

## Unless the Lord builds

**Especially for those of an activist bent, one of the great temptations we face is to imagine that the things we do are – or should be – important.**

Big plans, great ambitions: they fascinate us, and we yield to their allure. Projects we conceive beyond our powers to fulfill and into them we plunge unprepared by knowledge of self or of the rôles we have presumed to play. Setbacks, defeats, humiliations accumulate; and finally, unless we have learned from our history of folly, disaster strikes. For some the learning is hard, for others impossible. Doomed by want of sight and the measure of things, they tread the mill of ambition. Some, eventually, are chastened; others are unhinged; the simple die meek but unwise; the proud despair.

### The private square

To build something like a great society – or to rebuild it once destroyed – requires less action than inaction, less design than contemplation, less energy expended than accumulated, less noise in the public square than silence in the private chamber. The great societies we are concerned with here – the Catholic Church (near mortally wounded) and Christendom (completely destroyed) – do not require activists for their restoration so much as contemplatives. It is, in fact, in great part the disproportion

of activists to contemplatives that is imperiling the Church – and has killed Christian society – from within.

Throughout the Islamic world today there is a ferment as men consider what must be done to restore the power that once was Islam. The talk is of caliphates, armies, deeds and

Public square  
should yield  
to private  
chamber.

blood. Great and terrible plans are in motion. The new and ‘asymmetrical’ warriors of Muhammad are making such a din of preparations that their presence among us, and their plans, are no longer secret. That is one model for making a civilization.

Another is that offered by our own society. Again clamour: meetings, plans, legislation, protests, debates, news, commentary, propaganda, building up, tearing down, claim, counter-claim, indignation, recrimination, prattle – and the thump and roar of popular culture.

Set against both these is another – and that is the model represented *par*

*excellence* by St Benedict and St Bruno, by St Francis of Assisi and St Dominic Guzman, by St Teresa of Avila and St John of the Cross.

The fascinating thing about these pillars of civilization is that their ambition was not to be in the world and to achieve great things. They did not want to exercise influence in the Church, in the state, or in society. They did not want to be great popes, bishops, canons, priests, princes, soldiers, merchants, lawyers, doctors, professors, or ‘movers and shakers’ of any kind. They did not even want to be modest, unnoticed, good popes, bishops, priests ... or ‘movers and shakers’ of any kind. They wanted nothing but God, to be alone with Him and available for his service. And for this they sought detachment, silence and stillness – and, necessarily, that threefold renunciation of means, of procreation, and of autonomy that provides the paradigm for a life lived solely in God.

### High, higher, highest

One of the many confusions to have entered Catholic thought in recent times is one that disguises from Catholics the fact that the model of life represented by these great people is objectively the highest life that anyone can live. We call it – with dry, numbing technicality – the religious life. The necessary *continued page 3*

## Oriens

Volume 10, Number 2  
Summer 2005

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

[www.oriensjournal.com](http://www.oriensjournal.com)

### Editor

Gary Scarrabelotti

### Contributing Editors

Rev Fr Ephraem Chifley O.P.

Gerard McManus

Stephen McInerney

Martin Sheehan

### Layout

Luna Graphics

*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:

**The Ecclesia Dei Society**  
**GPO Box 2021**  
**Canberra ACT 2601**

I hereby apply to join the Ecclesia Dei Society:

- |   |       |
|---|-------|
| <input type="checkbox"/> Annual Ordinary Membership   | \$30  |
| <input type="checkbox"/> 5 year Supporting Membership | \$150 |
| <input type="checkbox"/> Life Membership              | \$600 |

Or  Please send me more information.

Name .....

Address.....

.....

Telephone .....

Signature .....Date ...../...../.....

## Page 1

### Editorial – Unless the Lord builds

Religious life, not secular, is the foundation of Catholic culture

## Page 4

### Obituary – Michael Davies RIP

## Page 7

### Obituary – Dr Robert Edgeworth RIP

## Page 8

### Letters from America

Kirk Kramer reports American events

## Page 9

### Farewell, son of St Bruno

Robert Reavis bids farewell to a Carthusian friend

## Page 11

### Triumph of the East

Anthony Brown says there is no plot. Islam really does want to conquer the world.

## Pages 14-24

### Reviews

Martin Sheehan reviews *The Right Nation*.

Stephen McInerney reviews *Marcel Lefebvre: A biography*.

Christopher Dowd OP reviews *Looking Again at the Question of the Liturgy with Cardinal Ratzinger: Proceedings of the July 2001 Fontgombault Liturgical Conference*

*continued from page 1*

and belated re-discovery of the high value and irreplaceable character of the lay vocation has unleashed, in certain circles, an enthusiasm and exaltation that naturally comes with making a great find. But the pleasure has been rather too great and lingered over rather too long. As so often happens when pleasures are taken immoderately, a fogginess of mind and a blurriness of vision set in. This particular exhibition of the symptoms has obscured from view the summit of Christian life upon which one enters the company of Benedict and his friends. Many are called, but do not hear, or cannot see the path.

On the intellectual plain the problem arises, in part, from a failure to draw distinctions. While it is true that the best for one person might be to be a layman and for another to be a priest, what is best for those *particular* people is not the same as the best or highest life to which Christians can be called. For one for whom it is right and fitting to be a layman, it is wrong-headed and unfitting to be a monk (or to want to be one contrary to wise advice). So too it is wrong and unfitting for one who is called to the religious life to aspire (contrary to wise advice) to the lay state. We are dealing here with hierarchies. They are normal in the life of grace – not to say the whole of creation – but in our culture we find it difficult to bring them into focus. For us perspective has been flattened by “democratism” and the imperative of social mobility.

The position of monk and nun in the hierarchy of states of life is not just some arcane theological “matter of

definition” to be brushed impatiently aside. It is of vital practical importance. Unless we understand that religious life is the highest state of life – and why it is so – then we cannot understand why a genuine Christian culture is impossible without the houses in which men and women give up everything to be with God.

God is the Alpha and the Omega: the beginning and the end. Those that are nearest to Him are those most like Him; and those most like Him are those who are chosen to be as He was: poor, chaste, obedient; and having become most like Him, and nearest to Him, they receive upon them the impress of the **A** and **Ω**. So it is that in houses where the religious life is lived to the full that we encounter a presence that is the presence of God – and, where God is present, good things are kindled and brought to their highest end. This is why the religious house is the centre of Catholic civilization: with the rise of the monastery civilization arises; with the endurance of the monastery civilization endures; and with the decline of the monastery civilization falls away. This is not a work of man; of this we must be clear. Human plans and action are futile. *Nisi Dominus*

“Unless the Lord builds the house, they labour in vain that build it.” (Ps 126).

### Perennial models

There are those who believe that we have left behind the age of monasteries and that a new Catholic civilization will arise founded upon new lay (or secular) styles of Christian

life. God is not, of course, limited by history, culture, traditions, modes of life, or even by His sacraments. It is clear that the lives of perfection and contemplation can – and should – be lived in the midst of the world and in new secular, as distinct from ancient monastic, forms. God willing, there will be more of them. What, however, God has chosen, He does not unchoose. What He has set up upon the foundation of His saints He does not annul. The models He has fashioned in the traditional religious communities are perennial and normative precisely because they are not secular and thus acutely subject to the motions of time and cultural alteration. In fact, the marked changes and variety that we see in the development of secular forms of Christian life render them dependent for their authenticity upon models that stand aside from the flux of history. It is to those models the Church must return if the new and the secular are not to become disconnected from the story of Catholic experience.

In the meantime, there is no way that we can force the pace. To attempt it would mean yielding to the temptation to action – the very thing that compromises our *disponibilité* to the providence of God. Meantime, what we can and should do is to pray: to pray that God will once more choose and inspire men and women to abandon the human project in favour of His presence, and to grant the rest of us the means and charity to support them. Such a prayer incessantly made ought to be a defining characteristic of every traditional Catholic community. **O**

# Michael Davies RIP

**MICHAEL Treharne Davies – the “lion of Catholic tradition” – died of a heart attack at 9.20pm at his home in Bromley, Kent, on September 25 last year following an 18-month battle with prostate cancer. He was aged 68.**

Teacher, writer, historian, polemicist and one of the most influential Catholic laymen of his age, Davies was born in Yeovil, Somerset on March 13, 1936 of a Welsh father and English mother.

Although born in England, Davies always considered himself a true son of Wales; he spoke the Welsh language fluently, was a passionate Welsh nationalist, and one of his dying but unfulfilled wishes was to have seen Wales win the six-nations rugby championship.

## Soldier

On leaving school Davies enlisted as a regular soldier in the Somerset Light Infantry, and saw service in Malaya during the Malayan Emergency, in Egypt during the Suez Crisis, and in Cyprus.

He later recalled that his years as a soldier were the happiest of his life, and it was during this time that, having been raised an Anglican, he began to be drawn to the Catholic faith. He attributed his eventual conversion in 1956 to the writings of John Henry Newman and to events he witnessed during active service.

Davies recently recalled that during 1953-54, while studying the Reformation in England for his A-

level examinations, he came under the influence of a fine history teacher.

“He was an agnostic actually,” Davies said. “But he was very objective and it just seemed obvious to me that neither King Henry VIII nor Elizabeth I had any mandate from God to start a new religion, which is what happened.”

Three years after his unit was turned into a “demonstration battalion at Warminster”, Davies decided in 1960 on a career change into what he later acknowledged to be his true vocation – teaching. He trained at St Margaret’s Catholic Training College, Twickenham, and qualified in 1964.

According to reports Davies was initially enthusiastic about the Second Vatican Council (1962-65) which coincided with the teacher training years. Davies interest in liturgical matters was spurred by an editorial in the British Catholic newspaper *The Universe* which argued that while adults may be sad about the change from Latin, it was a sacrifice which had to be made “for the sake of the children”.

## War of ideas

Davies wrote to the newspaper challenging the editorial, suggesting that having the liturgy in the vernacular would not have any good effect on the children who, he feared, had already begun losing the entire Catholic ethos. That letter was the beginning of a life of letters, articles, pamphlets and 20 full-length books.

Davies first book, *Dossier on Catechetics*, was an attempt to

counter the revolutionary methods of teaching religion in Catholic schools. By 1972 Davies enthusiasm for the Council had waned considerably and he began publishing his famous trilogy on the liturgical revolution: *Cranmer’s Godly Order*, *Pope John’s Council*, and *Pope Paul’s New Mass* – books which resulted in thousands of laymen and hundreds of priests returning to traditional Catholic worship. Although *Cranmer’s Godly Order* did not mention the Council explicitly, it was later described as the most devastating critique of Vatican II ever written.

Davies also wrote works on great Catholic figures, including Newman and St John Fisher.

Inevitably, Davies was drawn into the controversy over French Archbishop Marcel Lefebvre, founder of the Society of St Pius X (SSPX). Davies wrote a three volume *Apologia Pro Marcel Lefebvre* covering the archbishop’s conflict with the Vatican up to 1982. He also had some of his children confirmed by the archbishop. Though Davies was later to disagree with Archbishop Lefebvre’s 1988 decision to consecrate four bishops without papal mandate, Davies always held that Lefebvre’s suspension in 1976 by Pope Paul VI was unjust and always defended the general position adopted by the archbishop toward the post-conciliar ‘reforms’. In one of his last public addresses in the United States, Davies expressed his belief that future generations of Catholics would come to regard Archbishop Lefebvre as a saint.

Davies sought to maintain good relations with the Fraternity of St Peter, the Institute of Christ the King and the other officially approved communities of traditional priests and religious. At the same time, he continued to lend practical support to the Society of St Pius X where possible. He took the view that the SSPX was not in schism and that it was permissible to attend Masses celebrated by SSPX clergy – a position that attracted criticism from both allies and opponents alike.

### Keeping the course

One of Davies' great attributes was his ability to transcend the factions within the Catholic traditional movement. No one in the movement "owned" Michael Davies. He belonged to no camp and, so far as he could, he sought to discourage conflict when it broke out. While he respected the different groups that make up the movement, he did not see it as his mission to advance the cause of one against the other. Rather he stuck doggedly to his last – to promote the traditional Latin Mass pure and simple.

The difficulties of the road taken by Davies can be gauged from some of the judgments passed upon him soon after he died – both by supporters of the traditional Mass and by its opponents. One obituary in the United States shockingly described him as the "Lefebvrist worm in Una Voce". Another, in an SSPX journal, offered a cold tribute describing him as someone who had "drifted toward the Indult Mass" though he had left the traditional movement some useful apologetics. *The Times* of London described him as a "champion of ultra-conservative Catholic doctrine". However, the eulogy given by Fr William Hudson of the Institute of Christ the King and Sovereign Priest, delivered

after a requiem Mass celebrated at St James Spanish Place in London, captured more of the man who won the affection and inspired the admiration of so many.

"Michael's literary output was phenomenal and covered an astonishing breadth of subjects, not only liturgy and theology, but history, biography and current affairs," Fr Hudson said.

"Michael loved conviviality, conversation and laughter and, in the truly Catholic sense, wine and more

fellow man. He refused to enter into those *petit* squabbles which so often plague the traditional movement; he hated unkindness.

"Michael's only ambition was for truth; he had none for himself and that explains his achievement."

In 1992 Davies left his teaching post in London to write full-time and, soon afterwards, to lead Una Voce International and to champion the cause of the traditional Mass throughout the world. He became president in 1993 and served in that position until 2003,

**An unsparing critic of liturgical abuses – and of the very idea of designing and imposing a new liturgy – Davies remained firm in his attachment to the Holy See and to its teaching authority.**

often whisky prolonged the joy of the occasion. Michael, echoing Belloc, was very suspicious of water drinkers.

"Michael achieved something very rare in the little world of what the French term 'La Tradition'; he combined uncompromising convictions with almost perfect charity; he never confused principles and personalities.

"If he disagreed with you he would argue the matter out and usually came out the victor, but he never resorted to personal attacks of character; he would never sully the reputation of a

and was made "President d'Honneur" the following year.

Davies established good working relations with senior prelates in the Vatican including Cardinals Joseph Ratzinger and Alfons Stickler, who shared similar views on the liturgical changes, and with Jorge Medina Estevez, former prefect of the Congregation for Divine Worship, who Davies persuaded to offer the traditional Mass at the Chartres Pilgrimage in 2001. Davies undertook this pilgrimage for 13 consecutive years.

He also visited Australia in 1996 on one of his many international

tours. On that occasion he was the principal guest speaker at the Ecclesia Dei Society conference held at Sancta Sophia College, Sydney University.

Davies sounded the alarm bells about many things. He was the first to report that the chief architect of the liturgical reform, Archbishop Annibale Bugnini, had been accused of being a Freemason. Bugnini always denied the charge, but in 1975 was mysteriously removed from his position in the Vatican and redeployed to be Papal Nuncio to Iran.

In later years Davies devoted considerable energies to exposing events in Medjugorje, where apparitions of Our Lady have allegedly been occurring at a phenomenal rate since 1981. Davies described the apparitions as “totally phoney”, the so-called seers as engaging in a money-making racket, and the whole phenomenon as “the biggest ‘con’ in the whole history of the Church”.

### His legacy

Despite his many critics, including a good number within the Catholic hierarchy, Davies has been responsible for helping perhaps hundreds of thousands of disillusioned and abandoned Catholics to remain faithful to Rome despite their disaffection from the post-conciliar revolution.

While an unsparing critic of liturgical abuses – and of the very idea of designing and imposing a new liturgy – Davies remained firm in his attachment to the Holy See and to its teaching authority. He had little patience with those whom he described as “neo-protestants”, to be found even within the traditional movement, who give private judgment

precedence over the magisterial teaching authority of the Church.

For the many loyal Catholics outside the traditional movement, however, Davies can be a perplexing if not scandalous figure. His reputation has been handicapped by the fact that he easily grasped distinctions between the Church’s teaching authority on the one hand and its governing authority on the other, matters not well understood by most of his fellow Catholics. Davies also had a rare ability to see things just how they are and to report them in unclothed nakedness. Most of us prefer “denial” over seeing ourselves as we have become, but Davies never flinched.

Two years ago he published *Liturgical Time Bombs in Vatican 11: the Destruction of Catholic Faith through Changes in Catholic Worship*. Here Davies described how clinging to the so-called liturgical reforms remained the last desperate hope of a desperate Church unwilling to admit its great mistake:

“In the Conciliar Church today there is one, and just one, absolute, and this is, to repeat the words of Pope John Paul II, that the little seed planted by Pope John XXIII has become ‘a tree which has spread its majestic and mighty branches over the vineyard of the Lord’, and that ‘it has given us many fruits in these 35 years of life, and it will give us many more in the years to come.’

“I cannot imagine any bishop in the world, no matter how orthodox in his personal belief, no matter how generous to traditional Catholics in authorising the Missal of St Pius

V, who would have the courage to dissent from the insistence of Cardinal Basil Hume that there must be no turning back from the policies ... adopted to implement the Council.

“We are witnessing not the renewal but the ‘accelerated decomposition of Catholicism’, our bishops, beginning with the bishop of Rome, insist that we are basking in the fruits of a new Pentecost.”

It is on account of this essential toughness and fearless truthfulness, and his indifference to reputation, that Michael Davies will be recognized one day as a hero of the Catholic Faith.

Davies had an eclectic enthusiasm for many subjects from military history to television detective programs. He was passionate about rugby and his dogs. He had a reputation for stubbornness, and his blunt, front row forward’s style infuriated some Vatican officials. At the same time, however, he carried things off with witty style and a self-deprecating sense of humour. He was a gifted teacher both within and without the profession. He was greatly attached to the company of young people – this came out especially on the Chartres pilgrimages – and he loved talk and jokes that never seemed to end. He was, simply, a lovable and generous character.

Michael Davies is survived by his wife Maria, three sons and a daughter.

*Requiem aeternam dona ei, Domine; et lux perpetua luceat ei.*



# Dr Robert Edgeworth RIP

**Dr. Robert Edgeworth, Professor and onetime Chairman of Classical Languages at Louisiana State University, and longtime friend and supporter of the Latin Mass, passed away on Friday, 22 October 2004, after a lengthy illness. Dr. Edgeworth was 57 years old and had bravely confronted several conditions over the last decade, repeatedly defeating all odds and continuing his work and travels.**

Bob, as we knew him, was known to many Australian Catholics, particularly those of us based in Canberra, while he was a visiting lecturer in Classics at the ANU in the 1970s.

Father John Parsons describes first meeting Bob in the Blackfriars library – and being taken aback at hearing anyone describe himself as a Thomist.

At that time I probably thought that meant he liked large books, but it was strange, nevertheless, to meet a relatively young American academic who was not only a Catholic but a conservative one. He was soon active in his support for the pro-life cause on campus, then as now a topical issue on campus, instructing naïve students in ways to argue the case against abortion, from sacred or secular premises depending on the audience. Only much later, however, did I discover he had wept when he heard of the election of Paul VI, fearing what was to come.

## Great parts

Bob was certainly a man of many parts, introducing impressionable undergraduates like me to unfamiliar aspects of US culture, including blueberry pancakes, strangely lethal cocktails, and Chicago-school economics, what would now be called “economic rationalism” – a subject on which he was remarkably eloquent for a classicist. I recall his story of lining up to pay his taxes on the last possible day, as apparently people did in the US, and being confronted by a protester urging him to withhold that portion of taxes which went to fund defence. Bob shocked her by saying, “But that’s the only part I *am* happy to pay!”

More importantly, he introduced a number of us to Latin (up to a point) and the works of St Thomas. I recall he was explaining the Five Ways on one occasion to a St Thomas study group when a group of evangelicals who had surely strayed in by accident stormed out in protest at what they realised was an attempt to demonstrate God’s existence by *reason!*

Some people found the idea of an American classicist paradoxical, but as a visiting lecturer in Classics at the ANU, he was passionate about classical languages and civilisation, and was aghast when black-figure vases on display in the classics department were overshadowed by a large *plastic* copy of an Aztec Sacrificial stone.

As a classicist, he also had strong views on the defects of the English

translation of the Novus Ordo Mass – the only Latin-rite Mass available at the time – and insisted on saying “and my *soul* shall be healed”. This seemed shocking to those of us who had swallowed liturgical reform in our youthful innocence, ignorance and enthusiasm for change, but it planted in our minds the first suspicion that “reform” might not be an unalloyed boon.

Bob also had a keen interest in sacred and secular history. Indeed, he himself was a collateral relation of the Rt Rev Monsignor Henry Essex Edgeworth de Firmont, chaplain to King Louis XVI, who ministered to the King on the scaffold and is said to have uttered the immortal words “Fils de St Louis, monte au ciel!” – “Son of St Louis, ascend to heaven!”, as the blade fell.’

This is ironic, since Bob was given to arguing, perhaps mischievously, that St Thomas would have been a Republican. (Although as an American, one can’t rule out the possibility that he meant merely that St Thomas would have *voted* Republican!)

## Latin liturgy

The Co. Longford Historical Society and the Edgeworth Society plan for a colloquium in Edgeworthstown, Co. Longford for the occasion of the bicentenary of the Abbe’s death, and fittingly they hope to have a Solemn Requiem Mass in the traditional rite, at which those present will be asked to

*continued page 23*

## Letters from America

By Kirk Kramer

**While the November elections in the United States have made headlines all over the world in recent months, the preoccupation of the media with politics does not necessarily reflect the priorities of most Americans. Events in the culture at large and in the life of the Church often fly under the radar, and their importance can be neglected.**

### Kansas gentlemen still

One such event was reported on September 24 in *The Kansas City Star*, a secular newspaper in an area of the American Midwest that is home to several traditional Catholic communities of varying ecclesiastical stripes. The small town of St Mary's, Kansas, two hours west of Kansas City, is home to the country's largest community of layfolk associated with the Society of St Pius X.

In September, the football team at the Society's secondary school in St Mary's cancelled its game against nearby White City, because one member of the White City squad was a 14-year-old girl.

"The game was scheduled to be at St. Mary's, and with us having a female player, I asked if they had a separate room or office where she could dress," White City Coach Robert Rehse told the *Star*. "They told us they had a school policy where they didn't play teams with female players." The reporter for the *Star* who covered the contretemps that followed spoke to Father Gerard Beck.

"We're trying to form the boys to be gentlemen, and knocking a girl around on a football field is the

furthest thing from that," said Father Beck, bursar for the Society's United States district office in Kansas City.

"Football toughens the boys and teaches them to fight for a cause within a certain structure. It's not a game for girls, and not a game for boys to play against girls. We don't want to train them to treat girls that way."

An official of the Kansas State High School Activities Association, which oversees football programs in the state, also spoke to the reporter. His remarks are an indicator of the relentless advance of feminism on American society.

"In the year 2004, one would hope that individuals would not stereotype boys' and girls' athletics to the point where they wouldn't play a football game if a girl is on the team," Rick Bowden said.

"It's a disservice to the young ladies in this state."

### Chartered accountancy, No!

In 2004 Random House published Father Joe, a remarkable memoir of faith and friendship from an unlikely author: Tony Hendra, a humorist who was once editor of an unsavory American magazine called *The National Lampoon*.

Hendra was born in England during World War II and was brought up a Catholic there. As an adolescent, he discovered Quarr Abbey and formed a friendship with a monk there – the Father Joe of the title – that became the deepest and most enduring relationship of his life.

Hendra intended to become a novice at Quarr when he left school,

but instead won a scholarship to Cambridge and after a few years gave up practicing the Faith.

For 25 years, Hendra wandered, participating, indeed taking a leading part, in the social revolution begun in the 60s. But throughout those years, his friendship with Father Joe endured. Through letters, phone calls, Hendra's occasional visits to Quarr, Father Joe – Dom Joseph Warrilow – was an anchor in Hendra's restless life. Father Joe's fidelity recalls a phrase of Ronald Knox's about the apostolate of friendship.

Father Joe's apostolate of loyalty and love eventually bore fruit when Hendra began making his way back to the Church. Hendra's book contains dozens of striking insights into history, monasticism, and the life of the Church since Vatican II, whose changes Hendra mostly deplores.

A sampling:

"Father Joe's favorite spiritual writers were those who inspired rather than systematized. Of the Spanish mystical contortionists he said: 'O Dear me, no! I could never remember all those steps and exercises. Like learning to be a chartered accountant.'

"Father Joe responded to the person, to the simplicity and limpidity of the writing, rather than to the degree of order which could be imposed on the volcanic and mysterious processes of salvation.

"He suggested the pithy, punchy and passionate 13th-century German Meister Eckhart. I loved Meister Eckhart, who wrote: 'O When God laughs at the soul and the soul laughs back at God, the persons

*continued page 10*



# Farewell, son of St Bruno

Old friends bid farewell to an American Carthusian called back to St Bruno's Grand Chartreuse. **By Robert E. Reavis**

**We have all, at one time or another, realized that the only solution to the problems of Church and world is a few more saints. We know that the mere presence of God's grace is capable of moving us and others without words or gestures of any kind. And so it is at the Charterhouse in Vermont.**

Arriving there to meet a monk is like meeting someone under the FBI witness protection program. First, they must be expecting you, otherwise you could roam for days on their seven thousand-acre enclave without a hint of any monks or monastery. Second, even if you knew where the monastery was, you could not drive there because of big gates that would keep out almost everything but an Abrams tank. Evidently these desert monks take their solitude rather seriously. And they do.

Yet, you would never know it when you meet one. They are bursting with charity, grace and intelligence. They talk non-stop and you find yourself admiring not any one thing about the encounter but just about everything at once – the place, the smile, the words, the joy and most of all, the presence of something we don't ordinarily recognize but what I will call – for lack of a better explanation – the Holy Ghost.

## Discreet visit

We visited – my wife and I – for about an hour and a half before Vespers and it seemed like three minutes giving meaning to what St. Paul said about how our “conversation is in heaven.” Dom Marie Robert said I could attend Vespers, but “we must be very discreet.” I always take that to mean very quiet

and so we left the guesthouse and entered the enclosure. My heart was beating so fast as we entered the Monastery that I felt myself acting like an adolescent appearing before a crowd – sweaty palms, a plastered smile, and the boyish fear that something might, and probably would, go wrong.

The monastery is austere and beautiful on the inside but like a penitentiary on the outside. The walls are made of huge slabs of granite. Seven thousand pounds a piece (they could only haul three at a time on the huge semi trucks that brought them from the quarry) and there are hundreds of them. Unfortunately the roof is flat. Perhaps someday they will add a roof that befits the austerity of the building and give the brothers a break from always patching the flat roof.

## A door opens

Dom Robert took me around and down a few passages then to two small wooden doors that he opened for me. I entered and was in the guest pew of the monastery (yes, there is only one). Before me was a huge grill made out of big timbers in which one could see the altar straight ahead, but not the choir from side to side. The altarpiece has to be from the hand of one of the old European masters – it is like nothing we could paint today. The chant is Carthusian – beautiful in its simplicity and the liturgical books to follow along in were of the huge, illustrated variety of the Middle Ages. You felt as though you were in another world, and for another half hour that seemed like three minutes, I guess I was.

After Vespers Dom Robert and the Prior came to assist my leave from the guest pew (one doesn't just walk around in a Charterhouse).

## Welcome

The Prior is one of those men who instinctively and by their mere presence suggest a genuflection, a kiss of peace or some other form of pious respect. I did all of the above as he said quietly to me, “You are welcome here, so receive God's peace.” I asked for his blessing and he smiled very large and laid his hands on my head. These things are personal and so I skip the inadequate description. He assisted me up from my kneeling position and said, “Give my love to your family.” He smiled big again and then turned to walk away with that peculiar kind of Carthusian purpose, down the long cloister towards his cell. I had just been in the presence of a holy man of God and I knew it in the only way that we humans can really know such things – in the spirit and truth of something like a whistling breeze.

As I say, we had come to visit Dom Marie Robert something not usually permitted. But since Dom Robert was being transferred to the Grand Chartreuse in France an exception was made.

Dom Robert hails from Tulsa, Oklahoma, where he was raised a Catholic, studied under Dennis Quinn and John Senior in the Integrated Humanities Program of the University of Kansas, and later at St Andrews Scotland. Like many other students of Quinn and Senior, Dom Robert also took the road to the Benedictine Abbey

of Fontgombault in France. Here the Father Abbott encouraged him to consider a Carthusian vocation which he did, successfully, at Selignac.

When this monastery was closed, Dom Robert was moved to the Grand Chartreuse, near Grenoble. Given that he is an American, a transfer to the Charterhouse of the Transfiguration, the only Charterhouse in the United States, was always a possibility. And so it happened. But now, sadly, he has been called back to France and we given permission to see him a last time.

After Vespers Dom Robert then escorted me to his hermitage: the garden, the workroom, the Blessed Mother's Chapel, the cell. If the dinner described by Homer is "something like perfection", then the life I saw at the Charterhouse is probably perfection itself. It was unbelievable – and I asked Dom Robert if he was sad to be leaving for France.

*continued from page 8*

of the Trinity are begotten. When the Father laughs at the Son and the Son laughs back at the Father, that laughter gives pleasure, that pleasure gives joy, that joy gives love, and that love is the Holy Spirit."

Hendra wrote wisely of the change in his friendship with Father Joe in later years:

"We were speaking as equals, as friends, the way fathers and sons do when age begins to lessen the gap between them."

Writing of the time after he moved to America as a young man in his 20s, in a passage that resonates with anyone who has immigrated to a new country, Hendra spoke of "the metaphorical adolescence all immigrants go through, in which the basics of work and sex and community are learned and the social reflexes and instincts that swim just below the surface of the collective consciousness are absorbed."

He avoided giving an answer with another question, "Maybe you should have come here when you were younger?"

My response, "I really did think about it, but did not have the courage."

Dom Robert just giggled like a little child, slapped my back and said nothing.

Next he offered Mass for us in the guest Chapel. The Carthusians have their own rite which goes back to the 12th century rite of Grenoble. Mass begins with the priest laying down before the Altar and preparing himself. If the beginning is more than half the whole, you can imagine the reverence of the rest. There is nothing recognizable in their Mass of what we think of as the *Novus Ordo*, though it is very spare. If this austere worship were the reality of parish life throughout the Church, there would be nothing for traditionalists to

argue about and nothing for the Church to impose or forbid.

After Mass we visited briefly outdoors. Alison and I then left with joyful hearts and tearful eyes. Dom Robert is a man not of this world and so words don't really describe the feeling of being in his presence or in his home. If you live to be old, you won't meet many like him because they are few and solitary. Only God really knows them and their life is the evidence of things unseen because without God they would be lonely curmdgeons and bachelors. But to those born not of blood, or the will of the flesh, or the will of man, he gives power to become sons of God. And that is what I think Carthusians are. What a privilege to have known one and what an honor actually to be one.

God Bless Dom Robert.



Of the attitude towards the past characteristic of the generation of the 60s, he had this to say:

"To reject any vast group of one's cultural ancestors in the cause of some current theory is not just arrogance; it's posthumous mass murder. It's the same kind of thinking that makes genocide possible."

### Anchorman English

And of his reaction, when he returned to the Church in middle age, to the changes in the liturgy he had missed out on – he had given up Mass before Vatican II – Hendra wrote:

"Latin was gone entirely, replaced by dull, oppressive, anchorman English, slavishly translated from its sonorous source to be as plain and direct as possible. It didn't seem to have occurred to the well-meaning vandals who'd thrown out baby, bath and bathwater that all ritual is a reaching out to the unknowable and can be accomplished

only by the noncognitive: evocation, allusion, metaphor, incantation – the tools of the poet.

"Before 'reform', the individual quirks of the priest – whether he was a saint or a thug or merely a potato like old Father Bleary – were submerged beneath the timeless rhythms of a universal script. Now priests had huge discretion in deciding the details of the 'modern' Mass, and all those egos were on parade."

Perhaps the book's most moving passages, too long for quotation here, are Hendra's account of the death of his old friend.

Ronald Knox wrote that men forget that the Church is not just an organization, but an organism, constantly sending out green shoots. That new growth appears chiefly in men's hearts, a fact to which Hendra's book bears radiant testimony.



# The triumph of the East

There's no plot, says Anthony Browne \*: Islam really does want to conquer the world. That's because Muslims, unlike many Christians, actually believe they are right, and that their religion is the path to salvation for all. *The Spectator* offers a view on Islam from an agnostic's perspective.

**A year ago I had lunch with an eminent figure who asked if I thought she was mad. 'No,' I said politely, while thinking, 'Yup.' She had said she thought there was a secret plot by Muslims to take over the West. I have never been into conspiracy theories, and this one was definitely of the little-green-men variety. It is the sort of thing BNP thugs claim to justify their racial hatred.**

Obviously, we all know about Osama bin Laden's ambitions. And we are all aware of the loons of al-Muhajiroun waving placards saying "Islam is the future of Britain". But these are all on the extremist fringe, representative of no one but themselves. Surely no one in Islam takes this sort of thing seriously? I started surfing the Islamic media.

## Islam will return

Take Dr Al-Qaradawi, the controversial Egyptian imam who was recently fawned over by the Mayor of London even though he promotes the execution of homosexuals, the right of men to indulge in domestic violence, and the murder of innocent Jews. During the brouhaha it went unnoticed that he also wants to conquer Europe. Don't take my word for it, just listen to him on his popular al-Jazeera TV show, "Sharia and Life".

"Islam will return to Europe. The conquest need not necessarily be by the sword. Perhaps we will conquer

these lands without armies. We want an army of preachers and teachers who will present Islam in all languages and in all dialects," he broadcast in 1999, according to the Middle East Media Research Institute, which translates his programmes. On another programme he declared, "Europe will see that it suffers from a materialist culture, and it will seek a way out, it will seek a lifeboat. It will seek no life-saver but the message of Islam."

Far from being on the fringe, his immensely popular programmes are watched by millions across the Middle East and Europe. The BBC cooed that he has 'star' status among the world's Muslims.

Dr Al-Qaradawi, who is based in Qatar, is also the spiritual guide of the hardline Muslim Brotherhood, which is growing across Europe, and whose leader Muhammad Mahdi Othman 'Akef declared recently, "I have complete faith that Islam will invade Europe and America, because Islam has logic and a mission."

## Overthrow the West

In the most sacred mosque in Islam, Sheikh Abd al-Rahman al-Sudais of the Grand Mosque in Mecca uses his sermons to call for Jews to be "annihilated" and to urge the overthrow of Western civilisation. "The most noble civilisation ever known to mankind is our Islamic civilisation. Today, Western civilisation

is nothing more than the product of its encounter with our Islamic civilisation in Andalusia [mediaeval Spain]. The reason for [Western civilisation's] bankruptcy is its reliance on the materialistic approach, and its detachment from religion and values. [This approach] has been one reason for the misery of the human race, for the proliferation of suicide, mental problems and for moral perversion. Only one nation is capable of resuscitating global civilisation, and that is the nation [of Islam]."

Al-Sudais is the highest imam appointed by our Saudi government ally, and his sermons are widely listened to across the Middle East. When he came to the UK in June to open the London Islamic Centre, thousands of British Muslims flocked to see him, our so-called race relations minister Fiona Mactaggart shared the platform, and Prince Charles sent a video message. He is probably the closest thing in Islam to the Pope, but I haven't recently heard the Pope call for the overthrow of all other faiths.

Saudi Arabia, whose flag shows a sword, seems unabashed about its desire for Islam to take over the world. Its embassy in Washington recommends the home page of its Islamic affairs department, where it declares, "The Muslims are required to raise the banner of jihad in order to make the Word of Allah supreme in this world." Saudi Arabia has used billions of its petrodollars to export

# Oriens

## What They Say



its particularly harsh form of Islam, Wahabism, paying for mosques and Islamic schools across the West. About 80 per cent of the US's mosques are thought to be under Wahabi control.

Saudi Arabia's education ministry encourages schoolchildren to despise Christianity and Judaism. A new schoolbook in the kingdom's curriculum tells six-year-olds: "All religions other than Islam are false." A note for teachers says they should "ensure to explain" this point. In Egypt, the schoolbook *Studies in Theology: Traditions and Morals* explains that a particularly 'noble' bit of the Koran is "encouraging the faithful to perform jihad in God's cause, to behead the infidels, take them prisoner, break their power — all that in a style which contains the highest examples of urging to fight."

### Immigration and conversion

A popular topic for discussion on Arabic TV channels is the best strategy for conquering the West. It seems to be agreed that since the West has

overwhelming economic, military and scientific power, it could take some time, and a full frontal assault could prove counterproductive. Muslim immigration and conversion are seen as the best path.

Saudi Professor Nasser bin Suleiman al-Omar declared on al-Majd TV last month, "Islam is advancing according to a steady plan, to the point that tens of thousands of Muslims have joined the American army and Islam is the second largest religion in America. America will be destroyed. But we must be patient."

Islam is now the second religion not just in the US but in Europe and Australia. Europe has 15 million Muslims, accounting for one in ten of the population in France, where the government now estimates 50,000 Christians are converting to Islam every year. In Brussels, Mohammed has been the most popular name for boy babies for the last four years. In Britain, attendance at mosques is now higher than it is in the Church of England.

Al-Qa'eda is criticised for being impatient, and waking the West up.

Saudi preacher Sheikh Said al-Qahtani said on the Iqraa TV satellite channel, "We did not occupy the US, with eight million Muslims, using bombings. Had we been patient and let time take its course, instead of the eight million there could have been 80 million [Muslims], and 50 years later perhaps the US would have become Muslim."

It is difficult to brush this off as an aberration of Islam, which is normally just tickety-boo letting the rest of the world indulge in its false beliefs. Dr Zaki Badawi, the moderate former director of the Islamic Cultural Centre in London, admitted, "Islam endeavours to expand in Britain. Islam is a universal religion. It aims to bring its message to all corners of the earth. It hopes that one day the whole of humanity will be one Muslim community."

In Muslim tradition, the world is divided into Dar al-Islam, where Muslims rule, and Dar al-Harb, the "field of war" where the infidels live. "The presumption is that the duty of jihad will continue, interrupted only by truces, until all the world either adopts the Muslim faith or submits to Muslim rule," wrote Professor Bernard Lewis in his bestseller *The Crisis of Islam*.

### Mohammed's predictions

The first jihad was in AD 630, when Mohammed led his army to conquer Mecca. He made a prediction that Islam would conquer the two most powerful Christian centres at the time, Constantinople and Rome. Within 100 years of his death, Muslim armies had conquered the previously Christian provinces of Syria, Palestine, Egypt and the rest of North Africa, as well as Spain, Portugal and southern Italy, until they were stopped at Poitiers in central France in AD 732. Muslim armies overthrew the ancient Zoroastrian empire of Persia, and conquered much of central Asia and Hindu India.

Ibn Warraq, a Pakistani who lost his Islamic faith, wrote in his book *Why I am not a Muslim*, “Although Europeans are constantly castigated for having imposed their insidious decadent values, culture and language on the Third World, no one cares to point out that Islam colonised lands that were the homes of advanced and ancient civilisations.”

It took 700 years for the Spanish to get their country back in the prolonged ‘Reconquista’. In the meantime the Turks, a central Asian people, had been converted to Islam and had conquered the ancient Christian land of Anatolia (now called Turkey). In 1453 they captured Constantinople — fulfilling Mohammed’s first prediction — which was the centre of the Eastern Orthodox Church. The glorious Hagia Sophia, which had been one of the most important churches in Christendom for nearly 1,000 years after it was built in AD 537, was turned into a mosque, and minarets were added. The Turks went on to occupy Greece and much of the Balkans for four centuries, turning the Parthenon into a mosque and besieging Vienna, before retreating as their power waned.

In the Middle East, there are regular calls for Mohammed’s second prediction to come true. Sheikh Muhammad bin Abd al-Rahman al-Arif, imam of the mosque of the Saudi government’s King Fahd Defence Academy, wrote recently, “We will control the land of the Vatican; we will control Rome and introduce Islam in it.”

Not all conversion has been by the sword. Muslim traders peaceably converted Indonesia, now the most populous Islamic nation. But nor have the conquests stopped. Islam has continued spreading in sub-Saharan Africa, most notably in Nigeria and Sudan. Abyssinia — Ethiopia — is an ancient Christian land where Muslims have come to outnumber Christians only in the last

100 years. Just 50 years ago, Lebanon was still predominantly Christian; it is now predominantly Muslim.

Of course, Christianity has been just as much a conquering religion. Spanish armies ruthlessly destroyed ancient civilisations in Central and South America to spread the message of love. Christians colonised the Americas and Australia, committing genocide as they went, while missionaries such as Livingstone converted most of Africa.

Islam is enshrined in law. Christians are free to convert to Islam, while Muslims who convert to Christianity can expect either death threats or a death sentence. The Pope keeps apologising for the Crusades (even though they were just attempts to get back former Christian lands) while his opposite numbers call for the overthrow of Christendom.

In Christian countries, those who warn about Islamification, such as the film star Brigitte Bardot, are prosecuted,

“The conquest need not necessarily be by the sword. Perhaps we will conquer these lands without armies.”

- Iman Al-Qaradawi, “*Sharia and Life*”, *al-Jazeera TV*.

### Rigging the market

But the difference is that Christendom has — by and large — stopped conquering and converting, and indeed in Europe simply stopped believing. Even President Bush’s most trenchant critics don’t believe he conquered Afghanistan and Iraq to spread the word of Jesus. It is ironic that by deposing Saddam, who ran the most secular of Arab regimes, the US actually transferred power to the imams.

I believe in a free market in religions, and it is inevitable that if you believe your religion is true, then you believe others are false. But this market is seriously rigged. In Saudi Arabia the government bans all churches, while in Europe governments pay to build Islamic cultural centres. While in many Islamic countries preaching Christianity is banned, in Western Christian countries the right to preach

while in Muslim countries those who call for the Islamification of the world are turned into TV celebrities. In the West, schools teach comparative religion, while in Muslim countries schools teach that Islam is the only true faith. David Blunkett in effect wants to ban criticism of Islam, a protection not enjoyed by Christianity in Muslim countries. Millions of Muslims move to Christian countries, but virtually no Christians move to Muslim ones.

In the last century some Christians justified the persecution and mass murder of Jews by claiming that Jews wanted to take over the world. But these fascist fantasies were based on deliberate lies, such as the notorious fake book *The Protocols of the Elders of Zion*. Now, many in the Muslim world are open about their desire for Islam to conquer the West.

\*Anthony Browne is Europe correspondent for “*The Times*” of London.



# The Empire strikes back

The rise and rise of religious and social conservatism in America

**The Right Nation: conservative power in America;** by John Micklethwait and Adrian Wooldridge; New York, The Penguin Press, 2004

**Reviewed by Martin Sheehan**

**In his recent book, *Of Paradise and Power*, Robert Kagan charts the growing cultural and ideological rift between Europe and the United States, highlighted by their differences over the War on Terror and the invasion of Iraq. What seemed at first to be a disagreement between the political elites in Washington and various Western European capitals, has become a yawning chasm between the two continents on a range of issues.**

## Conservatism explains America

Europe, increasingly secular, pacifist, and committed to diplomacy through the UN and the European Union to solve the more pressing problems on the international scene, seems to have less and less in common with the America of George W. Bush. Increasingly conservative, both socially and economically, religious, and committed to dealing harshly with those who Bush refers to as “evil doers”, such as terrorists, America seems to be launching onto a different path to Europe.

A new book has been dedicated to understanding this conservative

phenomenon in American society – a book whose insights have been rendered more penetrating in the light of Bush’s recent election for a second term and by the triumph of his Republican party in both houses of Congress. *The Right Nation: conservative power in America* by John Micklethwait and Adrian Wooldridge, is both a history of conservatism in America, from its origins in the 1930s and 1940s, to its ultimate triumph in the Presidency of George W. Bush, and a study of the changing nature of American society. The authors also take a look at how a more rightwing America might approach the international community in the 21st Century. As the authors declare in their introduction: “[t]his book is both a portrait and an argument. The portrait is of Conservative America – the Right Nation. The argument is that conservatism explains why America is different.”

The authors are well placed to conduct such a study: Micklethwait is the US editor for the British *Economist*, and Wooldridge is the *Economist’s* Washington correspondent. Having lived and worked in the US for some

time, they combine an obvious love for America and its people, with detached and objective observations of what are often controversial political and social issues in American politics.

Only forty years ago, conservatism seemed a fringe movement in the US political landscape. The major intellectual proponents of conservatism seemed to the majority eccentric and lonely voices cutting against the liberal grain. By the mid-1960s liberalism had triumphed in American political life, and with the ascendancy of Lyndon Johnson and his Great Society programs, liberalism seemed set to become synonymous with the American way of life:

In the 1960s, American liberals advocated the creation of a European-style welfare state... They imposed greater restrictions on firearms and they mounted campaigns to outlaw executions, legalize abortion and introduce not just racial equality but positive discrimination in favor of minorities ... The liberal elites of Boston and New York felt that they had a good chance of civilizing what some of them called “the Yahoos.”

## A counter-culture

Or so they dreamed. The liberal ambition of creating a more “civilised” and “Europeanised” America now seems imperilled. According to the authors of

the *The Right Nation*, it was the liberals themselves who were the chief cause of their own downfall, through their refusal to take into consideration the depth of conservative feeling among ordinary Americans. Drawing on the feelings of disenfranchisement and disillusionment with the social democratic drift of the nation under successive Democratic administrations, conservatism took off in 1964 with Barry Goldwater's bid for the presidency.

One of the prime reasons for political conservatism's success in America is that it provides an outlet for the instinctively conservative and patriotic sentiments of ordinary people, unlike liberalism, which failed to become a popular movement, and whose bastions have remained the elite, east and west coast universities, and the media. From the early 1950s onwards conservatism began its own "Long March through the institutions", to borrow a phrase beloved by 1960s radical activists to describe their own ideological project. Starting with William F. Buckley's declaration of war against liberalism in the first edition of *National Review* in the early 1950s, conservatives began building their own anti-liberal counter-culture. Magazines like *National Review*, and think tanks like the American Enterprise Institute and The Heritage Foundation, sprang into existence to carry the battle of ideas to the enemy. Conservative America contains a plethora of groups and organisations, books and magazines, each with their own agenda but united in their opposition to liberalism.

This sense of counter-cultural radicalism sets American conservatism apart from its ideological cousins across

the Atlantic in the UK and Western Europe. While the UK Conservative Party maintains strong links with the US Republican Party, and shares much in common with its American cousin in terms of ideology, the British party lacks the kind of radical populism that galvanises US Republicanism. Europe's Christian Democrats have even less in common with the American right: most European conservatives recoil in horror from the American right's crusades against abortion and in favour of the

exemplified than in the rise of the religious right and the closely aligned home schooler movement. It has long been known, at least since the time of the first Reagan Administration, that the Religious Right in America, made up mostly of Protestant Evangelical churches in the South, plays an enormously significant role in the success of the Republican Party. In recent years, however, George W. Bush and his team have concentrated on winning conservative, church-going

**The liberal ambition of creating a more "civilised" and "Europeanised" America now seems imperilled.**

death penalty, and the socialist inclined political culture of the European Union, with its post-Christian, neo-pagan emphasis on comfort and hedonism, is anathema to the American right. According to the authors, "[t]he heroes of modern American conservatism are not paternalist squires but rugged individualists who don't know their place: entrepreneurs who build mighty businesses out of nothing, settlers who move out West and, of course, the cowboy. There is a frontier spirit to the Right – unsurprisingly, since so much of its heartland is made up of new towns of one sort or another."

### **Right school, right stuff**

The sense of American conservatism as counter-cultural, is nowhere better

Catholics over to the Republican Party, particularly in east coast states, and among blue-collar workers – traditionally Democrat voters since the New Deal era in the 1930s. In this he has had some success:

Bush easily won the votes of a majority of religiously active Catholics in 2000 [a feat repeated in 2004] the best showing among them by a Republican presidential candidate since 1984. He has made a great show of visiting prominent Catholic institutions like the University of Notre Dame ... The White House has a weekly conference call with an informal group of Catholic Advisors, and the Republican National Committee has revived a Catholic task force. Bush tries to include

fashionable Catholic phrases, such as “the culture of life,” in his speeches. And in Catholic circles at least, he plays down his party’s anti-government stance: Catholic voters are much more enthusiastic about government activism than are Southern Evangelicals.

Closely allied to the Religious Right, both Protestant and Catholic, is the home schooling movement. While not all home schoolers are conservative, or even religious, the Religious Right have taken the lead in leaving a public school system they fear is teaching godless relativism and cultural nihilism to their children. Instead, they have built up their own alternative school system, with a firm basis in traditional Christian teachings and Biblical values. Home schooling in the US has not only promoted a return to Judeo-Christian values, but has also seen a revival of classical learning: some home schoolers are taught grammar, dialectic and rhetoric, and children are required to learn Latin and Greek. In 2000, home schoolers founded their first university: Patrick Henry College. With 242 students and 12 faculty members already, and plans to expand its undergraduate school to 1,600 in the near future, the college is well on its way to meeting the needs of the ever-growing home schooler market.

### Conservatives untraditional

What struck me most, however, reading this book, is not just the radicalness of American conservative thought, but its almost existential rebellion against modern society. By

this I mean conservatism’s refusal to accept what it views as the materialism and conformity, the rootlessness and cultural nihilism found in many modern liberal democracies. American conservatives, if they stand for nothing else, stand for absolute religious belief against liberal agnosticism; for a stoical patriotism and willingness to sacrifice for the nation against liberalism’s concern with material wellbeing; and most important of all, conservatives value a virile righteousness against what they see as the softness and ease of contemporary technological civilisation. Conservatives fear what Alexis de Tocqueville referred to as the “benevolent despotism” of modern liberal democratic states, where the citizenry is reduced to child-like dependence on the state, and where individuality and variety are worn down by the relentless conformity of democratic majorities.

A major factor identified by the authors for the conservative nature of American society is this deeply religious character of American life. Settled by Puritan refugees fleeing religious persecution in the Old World, America has continued to be a haven for religions of all kinds. The secular state and the free market have also influenced churches and religious movements, injecting a healthy dose of freedom and competitiveness into religion, Americans have responded with an enthusiasm for things spiritual that would put many religious people in Europe and Australia to shame. The basically non-establishmentarian nature of religion in America has also meant that churches remain bastions of resistance to federal government

interference in the lives of their flocks. Americans believe passionately that men have God-given rights that cannot be over-ridden by the state – and much of this belief derives from the influence of Christianity, rather than from secular liberal humanism.

I would have liked to see more discussion in *The Right Nation* of what is sometimes referred to as conservatism “properly understood” and its relationship to the American conservatism. Conservatism properly understood refers to the great tradition of conservative politics in Great Britain and Western Europe, as expounded by Edmund Burke, with its emphasis on community, continuity and tradition. Such a tradition of politics is obviously at odds with the radical individualism and progressive optimism about the human condition inherent in much American conservatism. Indeed, even some American conservatives, like *The Washington Post*’s self-styled European conservative, George F. Will, have argued that American conservatives would learn more from “the conservatism of Augustine and Aquinas, Shakespeare and Burke, Newman and T.S.Eliot and Thomas Mann”, than from libertarian radicals like Thomas Jefferson and Tom Paine.

Be that as it may, *The Right Nation* is a fascinating study of the political right in contemporary America. The authors make a powerful case for viewing conservatism as the dominant ideological and cultural force in American politics at present. This book is well-worth a read by anyone interested in how American political culture may affect the world in the early 21st Century.





# The ghost at all our tables

**Marcel Lefebvre: the biography;** by Bernard Tissier de Mallerais; Angelus Press, 2004; 714pp.; \$A60

**Reviewed by Stephen McInerney**

**In 1986 Pope John Paul convened the astonishing meeting of religions at Assisi. In an Allocution to the Roman Curia in December of that year, he urged that this “spirit of Assisi” be kept alive forever.**

Four years later, Silvio Cardinal Oddi gave his impressions on the event in an interview with the magazine *30 Days*:

On that day, I went to Assisi as the Pontifical Legate for the Basilica of St. Francis, and I saw true profanations in some places of prayer. I saw Buddhists dancing around the altar, on which they had put Buddha in the place of Christ, and they were burning incense to the Buddha and venerating it. A Benedictine protested – he was thrown out by the police. I did not protest, but my heart was scandalized. Confusion was apparent on the faces of the Catholics who were attending the ceremony. I thought: if at this moment the Buddhists were to distribute bread consecrated to Buddha, these people would be capable of agreeing to eat it, perhaps

with a greater devotion than when they receive the Host.

## The great question

Were these the images that Archbishop Marcel Lefebvre had in his mind when he took the momentous decision to consecrate four bishops against the will of the Pope in June of 1988, for the continuation of what he mischievously described as “the ‘experiment’ of Tradition”? Lefebvre had been contemplating the action for at least five years before the event. He was in no hurry. He sought advice on the matter from his closest advisors and commissioned studies to explore the question. While the initial feeling was that such a consecration could never be justified, there appeared to be a vein of thinking traceable amongst the Fathers and Doctors that pointed towards the possibility that such extraordinary action could be warranted in certain (commensurately extraordinary) circumstances.

If (as seems certain) most traditional Catholics are aware of the reasons offered by the Archbishop and his supporters to justify the actions of 1988, what is less clear, and less well known, is the familial, social and historic *milieu* that nourished the man.

In *Marcel Lefebvre: the Biography*, Bishop Bernard Tissier de Mallerais (one of those consecrated bishop that day) provides us with a lucid, thoroughly researched account of the various forces that shaped the personality of a man who spent 40 years as a missionary priest and seminary professor, 15 years as Archbishop of Dakar and Apostolic Delegate to French-speaking Africa, a brief period as Bishop of Tulle, and a further six years as Superior General of the Holy Ghost Fathers and canonical superior of Rome’s French Seminary, before becoming famous throughout the world for his defence of the Traditional Latin Mass and his criticisms of the Second Vatican Council and Popes Paul VI and John Paul II.

Those who reject the stance adopted by Archbishop Lefebvre will not be persuaded to change their minds by a biographer who can hardly consider his subject as anything other than heroic. Be that as it may, this work – the most comprehensive since Michael Davies’ trilogy, *Apologia Pro Marcel Lefebvre* – sheds a fascinating light upon the personal and historical influences which helped to shape Lefebvre’s decisions and actions.

## Matrix France

Marcel Francois Marie Joseph Lefebvre was born in Tourcoing, France, in 1905, the son of René and Gabrielle Lefebvre. Tourcoing is a small town near Lille in the north of France. René Lefebvre, a factory owner, was known to all as a just

man, “who believed in the principle of order and hierarchy”. Both René and Gabrielle had a deep piety and a strong sense of Christian charity which they passed on to their son. As a young man, Marcel became actively involved in the St. Vincent de Paul Society and began working with the region’s poorest souls, visiting the sick and, in one notable instance recorded here, finding work for a paralysed man suffering from depression. “His charity was effective but discreet, like his temperament.”

In 1923 Marcel followed his brother to the French Seminary in Rome, taking his father’s advice (or rather, obeying his father’s command) to avoid the diocesan seminaries, which he suspected of liberal leanings. The first skirmishes in the battle that would define his son’s life had been playing themselves out in the diocese of Lille for some years – socialism battling with Christian trade-unionism; liberalism competing with authoritarianism; the pragmatism of Leo XIII and Benedict XV competing for hearts and minds with the “romance of orthodoxy” of St. Pius X; the *Sillon* movement doing battle with *Action Française*. This historic backdrop throws into relief the first years of the seminarian’s life in Rome, which were marked by peace and security. It was there that the young seminarian abandoned the liberal notion he had brought with him – a belief in the fundamental separation of Church and State – a position held by nearly all the candidates. Christ the King must not only reign over families and individuals, the seminarians learned, but over societies at large.

This was the doctrine of the Church communicated in Pius IX’s Syllabus. This was not, and never would be, negotiable for Lefebvre.

The Holy Ghost Fathers, then the largest missionary congregation in the world, ran the French Seminary. Lefebvre had gone there under the auspices of the Cardinal Bishop of Lille, but after serving one year as a parish priest immediately following his ordination, he requested permission to join the Holy Ghost Fathers and so became a missionary priest.

### African mission

Pope Pius XII called Lefebvre “the best of apostolic delegates”. As a missionary, he rose steadily through the clerical ranks, but it is clear that he was almost entirely without ambition in this regard, except in so far as he wanted to exercise his missionary zeal. He went first to Gabon, soon becoming the rector of the seminary, an experience that heightened his awareness of the desperate need for solid priestly formation. He later became superior of various missions, most notably in Donguila and Lambaréné, before becoming Archbishop of Dakar and the Apostolic Delegate. A single word characterises these years: *fortitude*. Whether supporting a Catholic union like the African Workers’ Confederation of Believers, suppressing ‘fetishism’ or other superstitions, or fighting against the residual trade in slaves, Lefebvre proved a man of firm resolve. Yet underlining all his work was an immense charity, the gift of diplomacy and an awareness that his whole apostolate was built on prayer. For this reason he encouraged contemplative

orders to found houses in the regions in which he worked, seeing them as the soul of the missionary life. Yet the true heart, the culmination of all prayer and all missionary work, was the Sacrifice of the Mass which spread the Blood of Christ through the Mystical Body. Lefebvre saw first hand the power the Mass had over people’s lives, how it transformed unregenerate pagans into models of Christian virtue, and how it gradually transformed whole villages into little outposts of Christendom, becoming the centre around which schools, halls and homes were built.

### Watershed

This heightened awareness of the importance of the Mass as a Sacrifice, both the source and model of Christian life, only increased when Lefebvre returned to France as Bishop of Tulle in the early 1960s. There he found depressed priests unsure of their vocations and parishes largely abandoned by the populace. The appointment was regarded by many as a demotion but Lefebvre was not concerned, using his brief time there to reinvigorate as best he could the sense of purpose amongst priests and people. His practical reforms included organising transport to the Catholic schools for children who had slipped into the secular system, “like poor orphans”, and bringing the priests together into deaneries so that they could live a common life of prayer and mutual support. This would become one of his models for reform when, after the turmoil of the Council and a period during which the Communist Red Flag was raised in the French Seminary, a small group of seminarians approached the now-retired bishop in a last attempt

to save their vocations. The rest, as they say, is history. Lefebvre took them on; arranged financial support; sent them to study at Fribourg and eventually organised them into the Society of St. Pius X which was canonically erected at Ecône, Switzerland, in 1970 and then suppressed by Rome in 1975 after pressure had been brought to bear on the Holy See by the French hierarchy. Thus Lefebvre set himself and his followers on the path (made to seem inevitable by the author) that led to the consecrations of 1988.

As well as the detailed descriptions of the key events in Lefebvre's life – the period in Africa; his role in helping to form *Coetus Internationalis Patrum* during the Council in a quixotic effort to defend Sacred Tradition; the founding of Ecône and the consecrations – the biography shows the intersections of broader historical questions with the life. Lefebvre lived through the two world wars, the first as a youth, the second as a priest in Africa. In Africa, as in France, Catholics were divided in their loyalties between Pétain and de Gaulle and it is a mark of this work's calibre that it brings to light the complexities of these divisions. Lefebvre's father, a fighter for the Resistance, died in a Nazi-run gaol, but there was never a complacent acceptance of de Gaulle on the part of his son (nor had there been on the part of the father), especially after the War when de Gaulle formed government with socialist support. Yet neither would Lefebvre ever become an absolute devotee of the 'new right' and he was worried by certain neo-pagan elements that were drawn to his movement.

Lefebvre mixed with politicians throughout his episcopal life, meeting de Gaulle and, during the crisis of the 70s, receiving a stern letter from then Prime Minister, Jacques Chirac, urging him not to break with Rome. As for Jean Marie Le Pen, we learn that the Archbishop admired his "courage as a politician and recognised that his political efforts could be supported, but he saw his disregard for the social reign of Christ."

For all that, it is the drama of Ecône and the defence of the Mass toward which the narrative energy of this biography impels the reader, and it is difficult not to be moved by the account of the last 25 years of the man's

### History still unwritten

What this work establishes is that any attempt to push Lefebvre aside, to dismiss him as a crank, or to mock those who follow him, is not an option for any serious Catholic thinker, much less for anyone attached to the old rite – for no history of the liturgy, no history of the Council and its aftermath, can be complete without reference to this remarkable man. If the old rite of Mass were restored and the Church were to recover her equilibrium, then Catholic historians would be obliged to follow the events that prepared this restoration back to Archbishop Lefebvre. Or if, as seems

**“This is the situation in which we find ourselves. I have not created it. I would die to make it go away!”**

*- Archbishop Marcel Lefebvre*

life when he felt himself compelled to choose between papal policy and the Mass: “This is the situation in which we find ourselves. I have not created it. I would die to make it go away!” And, in a sense, he did. In the end, Lefebvre, always practical, chose to guarantee the survival of his priestly society and the Tridentine Mass by an act of self-sacrifice which that rite had taught him to make, pleading that it was in no way in a spirit of schism that he acted. The fruits of this sacrifice are still growing, both with and without canonical approval.

more likely, the ancient tradition of Catholic worship remains marginalised for many years to come, then the same historians will need to explain how this came to be and how it was that a patently successful missionary and a courageous and devout bishop was first suspended and then excommunicated for adhering to this Mass. One way or another, the fate of this rite and the name of Lefebvre have been bound inseparably by history.

**O**

# The future of the rites: convergence or restoration

**Looking Again at the Question of the Liturgy with Cardinal Ratzinger: Proceedings of the July 2001 Fontgombault Liturgical Conference; Dom Alcuin Reid OSB (ed.), Saint Michael's Abbey Press, Farnborough, 2003.**

**Reviewed by Christopher Dowd OP**

**It is rare, in my experience, to come across a book which, while dealing with such abstract and theoretical regions of thought as theology, ecclesiology, liturgiology and anthropology, nevertheless manages to connect immediately, directly and usefully with the work that one actually does on a daily basis.**

As someone who, without being turned, I think, into a hopeless rubrical schizophrenic, regularly celebrates the Eucharist according to four ritual usages – English *Novus Ordo*, Latin *Novus Ordo*, classical Roman and Dominican – in a rather febrile climate in today's Church, I found this book to be, not only a treasure trove of wisdom, insight and knowledge, but also highly relevant to my daily work as a priest and a motive for confidence in the future.

The book makes available in English translation the proceedings and papers of a conference that took place at the Abbey of Notre Dame, Fontgombault, in France, between 22-24 July 2001. The conference was

held in the presence of Cardinal Joseph Ratzinger, Prefect of the Congregation for the Doctrine of the Faith. The idea of the conference arose from a series of meetings between the Cardinal and a number of people looking to reposition the liturgical movement on a sounder base by critically reassessing the course of the post-conciliar reform and exploring paths into the future. Ratzinger's genius presided over the conference, extending beyond the two papers and the homily which the Cardinal himself contributed. Those of us who love the old Mass should be grateful to him because it is in no inconsiderable degree due to the influence of this senior Roman prelate that we have been given permission, and the space, within the Church to express our concerns and ask our questions. This point is made explicitly in the introduction by the editor of the collection, Dom Alcuin Reid, OSB, of St Michael's Abbey in Farnborough, England, who reminds the reader that Ratzinger once wrote, "The Church stands and falls with the Liturgy". Taking up that note of urgency, Reid introduces the papers

of the Fontgombault conference in the hope that they will facilitate a deeper understanding of the real nature of the liturgy so that this question, ignored for too long, might be looked at afresh and without further delay.

## War on sacrifice

While this is a hope-filled collection of papers, it does not always make for comfortable reading. In his paper on the theology of the liturgy Cardinal Ratzinger observes that it is only against the background of the virtual denial of the Council of Trent's reaffirmation of the Catholic position on the priesthood and the Mass as sacrifice that the intensity of the campaign against allowing celebrations according to the missal of 1962 can be understood. The real war, he insists, is over the faith itself. Despite the sound and fury it has generated, the liturgical battle is ultimately only a side-show, symptomatic of a deeper division within the Church, an effect rather than a cause. Ratzinger adds, "Where, on the basis of such ideas [flowing from the rejection of scripture, dogma and magisterium], the liturgy is manipulated ever more freely, the faithful feel that, in reality, nothing is celebrated, and it is understandable that they desert the liturgy, and with it the Church". In the same tenor, in his paper Professor Robert Spaemann, member of the Pontifical Academy and founder and president of the association *Pro Missa Tridentina*, provides a chilling reminder of the words of another cardinal, John

Henry Newman, that the Church has never abolished a rite and could not do so without gravely endangering religion. It has always been a matter of worry to me to remember that the first person in the history of Christianity to attempt a wholesale rejigging of the liturgy was Martin Luther.

### Fathers spooked

In what, for me, is one of the most interesting papers in the anthology, the Oxford-based Mr Stratford Caldecott, European Director of the Chesterton Institute for Faith and Culture and editor of *Second Spring*, explains how the Church was manoeuvred into doing something that it had never done before. Spooked by losing control of culture, in northern Europe at the Protestant Reformation and in the south at the French Revolution, the Church at first fought against the two twin modern intellectual movements of rationalism and romanticism, but then, in a state of rapidly fading self-confidence, allowed both streams to flow more or less freely into her own life after the Second World War and especially in the 1960s in the hope of mastering and transcending them and thereby reconnecting with culture. It was not to be. Caldecott charges that those commissioned with carrying out the liturgical reform in the name of the Second Vatican Council, far from transcending rationalism and romanticism, managed to perpetuate the worst features of both. The functionalism and activism of rationalism merged with the sentimentalism and emotionalism of romanticism to produce a liturgy at once stark, cold, didactic, moralising and unctuous. Motivated by the rationalist imperative, the reforming committees “chopped, trimmed, manipulated and manhandled the Liturgy as though trying to reconstruct a primitive liturgy”, a futile task because

the one thing that we now know for certain about the liturgy of the ancient church is that we know very little about the liturgy of the ancient church. Pius XII’s admonition about archaeologism in *Mediator Dei* in 1947 was disregarded. In a striking phrase, Caldecott’s paper reminds us that the sacred liturgy is not a machine to be tinkered with but a garden to be tended. Once the new rites were in place, the romanticist impulse of modern culture took over to ensure an unrelenting emphasis on warm feelings, experiential sensations and the erroneous idea that the object of the liturgical assembly is the assembly itself. Community became everything. As early as the 1960s sympathetic cultural philosophers, anthropologists and sociologists were warning of the pitfalls of trying to redesign religious rites in a culture which increasingly viewed ritual, custom and reverence with profound suspicion but they, too, were ignored by the official Catholic reformers.

### Head vs heart

Caldecott sees society trapped in the dichotomy of western thought since Descartes, in the radical division between cold objectivity (rationalism) and mindless subjectivity (romanticism). If two realities are to be united without losing their distinctiveness, they must find their unity in a third. At this point Caldecott looks to the capacity of the anthropological philosophy of Pope John Paul II to resolve the liturgical dilemma, not at a merely historical, sociological or aesthetic level, but at a more fundamental ontological and meta-anthropological level, where the root of the problem lies. Appealing to the “watermark” of the Trinity throughout all creation and John Paul II’s trinitarian anthropology of asymmetrical nuptiality, Caldecott

believes that rationalism and romanticism can be resolved into a third force that he calls “the intelligence of the heart”, a faculty that transcends yet unites thought and feeling, soul and body, reason and sensation. He thinks this notion of “the intelligence of the heart” can provide the Church with a way out of the liturgical impasse.

### Future of liturgy

The Fontgombault conference was decidedly future-oriented in its concerns for solutions to current difficulties. The paper presented by Mgr André Léonard, Bishop of Namur, calls for a new Liturgical Movement and this is echoed by Dom Charbel Pazat de Lys, OSB, a monk of Le Barroux Abbey, who takes courage from *Liturgicam Authenticam*’s reference to “a new era of liturgical renewal” which he takes to imply that the first renewal, in some respects, did not achieve its purposes. Needless to say, all the participants are emphatic about the necessity, not only of the survival, but also of as great as possible a flourishing of the classical Roman rite. On this point the papers of Cardinal Ratzinger, Professor Spaemann and Dom de Lys converge. The traditional liturgy functions as a point of reference, a criterion, a standard for future liturgical changes. It also provides a haven for those faithful who, in their own parishes, no longer find a liturgy celebrated in accordance with norms authorised by the Church. (This is a sound point but the reviewer notes that, in a land the size of Australia, it usually works only in metropolitan centres, as the faithful in isolated rural communities are too often left to fend for themselves and, consequently, sometimes find themselves in the arms of the Lefebvrist schism.) Cardinal Ratzinger thinks the contemporary Church’s permission for

*continued page 23*

# Traditional Masses in Australia

*Note: this directory covers Sunday Masses only. For other times, use contact details provided.*

## VICTORIA

### ARCHDIOCESE OF MELBOURNE

Contact: FSSP Melbourne Chaplain  
Fr Glen Tattersall  
Ph 03 9583 9926  
Fax (03) 9583 7981, melbourne@fssp.net  
Website: <http://latinmassmelbourne.org/masstimes.html>

#### Caulfield

St Aloysius' Church  
233 Balaclava Road  
Sunday, 11.00am (Sung Mass)  
4.00pm Vespers & Benediction

#### East Kew

St Anne's Church  
Cnr Beresford & Windella Sts  
Sunday, 8.30 am

#### 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, 9.30 am

## DIOCESE OF BALLARAT

#### Skipton

St John's Church  
Cnr Anderson & Wright Sts  
3rd Sunday, 5.00 pm

## WESTERN AUSTRALIA

Perth/WA Masses, contact: Rev. Michael Rowe  
Ph/Fax: (08) 9444-9604  
rowe@webace.com.au

## ARCHDIOCESE OF PERTH

#### Palmyra

Our Lady of Fatima Church  
10 Foss Street  
Sunday, 12.00 pm

#### Perth

St John's Pro - Cathedral  
Victoria Avenue  
Sunday 7.30 am & 9.15 am

## TASMANIA

### ARCHDIOCESE OF HOBART

Lower Sandy Bay  
Presbytery: 036 2252157

#### St Canice

15 St Canice Ave, Lwr Sandy Bay  
1st Sunday, 11.30 am.

## NEW SOUTH WALES

### ARCHDIOCESE OF SYDNEY

#### Darlington

Chapel of the Resurrection  
St Michael's College, City Rd  
Sunday, 10.00 am

#### Lewisham

Contact: Fr L Gresser Ph (02) 9688 4287  
E-mail: [southerncross@fssp.net](mailto:southerncross@fssp.net)  
Website: <http://www.maternalheart.com/>  
Chapel of the Maternal Heart  
Cnr West & Thomas Sts  
Sunday, 10.30am

## DIOCESE OF PARRAMATTA

#### Doonside

St John Vianney  
Cameron St  
Sunday, 11.00am

#### Prospect

Contact: Fr L Gresser Ph (02) 9688 4287  
E-mail: [southerncross@fssp.net](mailto:southerncross@fssp.net)  
Website: <http://fssp.net/sydney.html>  
St Marks,  
Coptic Catholic Church  
Cnr Reservoir Rd & Prospect Hwy  
Sunday, 8.00 am

#### Lawson

Our Lady of the Nativity  
254 Great Western Highway  
Sunday, 5.00pm

## DIOCESE OF WAGGA WAGGA

Contact: Diocesan Office - 0269215667

#### Albury

St Patrick's Church  
Smollett Street  
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: 0883621644  
Holy Name Church  
Payneham Road  
Sunday 9.30am

## A.C.T.

### ARCHDIOCESE OF CANBERRA

#### Garran

Contact: Fr J Fongomie FSSP 0410 121 588  
Sts Peter & Paul Church  
Boake Place, Garran  
Sunday, 11.30 am

#### Australian National University

St John the Evangelist Chapel  
Sunday, 8.30 am

## QUEENSLAND

### ARCHDIOCESE OF BRISBANE

Contact: Fr G Jordan, S.J.: 0738780638

#### 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 074 095 8066  
Our Lady, Help of Christians  
18 Balaclava Rd, Westcourt  
First Saturday, 10.30am

*continued from page 21*

the use of the 1570 missal underlines the fact that there has been no essential break in the eucharistic faith of the Church. The Church which worships according to the missal of Paul VI can also worship according to the missal of Pius V. What was fundamental before 1969 remains fundamental afterwards. Spaemann and others agree with the Cardinal that the old rite must be kept as a living and lived reality, not as a relic from the past, as something snap-frozen in time. The old rite will survive only if it is open to gradual, organic change. Ratzinger advocates the insertion of recently canonized saints' days into the traditional calendar and of the richer collection of *Novus Ordo* prefaces into the 1962 missal. Spaemann goes further and speculates about omitting the recitation by the priest of texts being sung by choir or congregation and about communion under both kinds (which, after all, the Council of Trent itself was prepared, in principle, to concede to the German Church in the hope of defusing the Protestant revolt).

### Diversity of rites

Convinced that the classical Roman rite has a future, several of the papers are interested in how precisely it will fit into the larger liturgical life of the Catholic Church in the years to come. The expectation of Tridentine zealots that the Church will one day backtrack to the ways things were in 1962, that Latin will again be the de facto normative liturgical language of the Western Church and that everyone will live happily ever after is not going to be realised. The vernacular *Novus Ordo* Mass, or some kind of descendant, is here to stay. Given that the disappearance of either the traditional rite or the reformed rite is extremely unlikely, we are going to

have to get used to living with liturgical diversity whether we like it or not. To tell the truth, it is something that we should like to live with because it has been the way of the Church in both East and West for centuries. Dom Cassian Folsom, OSB, a monk originally of St Meinrad's Archabbey in Indiana, a former director of the Sant Anselmo Institute in Rome and now superior of a new Benedictine community at Norcia, shows historically how ritual diversity has been a simple fact of life in the Church while Dom Daniel Field, OSB, cellarer of Randol Abbey in France, explores some of the practical implications and applications of multi-ritualism for today. The co-existence of two or more rites of worship in the same territory ought not to be the great drama that it has become. The liturgical variety of the Eastern Church is well known. Even in the Western Church there was a matter-of-fact diversity of rites, whether of particular regions, dioceses or religious orders, most of them closely related to the Roman liturgy, right up to the time of Vatican II. Nobody was upset about it. Despite the Council's directive that all the rites of the Church were to be preserved, respected and fostered, many of the Western variants fell into desuetude. However, even today in the Western Church the reformed Roman rite is not the only way of worshipping. The Ambrosian and Mozarabic liturgies remain in albeit limited currency and the Dominican usage, while abandoned by the Dominican Order itself as its corporate way of worship, has been conceded by the Holy See to the French Dominican-inspired Fraternity of St Vincent Ferrer. Every major Western city now has its sprinkling of Byzantine, Maronite and other Eastern-rite communities in full communion with the See of Rome.

*continued page 24*

*continued from page 7*

pray for "one of whom the Abbé would himself have been justly and rightly proud – one who defended the Faith and the Traditions of Holy Church with the same degree of fervour, zeal and charity as did his revered and saintly ancestor".

According to the website of the US-based Latin Liturgy Association, Dr. Edgeworth, a former LLA Chairman, "is best known for his tireless work in promoting the Latin Liturgy [this includes both old and new rites]. He was one of the early members of the LLA, and became its secretary-treasurer in 1984... in 1987, he became the LLA's first vice chairman, and planned the first ever national convention in Washington, DC--a custom that continues as a standard biennial gathering of LLA members and friends. In 1994, he became chairman, continuing his voluminous correspondence with Catholics throughout the world. He established the LLA national advisory board... He served as a consultant to the Credo group, which promotes authentic translations of Latin liturgical texts. He regularly attended the Tridentine Mass in Baton Rouge, maintaining cordial relations with the bishop there. [An achievement that speaks well of both parties.]

"He served as LLA chairman until 1999."

Vale, Bob – the wisest and kindest of men, well described by another old friend as "one of the most holy, learned and amiable people whom I have ever met".

Doctor Edgeworth's passing was commemorated with a sung Traditional Latin Mass at St Peter & Paul's, Garran, ACT on 22 November 2004.

- Lyle Dunne



*continued from page 23*

This acceptance ought to apply equally to the ancient Roman rite which, as Cardinal Ratzinger reminds us, is a rite of the Church, belongs to the Church, is one of the treasures of the Church and deserves therefore to be preserved in the Church. One would have thought that fraternal and peaceful co-existence of worshipping styles would not be a problem in a Church in which, at the parish level, because of the determination of the clergy to “do their own thing” there is not any more even one standard reformed Roman rite but thousands of them. However, as Spaemann points out, when it comes to the 1962 missal, we live in a climate of intolerance. This intolerance, by the way, is not all on one side. Who has not had their ears assaulted after a traditional Mass by someone with a real contempt for the contemporary Church and all its works, the Holy Father himself not excluded, based on some conspiracy theory involving Jews and Masons or the latest rumour of a Marian apparition? With his typical gentle irenicism, Cardinal Ratzinger says that what we need is not liturgical uniformity or liturgical chaos but liturgical reconciliation.

### Convergence of rites

This idea is taken up by Professor Spaemann when he refers to another possible solution to the current liturgical problem: a convergence of the 1962 and 1969 missals towards a unity which would change them both into an expression of ‘the intelligence of the heart’. This scenario would involve, from one side, going back to scratch and applying a cautious, sympathetic, sensible reform of the old rite which would adhere strictly to the criteria and conditions laid down by *Sacrosanctum Concilium* and, from the other, a careful, critical readjustment of

the *Novus Ordo* restoring to it a sense of the sacred and preserving its best features such as its greater openness to the languages of the people and the richness of biblical texts. The proposals of the Adoremus “reform of the reform” movement could provide a model for this process. Spaemann thinks that the end result would look something like the short-lived interim missal of 1965

receptivity by which we open our hearts and minds to God to receive life from him and, at the same time, to give ourselves to him in worship. Actio is essentially prayer. However, as things panned out, “active participation” degenerated into a fussiness over merely outward bodily and vocal activity which conspired to shut out any sense of mystery, transcendence,

We can only understand the intensity of the campaign against the traditional Mass if we consider that many Catholics now deny Trent’s reaffirmation of the Church’s position on the priesthood and on the Mass as sacrifice.

which incorporated all that Vatican II asked for but maintained a very clear textual and ceremonial continuity with tradition. Spaemann seems to rather like that idea but I doubt if his enthusiasm would be shared by many other traditionalists.

Some of the papers reproduced in this volume plumb real spiritual depths. At this level, Stratford Caldecott offers some stimulating insights into the notion of “active participation”, that – badly translated – phrase from *Sacrosanctum Concilium* which is often waved threateningly in the faces of devotees of the old Mass. He suggests that what *participatio actuosa* really signifies is an intensely active

reverence, contemplation, silence. In his homily for the opening Mass of the conference, a reflection on the gospel story of Martha and Mary, Cardinal Ratzinger observes that “The consequences of forgetting God are terrible: the moral foundations of our society are being destroyed. This is not ‘progress’....” Ratzinger underscores the supreme importance of being open to the one thing necessary, to the better part, to the presence of God who, in his Word, gives himself to us. Liturgy is essentially about placing ourselves contemplatively and receptively at the feet of the Lord. This book is about helping us to understand that. It succeeds.

O