also been warm to the point of actual encouragement.

There have also been persistent rumours, reported in respected European journals, of a reconciliation with the

Society of St Pius X and the lifting of the decrees of excommunication and associated ecclesiastical penalties from at least three of the four bishops ordained by Archbishop Lefebvre in 1988. These reports were denied by bishops of the Society who saw it, perhaps, as yet another curial plot. Rome has issued no denial of the rumours. It has long been known that the Pope, as the father and pastor that he is, wishes to heal this schism before his death - a circumstance closer than many of us might wish. The possibility of a unilateral Roman action in this matter cannot be excluded as a preliminary to complete reconciliation and integration for the SSPX. It is important to remember that such a move would still only constitute a first step on

media and gold-digging lawyers, not to mention offending priests, the subsequent mess is essentially the fault of the bishops. Rome knows it. The bishops know it. The Catholic people know it. There will be no late night flights of American and French prelates to head the Pope off at the pass. They have far too much to look after at home. We would all have liked this particular silver lining to have arrived with a different cloud, but it would explain much about the seeming dearth of collegiality in the Vatican over the last month. It is the bishops, both liberals and neo-conservatives, who have consistently checked liturgical reform over the last two decades. There is now perhaps a realisation on their part that more urgent problems confront us as a

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both parts, but as we all know from our own personal relations, the first step is often the hardest.

Correlation of forces

What are we to make of all this good news? Is it really likely that the Holy Father might in the next few months squash the excommunications, give a universal Indult for the Old Mass and tidy up abuses in the New Mass? The short answer - believe it or not - is "Yes". There is an argument to be made that the English-speaking and French bishops have lost a great deal of credibility in Rome because of their incompetence and, in some spectacular cases, criminality in dealing with the sexual abuse of minors and associated cover-ups. While much can be laid at the feet of witch-hunting

Church than the language and form of our rites. Certainly Rome seems less inclined to waste the goodwill of the laity pandering to episcopal obstructionism.

Strange as it might seem, this good news will present problems to old rite Catholics used to living in the wilderness. Rose Macaulay wrote a novel about two children who grew up among the French Resistance during the Second World War, and when hostilities ceased couldn't quite cope. They continued to blow up bridges and trains because that's what they were used to. Learning to live in Church where our status as brothers and sisters is acknowledged will require more intelligent engagement with the rest of the Church than the hurling of bombs from the sidelines to which, by necessity, we have become accustomed. **O**

Voice of movement is stepping down

Michael Davies, author, rugby fanatic and outspoken campaigner for the traditional Mass, is stepping down as president of *Una Voce International*. In a farewell interview with *Oriens* Mr Davies talks about himself, the Church and the traditional Mass movement around the world. He also offers some parting advice to traditionally-minded Catholics in Australia.

Could you give us a brief story of your life, your interests, and your association with the Traditional Mass movement?

I was born in 1936, was brought up in Somerset, although of Welsh descent, and served as a regular soldier in the Somerset Light Infantry during the Malayan emergency, the Suez Crisis, and the EOKA campaign in Cyprus.

I taught in Catholic schools for 30 years but retired in 1992 as I could not cope with full-time teaching and my writing commitments and my involvement with the traditional movement. This evoked the wrath of my Croatian wife as it involved a considerable drop in income, but we have not starved.

The most positive and enjoyable aspect of my work has been meeting so many dedicated traditional Catholic throughout the world, in many European and as far a field as Australia, India, the Philippines, New Zealand, and Nigeria. Traditionalist Catholics are the most dedicated to the faith in the entire Church and in many cases they feel that they have been betrayed not only by their bishops but by Rome, and this has certainly been the case.

To give just one example, Indian Catholics are having Hinduization forced upon them in the name of inculturation. Protests to their bishops were ineffective as these were the very people imposing Hinduization, appeals to Rome were not even answered, and the All India Laity Congress compiled a

devastating illustrated dossier which they took to Rome, I have a copy, and they were treated with contempt. Many of them now support the flourishing Society of St Pius X (SSPX) Apostolate in India, and I would certainly not criticize them for this.

As regards my personal interests, my wife would say that I have only one, Welsh Rugby.

My hopes for the years that remain to me are to see the Vatican implement the decision of the 1986 Commission of Cardinal that every priest of the Roman Rite can chose between the Missals of 1962 and 1970 when celebrating in Latin, and to see Wales win the Grand Slam once more – not necessarily in that order.

What do you intend to do after you step down as President of Una Voce?

I hope to watch as much rugby as possible, including the super-twelves; read fifty to a hundred great books; write four more books; and see the dozens of Colombo films that I have been recording and storing for several decades.

I hope to leave home as little as possible as my Staffordshire terrier mopes when I am away.

What do you believe you have achieved during your term as President of Una Voce?

It is not for me to say that I have achieved anything, but during my time as President the Federation has grown and I hope that we shall have three new associations this year.

The membership of our new associations is generally young, most of their members were not born when the New Mass was imposed in 1969. The average age of the delegates at Our General Assembly goes down each year, and this gives great hope for the future.

To give just one example, *Una Voce Poland*, which was formed about six years ago, has a Council of twenty members of whom only one of over thirty years old. One of its members has been ordained in the FSSP and there are five seminarians at Wigratzbad.

Much of our work is done behind the scenes, sometimes successfully and sometimes unsuccessfully. It would not be diplomatic to publish details of our involvement with the Roman Dicasteries, but I hope that this can be done one day.

Do you think the Roman Curia's attitude toward traditionalism is changing?

There is certainly a far more positive attitude in Rome towards our aspirations. This derives largely from the fact that members of the Curia have been forced to accept the fact that while the Church in the first world is in a state of terminal decline, the traditionalist movement is growing and attracting young people.

The SSPX is the most evident example.

Since the excommunications in 1988 the number of its priests has increased from about 170 to over 400 at a time when

seminaries in most first world countries are emptying.

The extension of Vatican recognition to the Campos priests is a truly dramatic victory for tradition which I would have thought even two years ago could never happen.

Cardinal Ratzinger is certainly our most influential friend in Rome, and although his principle objective is to “reform the reform”, that is to have the 1970 Missal celebrated strictly according to the rubrics, he is adamant that those who are devoted to the Missal of 1962 should be accorded free access to it.

What about the attitude of the bishops around the world?

The attitude of most bishops towards our movement is generally one of complete incomprehension and often of manifest hostility. Where they permit the use of the 1962 Missal they do so grudgingly. There are, however, notable exceptions. In Australia, for example, you have been fortunate. I think particularly of Archbishops Pell, Hart, Hickey and Carrol, and Bishop Manning.

In his speech at the traditionalist rally in Rome in 1998, Cardinal Ratzinger explained that most of the bishops in office today are fixed in the mindset that followed the Council, and that we must be patient and wait for a new generation of bishops.

Will traditionalism always be a fringe movement, a tiny and irrelevant part of the Catholic Church?

It is the Catholic Church in the West that is today largely irrelevant. In all the so-called Catholic countries of Europe the Church has no influence at all on the legislation of states.

In all these countries, but for Ireland, abortion is legal, pro-sodomite legislation is in force, pornography is universal, divorce is rampant, and vast numbers of nominal Catholics live together outside marriage.

Pope John Paul II makes repeated attempts to uphold Catholic moral standards, but the Catholic hierarchies make little or no effort to persuade states or individuals to implement his teaching. Governments take no more interest in what the Pope has to say than they do of pronouncements by the Dalai Lama.

Incontrovertible evidence proves that the Church in the first world is in a state of terminal decline. The traditionalist movement is expanding continually, but those who join it represent only a fraction of those who drift away from the mainstream Church.

As the years pass traditional Catholics shall certainly form a higher proportion of those Catholics who still practise their faith, and our influence will increase. In fact it is already happening if we can judge by the overtures to traditionalists emanating from Rome.

Has the traditional movement become stagnant as some suggest? Are some parts of the world in better shape than others?

The traditionalist movement is growing but far more so in some countries than in others.

In Britain its progress is numbered each year in hundreds, and this small increase includes those giving their support to the SSPX. In most English speaking countries, with the exception of the USA, the increase is equally modest.

In the United States, however, *Una Voce* now has over sixty chapters and there are many flourishing traditionalist parishes. This is due largely due to the expansion of the apostolates of the FSSP and the Institute of Christ the King. The SSPX is also expanding rapidly in the USA.

One the notable features of most traditional congregations in the USA is the large number of young families with children.

All being well, Nigeria will join the Federation this year. During my visit to

that country two years ago, enthusiastic faithful assured me that Nigeria will eventually have the highest number of traditional Catholics in the English-speaking world, and this may well prove to be true.

What is your assessment of the Catholic Church closer to home in Britain?

The Catholic Church in Britain is in a state of terminal decline. Mass attendance plunges by 30,000 a year, the Catholic birthrate is no higher than that of non-Catholics, and 90 per cent of the children who are born have lapsed before they leave high school.

It is not exaggerating in any way to say that the Church in the First World is contracepting itself out of existence.

If every restriction was removed from the celebration of the traditional Mass it would make very little difference as the vast majority of British Catholics are devoid of any Catholic ethos. This is largely the result of the liturgical revolution.

It was the traditional liturgy and Catholic moral teaching which gave Catholics their sense of identity. It was taken for granted that the Mass could never change; it has now done so, repeatedly, and the moral teaching has changed with it.

Will the Holy Father's latest encyclical solve anything at all in terms of stopping the abuses, and the bad liturgical practices which occur daily around the world? What action needs to be taken to fix the problems?

In his Encyclical Letter *Ecclesia De Eucharistia* of 17 April 2003, Pope John Paul II has explained Catholic teaching on the Eucharist as sacrifice and sacrament in terms reminiscent of the Council of Trent.

Much of its doctrinal content is the work of Cardinal Ratzinger. But the Pope insists yet again, as he has done throughout his pontificate, that Vatican II

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Islamic fundamentalism

Misquoting the *Shari'a*, or faithful to Muslim tradition? The attacks by Islamic terrorists on the United States on September 11, 2001, and those in Bali on October 12, 2002, have been judged as marking the closure of one era in history and the opening of a new and, perhaps, even more terrible. **Father Paul Stenhouse** examines some of the background to the ongoing debate about Islam and terrorism.

In the aftermath of the terrorist attacks on New York's World Trade Centre, and later claims by Usama bin Laden that suicidal cadres of his *Al-Qa'ida* (Foundation) movement were indeed responsible, questions naturally arise about the nature of Islamic fundamentalism and its relationship to the *Shari'a*, or Islamic Law.

Myriad forms

For most of us, awareness of Islam and its myriad religious, political and cultural forms, has been heightened by two factors: the migration of large numbers of Muslims to Western Democracies - often as refugees or foreign workers - and the growing crescendo of violence world-wide in the name of Islam.

This violence snowballed after the founding of the State of Israel in 1948, the fall of the Shah of Iran and the subsequent setting up of the Islamic Republic by the Ayatollah Khomeini in 1979, the invasion of Afghanistan by Russia in 1980 and the war against Iraq in 1991 after Saddam Hussein's invasion of Kuwait.

Of the seventeen terrorist organisations set up in Islamic States and named by the US State Department in 2000 as actively engaged in terrorism in 1999, eleven are professedly Islamic or are rabidly anti-West and operate through a blend of Marxism and Islam to destabilise their regions or to overthrow their respective governments.

In addition to these high profile radical groups there are many anonymous extremist groups in most Muslim countries devoted to the establishment of Islamic states ruled by the *Shari'a*. The *Shari'a* is not just the *Qur'an*. As well, it includes the *Hadith* (sayings of Muhammad), the *Ijma'* (consensus of religious experts) and the *Qiyas* (analogy).

Closest to Europe, Algerian extremists belonging to the Armed Islamic Group (GIA) have been responsible for the deaths of more than 40,000 Algerian civilians - targeting mainly journalists, unveiled women and girls, intellectuals, and anyone it accused of collaborating with the secular government.

The Clinton thesis

In the light of vocal demonstrations of support for the terrorists who attacked the US after September 11 by certain elements within Muslim communities in the Middle East and elsewhere, including Australia, claims by Benezir Bhutto, former Prime Minister of Pakistan that 'the Muslim faith does not allow the use of violence or terrorism for any cause,' and assurances by former US President Bill Clinton a few years ago, that 'even though we have had problems with terrorism coming out of the Middle East, it is not intrinsically related to Islam,' deserve examining.

Since its foundation in the seventh century, Islam has, with few exceptions,

dominated by military force the regions where it has been implanted. The juridical status of non-Muslims living in these countries has not changed since Muhammad's time: under the *Shari'a* they are not second-class citizens, they are non-persons.

Up until the 1800s it was virtually unheard of for Muslims to live in a non-Islamic country of their free will. Apart from exceptional circumstances, they were forbidden to do so. The *Qur'an* is interpreted as forbidding them to submit themselves to non-Islamic laws; to obey non-Islamic rulers and by implication, to send their children to non-Islamic schools.

Qur'an

Muslim fundamentalists take the *Qur'an* to be a divine and irrevocable Law revealed by God to Muhammed. It legislates for every aspect of their lives, social, political, cultural and religious. For fundamentalist Islam, democracy with its secular laws, rulers, judges, courts and associations is an affront. The only rulers and judges with legitimate authority are those whose authority comes from the *Shari'a*.

For fundamentalist Muslims, the *Shari'a* teaches them to fight non-Muslims, while the punishment for those who resist Islam and the Prophet Muhammad is 'that they should be killed or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned'.

In the *Qur'an* the Prophet decreed that 'infidels,' i.e. Jews and Christians, along with atheists, rationalists, agnostics, humanists and free-thinkers, are to be warred against. He warned Muslims against friendship with non-Muslims, a caution repeated by the Taliban in Afghanistan and by fundamentalists world-wide.

Fundamentalist Muslims demand that Muslims who change their religion be killed. They cite Ibn 'Abbas, the cousin of Muhammad who quoted the latter as decreeing 'kill him who changes his religion,' and 'behead him'. It would be this *Shari'a* law that the Taliban were enforcing against the Christians charged with preaching Christianity, before the US invasion of Afghanistan and the driving underground of the Taliban.

For fundamentalists, the world is divided into those who live in a *dar al-harb* or 'land of war,' meaning any country inhabited by non-Muslims who

Islam. Any war-like act against non-Muslims in a *dar al-harb* is lawful and just.

When the former chief Justice of Iran, Ayatollah Abdul Karim Ardebili, during a Friday Mosque speech in September 1991 called on Muslims to kill Americans, destroy US property and 'make life bitter for them,' he was conjuring up demons whose effects were all too evident on September 11, 2001.

Jihad

The major contemporary radical Islamic groups derive their inspiration from the teachings of Said Qutb in Egypt and al-Mawdudi in Pakistan. According to Qutb, a leading figure in the Muslim Brothers, condemned to death for his involvement in a plot to assassinate former Egyptian President Nasser, all polytheists, hypocrites, Jews, Christians, secular rulers, communist states and capitalist systems, have conspired to

eleven months later, had all the hallmarks of the work of Mujahidun, or fundamentalist Muslims acting out the *jihad*.

The conspiracy of silence in the mass-media when fundamentalist Islamic violations of the rights of Muslims and non-Muslim minorities are concerned - the ongoing slaughter of Christians and other non-Muslims by the Laskar Jihad in the Moluccas and the island of Sulawesi in Indonesia, is an example - has done much to convince the likes of Usama bin Laden that their cause is just and that many in the West approve of it.

Atypical Moslems

Fundamentalist Muslims are a vocal minority; they are not typical of the vast majority of Muslims throughout the world. It would greatly help the cause of moderate Islam if its proponents came out courageously and strenuously in condemnation of violence and terror

Since its foundation in the seventh century, Islam has, with few exceptions, dominated by military force the regions where it has been implanted.

have not yet been subjugated to Islam; and those who live in *dar al-Islam* or 'land of Islam' (surrender), by which they mean a country where the precepts of the *Shari'a* are imposed strictly.

Legitimate targets

All Western, free, democratic countries are, in Islamic terms, *dar al-harb* or 'lands of war' where fundamentalist Muslims may legitimately, in fact are obliged, to do all they can to bring about the dominance of

undermine Islam and are to be resisted.

Both Qutb and al-Mawdudi put Jihad at the forefront of Islamic obligations. In the words of the Ayatollah Khomeini, *Jihad* 'means the conquest of all non-Muslim territories. It will be incumbent on every able-bodied adult man to volunteer for this war of conquest whose final goal is the domination of Qur'anic Law from one end of the earth to the other'.

The carnage wreaked in New York and Washington in 2001, and in Bali

emanating from within their communities. Their credibility would be enhanced if they supported efforts to remove from their religious and legal tradition whatever could be construed as inciting violence against non-Muslims, and if they protested at the violation of the rights of all - be they Muslims or non-Muslims - in Islamic countries.

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No fellow feeling for the SSPX

It seems to be the lot of all Fraternity superiors to write letters such as this. I will say from the outset it is one I had hoped never to write. This is for several reasons.

As regional superior of the Fraternity in this part of the world I have been content with a certain policy, both spoken and unspoken, that existed before my return to these shores. The policy of maintaining the line of "no enemies to the right." Speaking clearly, this refers specifically to not commenting on the position of the late Archbishop Lefebvre, the ordinations and consecrations of bishops he performed, and the Society of St Pius X (SSPX), which he founded. The Fraternity's mandate certainly covers these areas, but fulfilling this mandate has been found to be more efficacious on an individual basis rather than a public one. To me this indicates the reality that, in the public forum, this is a place where angels fear to tread.

Most of the readership of this magazine will be aware of the various arguments that do the rounds regarding the justification for the SSPX position. Some of the older arguments together with some newer aspects of the debate were indeed discussed in the last edition of this journal.

As I have already stated I have been, up until now, content with not entering this debate. Until now I believed that it did less good than harm, that I would be doing a disservice to those (to quote the editorial "Hold your fire!" *Oriens*, Summer 2002-2003) who were subject to "errors of prudential judgement clouded by the fog, and cramped by the injuries, of battle." I also thought that, in the larger picture, a potential reconciliation of the SSPX with Rome might be better served with silence. For these reasons I agreed with the whole "Hold your fire!" theme.

However, I no longer feel that silence is appropriate. In the last edition of *Oriens* the legitimate desire to see groups hold their fire used the technique of saying that certain targets did not exist. I wish to state that the Southern Cross Region of the

Fraternity of St Peter maintains that these targets do exist and are not the invention of legalist critics. Although I was not initially overjoyed with the necessity of having to enter the debate publicly, the number of people I have discovered since the last edition who were ambiguous on some very real issues has convinced me that 'no enemies to the right' was not necessarily the most pastoral position.

I will advance these issues simply as statements of fact maintained by the Fraternity.

The first of these issues is a canonical one. It is fact that there is a difference between a *latae sententiae* penalty and a declared penalty. In the Church it is possible to incur a penalty from the law, without any statement from the Church on the matter. This is a *latae sententiae* penalty. The Church can also declare this penalty. This is to remove any doubt regarding the existence of the penalty. Once a penalty of excommunication or schism has been declared it exists until it is lifted. There are, of course, processes for appeal. It can be argued whether such a penalty is right or wrong, but certainly not whether or not it happened.

The second of these issues is also a canonical one. The much used canon 1323 paragraph 7 argument against the efficacy of the penalties of the Church is without foundation. I wish to publish the relevant lines of this canon here for all to see: "No one is liable to a penalty who, when violating a law or precept, thought, through no personal fault, that the (following)...circumstance existed: The compulsion of grave fear, even if only relative, or by reason of necessity or grave inconvenience." The same paragraph of this canon does not allow this canon to be invoked if "the act is intrinsically evil or tends to be harmful to souls." This is indeed a merciful canon, but the fact that the penalty is declared means that for the SSPX this canon has been relegated to being only a potential defence in a Roman Tribunal, if and when they appeal the penalty. This

canon does not and cannot remove a declared penalty from its own force.

The third issue is an ecclesial one, that is, the referring to SSPX priests as non-catholic ministers. Personally I regard this as unfortunate, as the immediate assumption of the laity will be that it is a judgement on whether or not priests of the SSPX have the theological virtue of faith. Rather, it is a statement regarding one of the bonds with the Church. There are three bonds, the bond of Faith, the bond of valid sacraments, and the bond of governance. Those priests who do not act in communion with the Pope or the local Bishop do not have faculties from them to act as catholic ministers. If they are under penalty, the law gives no faculties to act as Catholic ministers, except for some sacraments in the case of those in danger of death. Without the bond of governance between a priest and the Church, the priest's actions are those of a non-catholic minister, without any judgement being made regarding his possession of the Faith or the validity of his orders. The article of Fr de Montjoye FSSP, referred to in the last edition of *Oriens*, discusses the consequence of acting without this third bond with the Church, especially the consequence of committing sacrilege. Many of Fr de Montjoye's 'assertions', referred to in the last issue of *Oriens*, concerning the morality of schismatic, excommunicated and non-catholic ministers confecting the sacraments are not his private opinion, but are rather direct quotes from recognized authorities no less than St Thomas Aquinas, as well as other dogmatic theologians. They are statements of fact, which cannot be rejected as polemical just because the language of the quoted authors appears inflammatory.

The fourth issue is an internal Fraternity one which keeps arising. This is the issue of the Fraternity having been subject to pressure, through a Roman protocol, to adopt bi-ritualism and participate in concelebrations using the new missal. I will only say that the rights and privileges of the Fraternity were never changed. We received declared universal law regarding the

individual rights of priests under the Western Patriarchy.

I hope these few points will be of help to those who were confused, and in particular to those who have approached me or other members of the Fraternity. These facts are not mitigated by the many examples, on an individual level, of Rome downplaying the canonical effects of the schism. The particular and pastoral does not over-ride the universal and declared. Together with Rome, and those bishops who grant occasional faculties to SSPX priests, we are not looking for polemics with the SSPX, but rather pray and hope for reconciliation. The rumour of another effort by Rome for this has just reached me. We truly desire that ordained priests receive their mission from the visible church, which is unity with and from the Soul the Church – The Holy Ghost.

Fr Laurence Gresser FSSP

Regional Superior

Fraternity of St Peter – Southern Cross Region

Editor's reply

The following points about the editorial "Hold your fire!" (Summer 2002-2003) need to be made:

The editorial recognised that a penalty has been imposed on the Society of St Pius X (SSPX).

The editorial did not deny that, in a strictly legal sense, the consecrations of 30 June 1988 constituted schism.

The editorial, moreover, did not advise that Catholics could attend SSPX chapels. *Oriens* takes the view that it would be prudent for Catholics who value unity with their bishops and the pope to avoid communion with groups subject to the penalty of excommunication.

Having said that, *Oriens* also considers that to engage in attacks upon the SSPX, and upon those who attend its chapels, at a time when the Pope and his chief collaborators are working to secure a lasting reconciliation, is counter-productive to say the least.

- Editor

continued from page 7

has been followed by a renewal rather than by revolution.

With all due respect to the Holy Father, one must insist that this is simply not true. If there has indeed been an "interior growth within the Christian community" it is certainly not reflected in the catastrophic collapse of Catholic life in First World countries.

In what seems to be a complete *volte face*, the Pope provides a list of the liturgical deviations and abuses concerning which traditional Catholics have been protesting since the first changes were imposed. These abuses take place, the Pope tells us, alongside the "lights" lit by the "reform", but he nowhere tells us where these lights are shining.

These deplorable abuses did not exist before the Vatican II reform, and it can hardly be denied that they are, indeed, the true fruits of the reform.

Putting aside the liturgical mistakes during and after Vatican II, can the traditional movement be reconciled to the overall thrust of the Council which was to make the Church more open, more evangelical, and a Church which reaches out to the wider world?

In the First World, at least, nothing is more irrelevant than the teaching of Vatican II. Most younger Catholics have not heard of the Council and very few Catholics have read any of its documents. The Church is not reaching out to the wider world, and the world, in the sense always condemned by the Church, has now breached the walls of the city of God and is destroying it from within. How does the Church speak to a First World where, as Archbishop Aguilar of Pamplona explained: "The cultural convictions on which social life is based are undermined and are more atheistic than Christian."?

Do you have any parting advice for traditional Catholics around the world?

I will answer with a military metaphor. Traditional Catholics should

fight on a narrow front, and their objective should be to conserve and extend tradition.

We can forget Vatican II. We can forget a "reform of the reform". The so-called liturgical reform is in fact a liturgical revolution and is beyond reform. If we confine ourselves to limited objectives we can be sure of at least limited success. The greater the degree of unity among traditional Catholics, the greater the degree of success we will achieve.

The disunity and even animosity within our movement is the most evident reason for our failure to make more progress than we are doing.

Let me give just two examples. A priest of the FSSP stated recently that priests of the SSPX are non-Catholic ministers and that a Catholic cannot assist at their Masses or receive the sacraments from them.

This is nonsense from both a theological and a disciplinary standpoint. Even the Ecclesia Dei Commission stated, earlier this year, that assistance at SSPX Masses can fulfil the Sunday obligation and that a modest contribution can be given to the collection.

On the other hand, a District Superior of the SSPX has said that one should not assist at Indult Masses or Masses celebrated by priests of the FSSP or the Institute. This is an outrageous, totally uncatholic position.

If we cannot always co-operate actively we could at least refrain from abusing each other.

Your conclusions?

If we can succeed in preserving pockets of tradition in which the traditional rites are observed and the traditional doctrine is taught, then one day, when some future pope makes a determined attempt to restore the Church in the West, there will be a "remnant of Israel" to rally around him.

The Pontiff of contradictions

Rome is in meltdown, and part of the problem, according to **Gerald Warner**, is that in some respects Pope John Paul II is a liberal.

One of the hallowed traditions of Christmas Day is the brief footage of religious leaders shown on television news bulletins. First in to bat is the Archbishop of Canterbury, allocated ten seconds to convey a message of seasonal goodwill. Next comes the Pope ('Like to see something stronger, guv?'), addressing a crowd in St Peter's Square, not exclusively composed of Japanese tourists. He rates only five seconds — long enough to broadcast the English-language soundbite 'A blessed Christmas!' but sufficiently brief to prevent the Vicar of Christ from building his part or forgetting who won in 1688.

Fear of bishops

To the majority of comatose, turkey-bloated viewers in the neo-pagan Britain of the 21st century, it provides a reassuringly familiar prelude to *Only Fools and Horses*. For the minority of believers, this snapshot of mainstream religious leaders may actually be less congenial. The long-suffering faithful have learnt to dread pronouncements by their own hierarchies more than attacks on their beliefs by militant atheists. One Easter message disparaging the Resurrection from David Jenkins, as Bishop of Durham, was more demoralising to Anglicans than any number of rationalist broadsides from Richard Dawkins.

This Christmas there is extra cause for apprehension among Anglicans: there is a new heresiarch on the block (at least in the estimation of conservative evangelicals), and he occupies the primatial see of Canterbury. Dr Rowan

Williams has been widely described as a maverick. That is a polite way of saying that he has the potential to do more damage to the Church of England than any individual since Oliver Cromwell.

Canterbury Tales

In a televised interview on the eve of his formal confirmation as Archbishop of Canterbury, Dr Williams carried off a remarkable triple whammy, denouncing pomp and ceremony in the Church of England, canvassing the possibility of disestablishment, and endorsing homosexual conduct. That is to say, in just one broadcast he managed simultaneously to infuriate the Anglo-Catholic smells-and-bells brigade, the mainstream adherents of the national Church, and the morally conservative evangelical wing. Such effortless anti-charisma makes his confrontational predecessor, St Thomas à Becket, seem bland and conciliatory.

It was the homosexual issue that inspired the Archbishop to articulate a classic piece of episcobabble: 'If the Bible is very clear — as I think it is — that a heterosexual indulging in homosexual activity for the sake of variety and gratification is not following the will of God, does that automatically say that that is the only sort of homosexual activity there could ever be?'

Er, no. There is widely rumoured to be another kind of homosexual activity — that which takes place between homosexuals — which many of us had rashly assumed was more common. The Williams doctrine appears to be that homosexual acts are sinful only when practised by heterosexuals. Presumably,

any day now he will promulgate the analogous dogma that adultery is a sin only when committed between bachelors and spinsters. The agenda lurking behind this inanity is effectively to abolish sin by redefining it so that it can be committed only in the most improbable circumstances.

Solid as a ...

Some despairing Anglicans find themselves looking enviously towards imperious Rome, seat of uncompromising authority and doctrine. They should take off their rose-tinted spectacles and confront a reality in many ways more devastating than their own experience: Rome is in meltdown.

Is the Pope a Catholic? The jury is still out, in the view of a growing number of critics of the current pontificate. These new dissidents are not recruited from the usual suspects — the *We are Church Weirdos* and *Easter People* — but from the hardcore remnant of faithful but deeply troubled Catholics. They survey, with dismay, the fruits of a pontificate that has been far from the authoritarian, conservative caricature purveyed by the secular media.

True, there have been robust reassertions of Catholic doctrine: on marriage, sexuality, family life, abortion, clerical celibacy, the putative ordination of women. The intransigently orthodox utterances of John Paul II on these matters make it easy for radical dissenters to paint him as ultra-conservative.

That, however, is not the whole story. This 'ultra-conservative' Pope has also acted in ways that have scandalised devout Catholics, usually in the name of

ecumenism. At Bombay, in 1986, the Vicar of Christ allowed a priestess of Shiva to anoint his forehead (already anointed in the Apostolic Succession) with the pagan sign of the Tilak. He has kissed the Koran in public and engaged in dialogue with voodoo witch doctors. Historically, countless Catholics have suffered martyrdom rather than collaborate in such gestures.

Assisi

The most controversial episode took place at Assisi, on 27 October 1986. At the Pope's invitation, representatives of world religions gathered there, including Shintoists, Zoroastrians and animists (an African religion which worships the Monty Pythonesque concept of the Great Thumb). The Buddhist delegation converted the altar of the church of San Pietro into a shrine by enthroning a statue of Buddha on top of the tabernacle, from which the Blessed Sacrament had been removed. You do not have to be a Catholic to recognise in that tableau the most palpable infraction of the First Commandment: Thou shalt have no other gods before Me.

Where does courtesy end and apostasy begin? Catholics are afraid to evangelise — 'proselytise' is the derogatory term now preferred — as evidenced by the Balamand Declaration, signed by the Vatican and the Orthodox Church in June 1993. By this, Rome barred itself from carrying out missionary activity in areas of Orthodox jurisdiction, stating, 'There is no question of conversion of people from one Church to the other in order to ensure their salvation.' Yet Christ's instructions to his disciples were, 'Going, therefore, teach ye all nations....' (Matthew, 28). He did not add, 'With the exception of the following map references....'

Too much forelock

Criticism of a pontiff does not come easily to Catholics, although it is

permitted, when the circumstances warrant it. St Catherine of Siena (not a woman to whom one would blithely have taken home a torn wage packet while smelling of strong drink, as they say in Glasgow) regularly handbagged Popes Gregory XI and Urban VI when they failed to come up to the mark. Lesser mortals take refuge in a courtier-like convention: they appeal from the Pope ill-advised to the Pope well-advised.

In that spirit, many are asking why the Pope who presided at a Mass in Papua New Guinea where the epistle was read by a bare-breasted woman will not allow the unrestricted celebration of the

Council. The infectious liberalism of Vatican II not only destroyed the old Catholic liturgy but also helped bury Cranmer's Book of Common Prayer. Both Anglican and Catholic liturgical texts now come from the same ecumenical consensus.

Totem II

Vatican II has been made the ultimate totem of Catholicism, while the teachings of 261 popes and 20 previous ecumenical councils have been marginalised. Rome faces the same dilemma as an alcoholic: until it acknowledges the problem — Vatican

Rome faces the same dilemma as an alcoholic: until it acknowledges the problem — Vatican II — no cure is possible.

Latin Tridentine Mass throughout the world. More than two million people now attend the Old Rite, despite frenzied attempts to crush it by bishops tolerant of such lesser scandals as paedophile priests.

In England, the number of Catholics attending Mass is declining by 50,000 a year. If that continues, Catholicism will be extinct within 30 years. In Holland and Belgium, Mass attendance rates are around 3 per cent. Of pupils in Catholic schools here, 90 per cent lapse from religious practice before leaving. Religious instruction is bland, syncretic, one-world pap. Nobody knows the Faith any more.

What is true of Catholicism is true of other denominations. At the root of the crisis, almost as much for Anglicans as for Catholics, lies the Second Vatican

II — no cure is possible. Only by revisiting that aberration of the 1960s can the Barque of Peter regain an even keel. So argue the increasingly vocal critics of a pontificate that has been, in reality, more progressive than conservative.

When our spiritual leaders invade our television screens on Christmas Day, therefore, they may encounter more scepticism among believers than among agnostics. 'We are a pilgrim Church, called to witness and unity, in a fraternal journey with all humankind, to banish racism and discrimination from our ravaged planet....' Bah, humbug!

— *Gerald Warner is a columnist for "Scotland on Sunday". Republished from "The Spectator", 29 March 2003.*



Gamber's case for organic gradualism

The Modern Rite: Collected Essays on the Reform of the Liturgy; by Klaus Gamber; St Michael's Abbey Press, Farnborough, 2002; pp. 87; \$33.40

Reviewed by Father Christopher Dowd O.P.

The Modern Rite: Collected Essays on the Reform of the Liturgy gathers together in one volume an English translation of eleven articles written by the German liturgist, Mgr Klaus Gamber, and originally published in various journals between 1964 and 1971. A slender volume of less than 100 pages, the collection nevertheless addresses a wide spectrum of issues arising from the project of liturgical reform launched within the Catholic Church in the 1960s by the Second Vatican Council with far-reaching consequences.

The connecting theme of Mgr Gamber's articles is how liturgies change. It is clear that Gamber himself is in favour of liturgical change. Anybody looking to this volume for a ringing endorsement of the immobilist liturgy of the "Tridentine" era will be disappointed. Gamber describes the Roman liturgy as it was performed in the period before Vatican II as a congealed, ossified mass of rubricism, rigidly controlled by the Congregation of Rites, long overdue for reform. Indeed, he assigns a large portion of the blame for the disaster that overtook the liturgical life of the Church to bureaucratic obstruction of change sustained over four centuries such that, when movement was at last again permitted, the pent-up pressure blew the liturgy apart.

Gamber notes that, while Vatican II's Constitution on the Liturgy of 1963 corresponded to what was needed for the renovation of the liturgy, the academic

discipline itself of liturgical studies had not reached a sufficiently advanced stage to be able to provide any reliable conclusions about how fruitfully to implement the principles mapped out in the Constitution. Consequently, the business of liturgical reform in the 1960s was driven along by the private opinions of a small group of liturgists who were not sufficiently grounded in the theological purpose and historical development of liturgy and who were oblivious of spiritual, psychological, anthropological and sociological factors of capital importance affecting the complex interrelationship between people, faith and ritual. What the Church ended up with is an endless and aimless quest for ever more subjectively exciting experiences and sensations. Gamber speaks aptly of "production-line liturgy" in which change becomes an intoxicating end in itself. He presumes that the reforming zealots responsible for this state of affairs have been well intentioned but he judges that the results have been very disappointing, if not calamitous, especially with regards to young people who, ironically, were supposed to be the main beneficiaries of the new liturgical outlook. The jettisoning of ancient, well-tried rituals and customs in favour of an unceasing round of innovation and experimentation has produced, not only a great deal of silliness, but real dangers in that constant change in forms of worship tends to instill in the faithful a sense of insecurity which spreads out from the liturgy to the very foundations of the faith itself.

Gamber's reform

The kind of liturgical change recommended by Gamber is a gradual, organic, evolutionary, almost imperceptible development. This middle way between rubricist rigidity and the endless pursuit of vacuous novelty is the mode of change that actually prevailed in the Church throughout the greater part of its history, from its beginnings until the end of the medieval period. Convinced that there was no satisfactory solution in sight to the liturgical dilemmas of his day and that a lasting reform was not then possible because of the lack of the necessary preconditions, Gamber proposed as a way out of the morass a return to the organic model of change. On the grounds of the impossibility of creating an entirely new rite out of nothing, he argued for the retention of the old Latin liturgy alongside with, and on an equal footing to, the new vernacular liturgy, combined with a prudent and discrete provisional reform inspired by the classical liturgy of the fourth and fifth centuries and based on the latest scholarly liturgical research and scrupulous respect for the fundamental principles of liturgical theology and practice. He believed this would be a long and difficult road. The pastoral and evangelizing dimensions should be paramount in that there should be no changes in the liturgy at all unless they clearly nourish the faith of the people, energize the Church in its mission and make it attractive to outsiders.

Judgements

As well as its general sweep, this volume also deals with a range of specific issues. Gamber asks whether it is really possible to apply the notion of "relevance", which by definition suggests the ephemeral, to something as timeless

as the liturgy. He thinks that the *Novus Ordo Missae*, spurned by traditionalists and innovators alike, is not up to the task of providing a truly satisfactory renovated liturgy, although he approves of some of its features: the use of the vernacular languages (while deploring the near-universal suppression of Latin against the clear directive of Vatican II), the richer and fuller selection from sacred scripture, the intercessions, the extra eucharistic prayers and ritual simplification. He laments that the balance between the ideas of sacrifice and meal in the understanding of the Mass that was achieved in the early Church was lost in the medieval centuries when an overemphasis on sacrifice came to the fore provoking a reaction in recent years towards an equal overemphasis on the meal aspect. For Gamber, sacrifice and meal belong together. He shows that the notion of Mass "facing the people" has no justification whatsoever either in table custom observed at the Last Supper or in the ritual thinking and practice of the early Church as found in the literary sources and archeological evidence of

Christian antiquity. It originated with Luther and is associated with a loss of belief in the idea of the Mass as a sacrifice, not only in Luther's eucharistic theology but also in the thinking of many Catholics in the post-Vatican II period. Gamber sees "active participation" as integral to liturgy provided there is a balance between inert passivity and unrelenting over-activity. He notes that silence and being still do not necessarily mean that one is uninvolved and enters a plea for individuals being allowed to decide the manner of their participation. On the question of communion in the hand, Gamber observes that any practice which for several centuries had been in general use in the Church cannot be simply rejected in itself but concludes that its reintroduction in modern times is pastorally imprudent. Communion in the hand represents such a stark contrast with the previous very strict, centuries-old discipline that it causes doubts to arise in the minds of the faithful as to whether the Church still believes in the doctrine of the real presence. Another, very worrying aspect of this problem is that the priest

cannot be sure anymore what is going to happen to the Sacred Host.

Klaus Gamber's scholarly and prophetic insights into the problem of liturgical reform as displayed in this collection of essays are just as fresh and apposite today as they were thirty years ago. The issues which he identified are still with us and one wonders whether any progress at all has been made since these essays first appeared. However, Mgr Gamber (who died in 1989) would surely have approved of two recent developments within the Church which correspond closely to his own proposed path out of the liturgical mess: firstly, the revival of the traditional Roman rite (especially since the decree *Ecclesia Dei adflicta*), even if this rite has not yet been accorded canonical parity with the *Novus Ordo*; and, secondly, reconnecting liturgical change organically to the previous ritual forms (as advocated by the *Adoremus* movement), even if the "reform of the reform" has yet to make much impact on the life of the Church at the parish level.

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Rome and the USA all out of sync

The Courage to be Catholic: Crisis, Reform and the Future of the Catholic Church; by George Weigel; New York, Basic Books, 2002; pp. 231; \$44.00

Reviewed by Martin Sheehan

Early 2002 was a time of trauma and scandal for the Catholic Church in the United States. Newspapers carried front-page stories of sexual perversion by Catholic clergy that shocked Americans. The scandals delivered a counter blow against efforts to rebuild a Church hit by the earthquake of post Conciliar change. This latest blow is one from which the Church in America will not easily recover.

Catholic lay intellectual and biographer of Pope John Paul II, George Weigel, has written an illuminating book on the crisis. *The Courage to be Catholic: Crisis, Reform and the Future of the Catholic Church* delves into the scandal behind the public scandals. Weigel, who has been noted for his contributions to the debates over the application of Catholic Just War Theory to American foreign policy, is counted among the intellectual leaders of the so-called "neo-conservatives" of American politics. In recent times, Weigel led the charge to convince the Pope that the current war in Iraq was not only moral in terms of Just War Theory, but also worth supporting in terms of promoting human rights and democracy. More on this later.

Nature of crisis

Weigel's book deals with a number of issues surrounding the sexual scandals which struck the Church in the past ten years. He sets out to define the scandal, to explain how the crisis occurred, and why the bishops failed to deal with it. The Roman attitude to the crisis is also examined, as is an agenda for reform.

First, according to Weigel, the clerical sex scandals are not primarily about clerical abuse of minors, or even about paedophilia. Defined as the sexual abuse of pre-pubescent children, paedophilia is not high among the sins of Catholic clergy. In fact, Weigel points out, that clerical paedophilia, terrible crime though it is, occurs at about the same rate as in the rest of the population. The US media's attempt to portray the crisis as paedophilic crisis missed the mark - whether this was a deliberate move on the part of the media, Weigel only hints.

The crisis, Weigel argues, is principally about the abuse of teenagers and young adults by clergy who had forgotten the reasons for their vows of chastity and obedience. Weigel makes the obvious point - though we need to be reminded of this from time to time - that a priest is an *alter Christus*, and clergy who recognise this, and act accordingly, will not sexually abuse others.

Somewhere along the line after Vatican II, however, a section of the priesthood lost its way. Surrounded by, and seduced by, a secular culture which glorifies sexual freedom and gratification, and living in a Church which had lost its nerve after the Council, many priests joined the culture of dissent and selfishness. Sold a twisted reading of the Council as a revolutionary new beginning for the Church, where the modern world would no longer be fought but embraced, many clergy forgot why they had become priests in the first place. Along the way, they also forgot how it was

through celibacy that they made their dedication to Christ and became servants of His people.

Secondly, says Weigel, the crisis was brought about by an episcopate that had forgotten its primary role to be chief teachers and exemplars of Christ. Instead, the great majority of Catholic bishops had become administrators - or at least that is how they acted when they moved aberrant clergy from parish to parish, and refused for many years to admit they had an obligation to make restitution to the victims of clerical abuse. As Weigel makes clear,

"The Catholic priest ... is not simply a religious functionary, a man licensed to do certain kinds of ecclesiastical business. A Catholic priest is an icon, a living representation, of the eternal priesthood of Jesus Christ. He makes Christ present in the Church in a singular way, by acting *in persona Christi* ... at the altar and in the administering of the sacraments."

Rome v. Washington

Weigel's chapter on the American Church's relations with the Vatican, *Rome and the Crisis*, is particularly revealing for what it says (and does not say) about the growing rift between the Americans and the Europeans, which has been illustrated so graphically over the present war in Iraq.

Many American Catholics, and the secular media in the US, were appalled at what they saw as the Vatican's slow response to the growing crisis in the American Church. This had much to do with cultural and legal differences between the Vatican and the American way of doing things. According to Weigel, the Church's approach to sexual scandal is typically Continental: the European press took little interest in the unfolding sexual scandals in

the American Church, just as they took little interest in the Clinton sex scandals in the late 1990s. The gravity and distress of the situation in America was lost on many in the Curia, many of whom simply saw it as another example of American hysteria and media hype.

Whether this points to a deeper rift between the Pope and Vatican, on one side, and the American people, on the other, Weigel does not say. Certainly, there are signs of disquiet from the Vatican over the American approach to foreign relations since September 11. The Pope has been strongly critical of the way in which America has handled the diplomatic offensive against terrorism, and has opposed American military action in Afghanistan and Iraq. This has much to do with the Vatican's Old World sense of maintaining diplomatic niceties and avoiding military action where possible. There is also, however, a strong distrust in the Vatican for the ill-effects on religion and morals of American way – a political, social and economic system which has become an article of faith among many American Catholic intellectuals like Weigel and his colleague Michael Novak. They seem to regard American civilisation as the fulfilment of Catholic orthodoxy.

In contrast, Gerald Warner, commenting on the Vatican's opposition to the war in Iraq in the London *Spectator* (*Rome v. Washington*, 15 March 2003), points out that though America and the Church had much in common during the Cold War (i.e. anti-communism) there was now a growing rift. This rift is as much cultural and diplomatic, as religious and moral, pitting Old World caution against New World reformist zeal. The Church, Warner argues, can find points of sympathy with Islam that it cannot find with much of American culture:

"Close-knit family life, in which women's role ... is closer to the Marian model of womanhood than to the extreme feminism of urban

America; daily life revolving around regular prayer and, in season, fasting; even the misplaced fanaticism of Muslim fundamentalists, reflecting a certainty and a spirit of martyrdom long departed from his [the Pope's] own Church – much of this, with heavy qualification, must strike a sympathetic chord with the pontiff. Nor can he have any illusions about the kind of society that America would like to substitute [in Iraq]. McDonald's burger bars, rap music, sexual licence, individualism demolishing family life and consumerism banishing all sense of religion: those forces have conquered Catholicism in the West – should the Pope take comfort from a similar overthrow of Islam?"

Whatever might be the cultural dynamics going on here, Weigel does not explain. Nor is this book necessarily the place to do so. Nevertheless it seems pertinent to wonder at the Vatican

world (and of many Catholics) to comprehend the true nature of the Church, which is not authoritarian in any political sense, and which has set the discipline of celibacy principally as a sign of, and path toward, total commitment to Christ and to His way.

The reform of the Church that is necessary in the wake of these scandals, and in the wake of the cultural revolution inside the Church since Vatican II, is based on a return to a genuinely Catholic understanding of the role of the priest in the Church. As Weigel puts it, the "The Catholic Lite" view of the Church has to go. Any reform of the Church must begin with a reform of seminary life in order to mould a new generation of priests in orthodox Catholic teaching and in its understanding of the priesthood as a mission to the world undertaken in the footsteps of Christ.

This means, Weigel argues, that methods of psychological screening used by seminaries over the last twenty years

The culture of dissent within the Church has had its hour.

attitude to American society when discussing the fall-out from the clerical crisis in the US Church.

The solution

Weigel is admirable, however, in his suggested remedies for the collapse of clerical celibacy and Church discipline. Weigel scotches the liberal notion that the crisis has been brought about by the Church's emphasis on the allegedly "unnatural" state of celibacy; and the supposedly entrenched "authoritarianism" which prevents the Church from dealing adequately with problems. These criticisms of the Church arise from an inability of the secular

need to be drastically revised. Screening methods that emphasise questions of "personality" need to be displaced in favour of those which evaluate the quality of a candidate's faith, his idea of the priesthood, and his grasp of the Church's teachings. For too long seminaries have been turning away good candidates because they were seen to be "too authoritarian" – i.e. orthodox and (or) traditional – while forming approved candidates as religious social workers with little understanding of, or love for, the Mass and the sacramental life, and with little respect for the place of celibacy in their lives as priests.

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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>

Caulfield

St Aloysius' Church

233 Balaclava Road

Sunday, 11.00 am (*Sung Mass*)

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

Oak Park

St Francis de Sales Church,

626 Pascoe Vale Rd

Sunday, 5.00 pm

Geelong

St John's Church,

St David St, North Geelong

Sunday, 11.30 am

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

WESTERN AUSTRALIA

ARCHDIOCESE OF PERTH

Perth/WA Masses,

Contact: Rev. Michael Rowe

Ph/Fax: 08 9444 9604

e-mail : rowe@webace.com.au

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

TASMANIA

ARCHDIOCESE OF HOBART

Lower Sandy Bay

Presbytery: 03 6225 2157

St Candice

15 St Candice Ave, Lwr Sandy Bay

1st Sunday, 11.30am.

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

Contact: Fr L Gresser

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

Mount Erin Chapel

Edmondson St

Sunday, 11.00 am

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

A.C.T.

ARCHDIOCESE OF CANBERRA

Dickson

Contact: Fr J Fongomine FSSP

Ph: 0410 121 588

St Brigid's Church, Bancroft St

Sunday, 11.30 am

Australian National University

John XXIII College Chapel

Sunday, 8.30 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

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recurrent, while the movement of religion may be on a single continuous upward line." There are actually some hard data that support this claim. Referring to the construction of Gothic cathedrals, the systems analyst Cesare Marchetti recently concluded "it is remarkable how such a process remained self-consistent over such a long period of time, with wars, pestilences, and political reorganizations taking place. It seems clear that the mechanisms of the system dominate over historical contingency ..."

But Herman relies on man to ensure society's well-being, having demoted God. He is a man of the Enlightenment, applauding the abolition of the natural order upheld by the Church. So he can have no answer to the most radical advocate of women's or children's rights. Nor has he any final answer to the radical environmentalist's question as to why animals or trees should not have rights equal to humans. And yet he sees doctrinaire feminism and environmentalism as unhealthy "cultural pessimism".

Perhaps even worse for his argument, he has forgotten an essential feature of the West – its continuing Christianity. His own "Enlightenment" civilisation, America, is, paradoxically, one of the most Christian countries on earth. Herman wants to conclude that America is a success because it is liberal; but maybe it is a success because it is Christian.

The great sadness

Herman frets about the current pervasiveness of what he calls "pop pessimism". He accuses both the Left and the Right of indulging in "declinism", writing that "perhaps the most salient feature of the twentieth century has been the tremendous upsurge of ... cultural pessimism ...". But he also contends that "the most characteristic product of the Western humanist tradition ... the free and autonomous individual ... is also the cultural pessimist's worst enemy". But, if this is true, why do these free individuals continue to succumb to pessimism? Why are today's young people, with more riches and freedom than ever before, so miserable?

In an irony that Herman fails to analyse, it is precisely liberalism and modernity that have given birth to the post-modern world. Enlightenment values have not proved palatable. The better off people are, the worse they seem to feel. Rather than enjoying their freedom and enlightenment, they adopt post-modern attitudes of alienation; they celebrate irrationality and illiberalism.

The prophet of post-modernism, Nietzsche, identified a central "will to power" in human affairs. Herman quotes him thus: "life itself is *essentially* appropriation, injury, overpowering of what is alien and weaker". For Nietzsche, morality is merely an invention of the weak. The Catholic Church is in the curious position of seeking to prevail through weakness, of using a "will to love" instead of a "will to power". This is especially the case in the modern Church, which is inclined to apologise for its past Crusades against its world-historical rival, Islam. It will be instructive to see how successful Herman's liberal America is in its current struggle with Islamism. **O**

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Bishops as the leaders of the Church must also regain an appreciation of the crisis as a crisis of fidelity. According to Weigel, bishops have to model themselves on

"the pattern of classic Catholicism: the pattern set by great bishops like Ambrose and Augustine, Athanasius and John Chrysostom, Charles Borromeo and Francis de Sales That pattern is formed by fidelity wedded to courage and lived in sanctity."

Bishops must also understand that their position in the Church is to be vicars of Christ, not CEOs of a corporation. They need to reconnect with the reality that the Church does not exist for the

clergy and the episcopate. It exists to save men and women, to grapple with the eternal fate of every human being.

Finally, there is another message bishops have to get: the culture of dissent, dominant within the Church since the 1960s, has had its hour. Now it has nothing new to say; it mouths the old anti-authority rhetoric, but the kind of Catholic communities in which liberal Catholics swim are drying up. As Weigel writes:

"The Catholic crisis of 2002 is also a powerful reminder of the Iron Law of Christianity and Modernity: Christian communities that maintain their doctrinal identity and moral boundaries flourish in the modern

world; Christian communities that fudge doctrine and morals decay."

In closing I note that while I think Weigel seems on the right track here, there is one area on which he fails to shed light – and that is on the liturgy. If we are to talk about a return to the real Catholic faith, then a fundamental requirement would be a liturgical movement away from the disastrous *Novus Ordo* and towards something resembling the classical Western Catholic forms of worship. Like many conservative thinkers within in the Church Weigel ignores the question. It says a great deal about the intellectual movement that Weigel represents and it detracts from what is otherwise a fine discussion of the Church and its future. **O**

How the West was lost

The Idea of Decline in Western History; by Arthur Herman; The Free Press, New York, 1997.

Revisited by Julian O'Dea

Is the world getting better or worse? It is a perennial question.

To take one example, in 1616 Godfrey Goodman (an Englishman, and secretly a Catholic) wrote "The Fall of Man, Or the Corruption of Nature Proved by the Light of our Natural Reason". In 1627 he was answered by the optimist George Hakewill's "Apology of the Power and Providence of God in the Government of the World. Or an Examination and Censure of the Common Error Touching Nature's Perpetual and Universal Decay". The world has moved on since these two gentlemen put pen to paper, but the debate continues.

wrong, and often they have done actual damage. But he has a faith in the creativity of liberalism that transcends fears of decline.

We may turn to Herman's work in an attempt to understand the history of the Catholic Church, including her recent apparent decline. But we immediately strike a theological objection. If, believing as we do that the Church is a divine institution, guided by the Holy Spirit, it cannot simply obey any "laws of history". Indeed, the remarkable survival of the Church over two millennia has often been seen as a great miracle in itself and proof that the Church is not subject to the

quotes Edward Gibbon, writing in his *Decline and Fall of the Roman Empire*, to the effect that "No people, unless the face of nature is changed, will relapse into their original barbarism", we may think of partial-birth abortion and the growing support for infanticide of the disabled. But Herman is a true believer in the inevitability and desirability of modernity, with liberalism, individualism and free market capitalism as "the unshakable pillars of the modern global outlook".

Herman does not discuss religious traditionalism, but I imagine that he would be unsympathetic, given that he can only see the Gothic Revival in architecture as a "melancholy obsession." Are Catholic Traditionalists merely reacting against progress, indulging in "reactionary chic" or what Herman would call conservative romanticism? He refers to Romanticism's reaction against the Enlightenment and its new respect for the Catholic Church, and to how its "loss of confidence in the future was matched by a growing nostalgia for the premodern past." He also writes of "Romanticism's most enduring legacy: its alienation from its own time and era." But what the Traditionalist seeks is not old or new, but timeless and eternal. Whatever is timeless will necessarily be alienated from its own time and era. And retaining the best from the past is not mere nostalgia. Mr Herman presumably has no elegiac moments.

The Catholic Church is in the curious position of seeking to prevail through weakness

Arthur Herman thinks he has the answer to this age-old debate in his *The Idea of Decline in Western History*. Although he has also written a sympathetic biography of Senator Joe McCarthy, I think it is fair to describe Herman as a "modern liberal", subscribing to "the liberal humanist image of man and society". He concludes that there have always been prophets of decline and that they have mostly been

ordinary processes of human decline. Like the body of Our Lady it will never experience final decay.

Can society relapse?

But while remembering that "the gates of hell shall not prevail", we may still derive benefit from an essentially secular work like Herman's. In fact, we can critique it from a privileged position as contemporary Catholics. When he

Cycles and recurrence

Arnold Toynbee, a philosopher of history to whom Herman gives a lot of negative attention, wrote of the "spiritual inadequacies of the Enlightenment". He also concluded that "it looks as if the movement of civilizations may be cyclic and

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