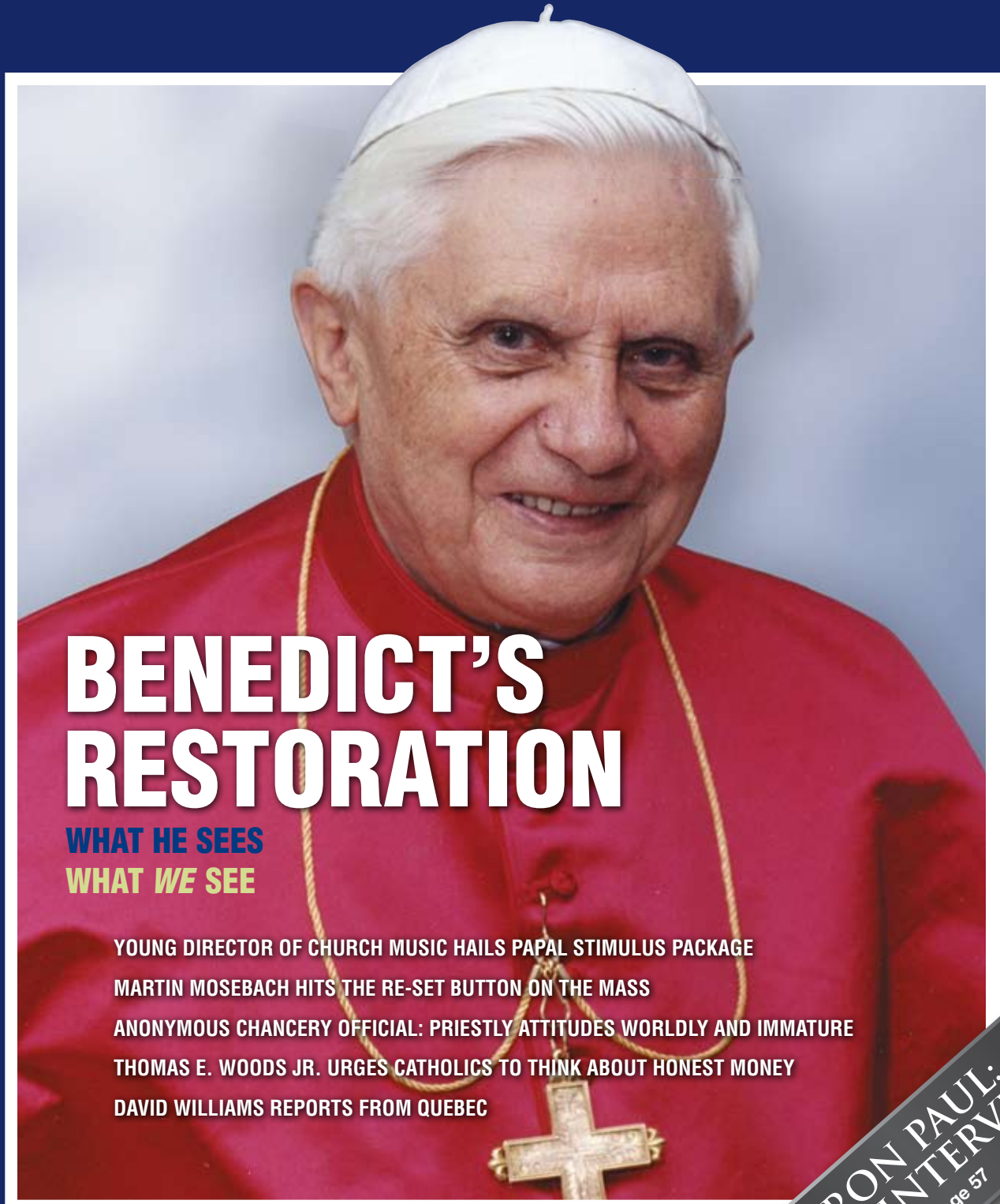

THE

TRADITIONALIST



BENEDICT'S RESTORATION

WHAT HE SEES

WHAT WE SEE

YOUNG DIRECTOR OF CHURCH MUSIC HAILS PAPAL STIMULUS PACKAGE

MARTIN MOSEBACH HITS THE RE-SET BUTTON ON THE MASS

ANONYMOUS CHANCERY OFFICIAL: PRIESTLY ATTITUDES WORLDLY AND IMMATURE

THOMAS E. WOODS JR. URGES CATHOLICS TO THINK ABOUT HONEST MONEY

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SPRING 2009 \$7.50

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About Mary

The deaths of fellow Catholics go unnoticed in the religious and secular press, unless they are celebrities. We propose to do something new in *The Traditionalist*: set aside debate and controversy to honor exemplary Catholics like the beautiful one you see here, 13-year-old Mary Jaquith, killed in a horse accident in 2007. The grief of friends and, especially, of family, was tempered to some small degree by the considerations put before us by her brothers.

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BATTERED TRADITIONALIST SYNDROME

The news isn't uniformly bad. For so long treated as outcasts, a disheveled band of traditionalists emerged from the catacombs on July 7, 2007, to accept Pope Benedict's sweeping decree liberating the old Latin Mass.

The Holy Father not only unshackled the "Old Mass," he also invited priests to use the pre-Vatican II Breviary if they wish, deftly signaling that his decree was much more than a mere tactic to pull in restive traditionalists.

"Reforming" the old Breviary was held to be a key element of the new Missal of Paul VI. Authentic reform of the Mass meant that you could not fix it while leaving the Breviary untouched, it was argued at Vatican II. The two were left and right arms. The one reform thus authenticated the other.

Benedict XVI, who knew the reformers well because he was one of them, has turned their arguments upside down.

Now, nearly two years later, it's fair to point out imperfections in the Pope's *motu proprio* and another in his cover letter to bishops, the latter to the effect that although he was serious about this Latin Mass initiative, after all let's relax, because only a small percentage of Catholics wants it or cares.

The Holy Father thereby unintentionally telegraphed many a lukewarm Ordinary that suppression of the older form of Mass, just as before, could continue. Suppression or containment.

Containment seems to be the popular choice.

Some bishops now say nice things about the "Extraordinary Form," although most avoid it in the manner of Dracula and the crucifix.

Even in the American Church—long over-rated by desperate European Catholics, whose Church has disintegrated—dioceses continue an unwritten policy toward the "Extraordinary Form."

In St. Augustine, Florida, one of America's oldest sees, the bishop enjoined his clergy not to use the 1962 Missal "in public." The ongoing policy is to completely, or all but, seal off the faithful from their own traditions.

To implement this policy, implicit threats are typically delivered to priests via directives to the "presbyterate"...or by official liturgy office memos which strictly (and unlawfully) "designate" only certain parish churches for worship...or even, in one case, by telling members of the flock, "If you want more such Masses, go across the river" to another diocese. (Petitioners at that meeting left it guardedly optimistic: their shepherd did not tell them to jump into the river itself.)

THE
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In all such cases, already-demoralized priests know that they will be punished, one way or the other, if they assert this sacred right. Most remain silent, bite their lips, and move on to their various duties.

Welcome to The Traditionalist, where such matters, and we hope many more, will be taken up—with your support.

CREDIBILITY OF THE POPE'S INITIATIVE

In four years, Benedict XVI has moved to restore a semblance of order after 28 years of inordinate focus on the personality of Karol Wojtyła. No analyst of note on the Catholic “right” this side of Michael Davies—and he infrequently—pointed out that the Church was in freefall, organizationally, under our Polish pope. The only other criticism was leveled by Bishop Bernard Fellay of the Society of St. Pius X, who was officially under excommunication.

Authority-starved Catholic loyalists, not to mention anti-communists, looked to John Paul II for intangible things such as moral leadership and inspiration. We got, as a bonus, a thicket of writings. These left some of us confused even though we majored in theology.

By contrast, the “new pope,” if we can still call him that, has written less, but what he has said is pretty clear.

He has insisted that the documents of Vatican II be interpreted according to a “hermeneutic of continuity.” (Note to janitors: he means, stick to the old ways.)

He has declared that the ecumenical movement has limits that have in effect already been reached.

He has declared that the Church alone has Christ's mandate to operate to save souls.

He has, most importantly perhaps, restored unconditional rights to both priests and faithful to the old Latin liturgy, which, he decreed in 2007, is the “Extraordinary Form” of Mass *and is part and parcel* of what the Church considers to be her liturgy.

In ruling thus on the Mass, Benedict has removed it as an “issue” between factions in the Church. Even Tony Blair can like the Latin Mass if he wants.

Yet, at least with regard to the Mass, all is far from well.

Most parish priests eager to use the Latin Missal feel threatened. Thousands, we suspect, use the old Missal—but privately.

When all the Florida bishops signed on to the St. Augustine policy, a protest was sent to the dicastery Benedict directed traditionalists to appeal to for help. *Nothing was done by that dicastery, the Ecclesia Dei Commission.* (One of Florida's bishops, Frank Dewane, subsequently broke ranks, aggressively implementing the *motu proprio*, employing not obscure liturgical argumentation but something else: humanity.)

Most of America's bishops need a nudge. The best thing the Holy Father can do for his flock is exactly what he has been doing at some of his private Masses: say the old Mass. —*RM*

YES, BUT...

The Holy Father's spokesman, Federico Lombardi, SJ, said this December was not only an occasion to celebrate the birth of the Savior.

That happens every single December.

This December was extra-special: It also marked the 25th anniversary of Vatican TV.

TV, Fr. Lombardi explained, along with things like “photography,” “have given birth to a true culture of civilization of the image.”

We'll give him that. But, in the 25 years since Pope John Paul II inaugurated the Vatican TV studios, the Church has continued its headlong collapse.

Those TV airwaves are not working as planned. What to do?

You guessed it. Pope Benedict XVI has announced that we need to harness the Web, because “the Internet today calls for an ever greater integration of written, audio and visual communication.”

We've heard that song before. —*CXP*

OBAMA

No less an authority than John Allen of the leftist mainstay, the National Catholic Reporter, says that Rome has declared war on the new president because of his pro-abortion policies, which include infanticide (in the form of partial birth abortion).

Closer to the truth is: peace has been declared.

The day after the election, the Vatican welcomed Obama to the world stage, and a pair of American bishops signaled their friendship.

An editorial in *L'Osservatore Romano* magnified Rome's fumble, hailing Obama as an example of what the world's most inventive democracy could produce when challenged, or words to that effect.

On Inauguration Day, a statement was issued from the desk of the Holy Father, hailing Obama, and mentioning all kinds of papal concerns—abortion and homosexual adoption of children not among them.

What are they thinking in the Apostolic Palace?

Those of us on the ground here, desperately doing rearguard action, were not surprised that right after his inauguration—the ink barely dry on the Holy Father's warm congratulations—Obama issued an order facilitating abortions at federally funded institutions.

American leaders who use their legislative and executive powers to kill unborn children are responsible for their deaths too. It's time Church leaders say so, and stop behaving as though the Church were a larger version of the government of Liechtenstein.

If the Church treats leaders of the left as if they were centrists or center-right, the Church will be eaten alive by the left.—*CXP*

THE CHINESE CHURCH

Of equal concern to traditionalists should be the fate of Chinese Catholics in what we all recognize as the underground Church—i.e., that part of Chinese Catholicism which cut no deal with Mao and with his successors. Failing to recognize the state as its ultimate arbiter, the underground Church has been punished for decades with imprisonment, torture, death, or harassment with an iron fist inside an iron glove. A stalemate was reached until the papacy of John Paul II, who, perhaps distracted, permitted his secretariat of state to wink and nod with the Patriotic Church and the Chinese government. You can make a case for that policy, and John Paul knew firsthand that communist governments can to some degree sometimes be “worked.” But, we contend, the net result of the policy includes what you read in the testimony of our fellow-Catholics in the underground Church, courtesy of the Connecticut-based Cardinal Kung Foundation, a few pages hence.—*RM*

WHOSE SIDE ARE THEY ON?

The vast Church bureaucracy, 45 years after Vatican II, is nothing if not effectively pro-leftist. Abortion, euthanasia, homosexual adoption, and stem cell research the exceptions, Catholic bishops otherwise strain to prove they're all with the liberal program. Climate change, added welfare spending, socialized medicine, open borders, higher taxes, even law of the sea treaties—all this and more from the Democratic Party Platform are endorsed, and advanced, in the name of the Lord.

It has been that way since John XXIII. Paul VI was a failure. John Paul I was probably overwhelmed. John Paul II inherited a wasteland. Now Benedict XVI: different. Different, but?—*RM*

THE MEANING OF RANJITH

The leading curial official in support of the Latin Mass—if you don't count Cardinal Castrillon Hoyos, who holds the Holy See's Latin Mass portfolio but is 79 and headed out—is Archbishop Malcolm Ranjith of Sri Lanka. A theologian and former nuncio to Indonesia who was brought back to Rome by Pope Benedict in the earliest days of the new pontificate, Ranjith is going back to Colombo, Sri Lanka's major see.

Believe what you want, but be assured that Archbishop Ranjith, after making several high-voltage comments about the Pope's determination to bring back order and sacrality to Masses, displeased some figures who run the Vatican day to day. Have those paper-pushers won?—*CXP*

POST-MODERN PATHOLOGIES

Over the next year we'll identify and explore, with the help of specialists here in the labs of The Traditionalist, strange behavior patterns.

#1. *Church Industrial Complex*. When President Eisenhower warned about the “military industrial complex” at the height of the Cold War, he had already observed a self-perpetuating relationship between the Pentagon and private industry, full of handy dandy weapons plans, always pitched to the customer as problem-solvers.

The only manufacturer at the Holy See is its

bureaucracy (when working). And it manufactures paper at an alarming rate. Documents, position papers, press releases, letters and more letters—and then the usual clarifications of the documents, position papers, releases and letters.

#2. Charity only for the poor. When a friend told a bishop last year that he appreciated what the bishop had done for Catholic traditionalists in a corner of the diocese, the bishop graciously told the friend that traditionalists were mean spirited. When the friend replied that some certainly could be, the bishop graciously responded: they all are.

Heartless bishops who go all-out for immigrants but do little for the rest of us are accustomed to bullying underlings. They call themselves “frank.” They are the norm in North America and Europe. Most are referred to in the press—from which most of them derive their self-image—as “conservative” or “ultra-conservative.”

#3. Italian Centrist Disease, or ICD. A nerve disease, but with bacterial manifestations like: Cardinal Dionigi Tettamanzi—of the ancient archdiocese of Milan, no less—calling in January for “more mosques” in the city... In 2008, Cardinal Bertone of the Vatican issued his searching study of globalism (its positives, its negatives)...The Vatican’s chief astronomer—a Jesuit—reflected that life on Mars wouldn’t much matter (he’s open)...The annual Vatican denunciation of creationism took place—although Cardinal Christoph Schoenborn boldly staked a middle view of the controversy...The Holy Father joined the Left in ritual hand-wringing about global warming.

#4. Church Self-doubt. For all its earnest exhortation to Catholics to embrace “the good things” of modernity, Vatican II ushered in, even institutionalized, an era of self-doubt which did not end with the election of Pope Benedict. But he marks a pause in the whole sickening cycle of Catholic self-recrimination and apologies for thing we didn’t do.—*RM*

CONCLAVE CONSIDERATIONS

Speculation about papal conclaves hasn’t really died in more than ten years, which was when Pope John Paul II’s non-parkinson’s disease became evident. Benedict XVI, though healthy, is in his 82nd year.

Cardinals and other prelates discuss such matters discreetly, the rare exception being Archbishop Wilton

Gregory, who recently called for a black pope, to pair up with Obama. Retired cardinals are sounded out by their younger peers, especially if they reside in Italy or visit Rome regularly.

As a matter of fact, of great importance today is the role of Italians. A newish group of them has increased the stature of the Italian bloc in recent years. Accurately or not, the Holy Father considers the Italian Church a relatively healthy specimen. He continues to accord Italy’s churchmen a major role in governing at all levels in the Vatican. In our view, it was practically mandatory, for example, that Benedict’s secretary of state be an Italian.

Because he is, the Italian cardinals (about 20 under the voting age of 80, as of today) may hold the key to the next conclave. If they coalesce around him, Cardinal Bertone, the pope’s trusted lieutenant, may be our next pope some day. The more seasoned Bertone gets, the more possible his election.

Just as significant in any new conclave is an unmentioned consideration: the implosion of the Church in Europe and the threat to its very existence as a force for (yes) political change. This bewildering collapse, in one generation, far from guaranteeing a Third World hero-pontiff next time around, might ensure an Italian or, at least, a European pope.

For the College of Cardinals to elect a non-European—even a man like Cardinal Bergoglio of Buenos Aires, with his polyglot roots—would be a signal that this iconically European institution is choosing strategic retreat—indeed, abandoning itself to an uncertain future.

When in crisis, a reasonably close-knit family tightens its circle. Several cardinals from Europe are, if anything, more prominent papabili than the small group identified in 2005. What happened in that conclave was extraordinary, not least because the College for the second consecutive time reached deep into the heart of Europe for its pope.

In the next conclave (which we pray is long in coming), it’s likely that Cardinals Canizares of Spain and Schoenborn of Austria will feature prominently. As might Bertone, Bagnasco, and Antonelli from Italy. Not to be forgotten is Scola of Venice—always a see to watch, having given us Sarto in 1903, Roncalli in 1958, and Luciani in 1978.—*RM*

NERI CAPPONI: “THEY HAVE FORGOTTEN THAT THE CHURCH WAS COLLEGIALLY GOVERNED UP TO THE 12TH-13TH CENTURIES...”

Neri Capponi is a canonist from Florence, Italy, where he spoke to us from his family’s famed Palazzo overlooking the Arno River. Years ago, he asserted, alone among canonists of his distinction, that the excommunications of the Society of St. Pius X bishops were technically botched—and that by the terms of the new Code of Canon Law of 1983, they weren’t schismatic, either. He retains his admiration for the Society’s late founder, Archbishop Marcel Lefebvre. But not uncritically. We talked just after Pope Benedict lifted Rome’s excommunication of the Society’s four bishops.

T: What do you see as the practical consequences of this ending of the excommunications?

Capponi: First, this marks the healing of a festering wound in the Church. Secondly, it extends a legitimate pluralism, which to be authentic must include Catholics from across whatever spectrum you wish to use. Thirdly, the Society’s move is a hopeful and helpful collaboration with the Pope in his difficult task of restoring unity and orthodoxy in the Church. This is a task which requires a prudent firmness, without “primadonna” attitudes.

T: Are there other, more theoretical, longer term implications?

Capponi: I hope so. Considering that Monsignor Lefebvre signed all the documents of Vatican II and told Pope John Paul II that he accepted Vatican II in the light of tradition, the Society of St. Pius X should reconsider its attitude towards ecumenism, cultural-inter-religious dialogue, “collegiality,” and even toward religious freedom from State interference. The extremists in the SSPX have turned the “governing” apparatus of the Church and the papacy into an object of worship, practically, taking the place of Our Lord. And they have substituted Scripture and the Fathers with the Code of Canon Law; they have also forgotten that the Church was collegially governed up to the 12th-13th centuries; they are fighting battles against enemies that no longer exist or who have completely changed, basing their assumptions on old,

not infallible, papal documents and on abstract arguments. All the above must be deeply reconsidered.

T: But if they are pressed and pulled from every side, how can they reflect and adjust?

Capponi: They need protection. It will be necessary to insert the Society into a special Apostolic Administration as a safeguard against its enemies in the Church, and a safeguard against its own extremists—and, also, as an efficient instrument in the hands of the Pope for the very badly needed reform of the Church.

T: You must see some political consequences to all this SSPX news, then?

Capponi: The average faithful will take this reconciliation in his stride if it is well explained. It will be a setback for the modernist heretics and semi-heretics who will always oppose the Society of St. Pius X.



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“Stands alone in exploring matters airbrushed out of the picture by both Left and Right.” –Patrick J. Buchanan

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But *The Traditionalist* is more than a news-and-politics source. It stands alone in exploring matters that have been largely airbrushed out of the picture, by observers both Left and Right, since Vatican II.

This to me is the magazine's main strength.

For example, a chancery official who must remain anonymous delves into the ongoing crisis of the clergy and what he thinks must be done to end it. Many such men will be contributing such ammonia to *The Traditionalist*.

Other examples of the many dozens of topics covered and planned in its first several editions:

- ▶ With the election of Pope Benedict, has the Church turned the corner we were alleged to have turned in the previous pontificate?
- ▶ A leading Churchman's bracing new evaluation of Vatican II. What it tells us about internal give-and-take at the Apostolic Palace.
- ▶ What has happened to our priests? Has whatever it is stopped happening? There are two schools of diverging thought here.
- ▶ Will there be a Vatican III? McCaffrey explains why he thinks it will come within 20 years.
- ▶ The parabolic increase in new use of the old Latin Mass, under Pope Benedict's sponsorship.

▶ The ways Obama and his Catholic team—including the Vice President, the Speaker of the House, and the Secretary of the largest federal dicastery, Health and Human Services—will seek to divide the Church in America and its weakest bishops.

▶ Underwhelming pronouncements of the intellectualoids in Catholic academia.

▶ Fresh pieces about the unheralded heroes of contemporary Catholicism, still toiling in the vineyard.

▶ Coverage of the most important cardinals in the Church, as quiet conclave talk begins again, even though the Holy Father, 82, is healthy and extremely sharp.

▶ China: freshly Red, with martyrs in the underground Church. But is the Vatican paying attention? There are insistent witnesses who say: not nearly enough attention.

▶ Fictionalized accounts of real life in the Church now, at all levels of authority.

▶ Remembering what Catholic life was before Good Pope John threw open those windows.

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The Enigma of Pope Paul VI

40 years ago the regime of Giovanni Battista Montini, Pope Paul VI, began to reveal itself. Mythology had it that he was a good man who lost control, and that the disaster was caused by everything except his mistakes and pusillanimity. Msgr. F. D. Cohalan, a noted New York churchman and historian, contended there was a little more to it than that, and took a factual approach in this matchless piece, written under a pen name for National Review.

by John H. Knox

The contemporary challenge to authority in the Catholic Church has received so much attention from the press that little space has been given to the reaction of authority to the challenge. Practically no one asks publicly what the Pope is doing about the evils he deplors and to what extent he is responsible for them because of his refusal to act instead of just talking against them. Yet, as we see so clearly in the American universities today, the reaction to a challenge is often more important than the challenge itself. History is full of examples of regimes overthrown less through the virtue or wisdom or strength of their opponents, than through their own inept and pusillanimous defense of their position. It is hard to believe Charles I, Louis XVI and Nicholas II had to end up just as they did.



***“If the Lord helps us, we would like to be loved,” quoth Pope Paul. Fine, says the author—but who’s minding the store? The Church is in trouble, he concludes—
from the very top down.***

What we are witnessing in the Church today is the disintegration of the central administrative authority—and this is not because of the strength of the attack but because of the weakness of the defense. Hitler’s comment on the Czech border defenses—that the strength of the concrete mattered little when the will to resist was so weak—comes to mind. We all know that though the constitutional and legal powers of the American President remain substantially the same, each Presidency differs markedly from the others. This is so not only because no two Presidents meet exactly the same problems but because each has his own style, personality

temperament, character, etc. The same is true of pontificates and popes.

No one doubts there would be plenty of serious problems no matter who was pope. This is especially true in the wake of the Council and while the necessary and difficult task of decentralizing Church government is in process. Still, it is not the problems but the way they are handled that distinguishes one reign from another. No one ever had any trouble telling Leo XIII from Pius IX or John XXIII from Pius XII. What distinguishes Paul VI from all his predecessors is his refusal to act against any individual, no matter how grave the provocation. He contents himself with deploring the error or

misconduct, sometimes tearfully, and is always careful to attribute only high motives to all the erring, whom he never identifies. He seems to feel he has discharged his obligation to defend the truth and his own position when he has done that much. When he praises the motives of high-ranking prelates who openly attack his authority he resembles President Perkins of Cornell smiling gamely through a confrontation with SDS and the black militants.

When Cardinal O’Boyle returned from the Consistory of 1967 with his hat, he preached on the current disorders in the Church and the distress they were causing the Pope. He stated that since his election on June 21, 1963, the Pope had not censured or punished

any individual. As far as I know this is still true with one exception—the Belgian abbot of a monastery in Mexico who was removed for making psychoanalytical treatment mandatory for his monks and who, according to press reports, promptly left the Church and started a nonsectarian religious community.

Sensitive to Criticism

The objective causes of this state of affairs are mainly as follows. The Pope is trying hard to make the Church more acceptable to the non-Catholic world, whether Christian, non-Christian or anti-Christian. He is accentuating all points of agreement or mutual interest. As far as he can do so without altering fundamental Catholic doctrine or undermining his own position, he is willing to eliminate or tone down anything in Catholic doctrine or practice that repels or irritates that world. At the same time he wants to regain or retain the allegiance of many ordinary, nominal Catholics who in one way or another find the yoke of active membership too heavy.

Hence much of his stress on ecumenism, the Secretariat for Non-Believers, the campaign for peace and against poverty, the abolition of practically all fasting and abstinence, the abolition of papal ties to the Roman nobility from which nothing more is to be expected by the Holy See, the constant flattery of the common people in whom political power is seen or thought to rest, and many other facets of his plan to give the Church a new image.

In his speech in St. Peter's on April 2, 1969 (quoted in the English edition of the *Osservatore Romano*, April 10) he said: "It has been rightly pointed out that a wave of sincerity and optimism has spread through the Church and the world from the Council: a consoling and positive Christianity acceptable and amiable, a Christianity friendly to life, to men, even to earthly values, to our society, to our history. We might almost see in the Council the intention to make Christianity free from all medieval rigorism and from any pessimistic interpretations regarding men, their customs, their transformations, their exigencies." He then adds immediately and characteristically: "This is true, but let us be careful. The Council did not forget that the Cross is at the center of Christianity."

Subjectively, Pope Paul's attitude is rooted in his

temperament. He is an intelligent, sensitive, introspective, high-minded, patient and well-trained man. He is also well-informed, austere, modest, industrious, timid and indecisive. He shrinks from making irrevocable decisions and, like most who do, finds it easier to say yes than no. His vacillation comes from a reluctance

to accept responsibility. Like many professional diplomats he thinks he can attain almost any goal by patient negotiation and flexibility. He spent thirty years in close association with two particularly forceful superiors, Pius XI and Pius XII. In that time

he neither made nor executed policy. His role was to transmit orders and decisions, for which others bore the responsibility. Now that responsibility is his, and he finds it almost too heavy to bear. He is a fine example of the excellent second who is over his head as number one. Tacitus describes him in his famous comment on Galba: "He seemed greater than a subject while he was yet in a subject's rank, and by common consent would have been pronounced worthy of the crown if he had never reigned." Paul VI is intensely sensitive to criticism; since most of the public criticism comes from liberals he makes strenuous efforts to placate them. Moreover, he is afraid of being disobeyed.

Every pope's task is to rule, teach and sanctify the Universal Church, in that order. Few will heed his teaching if he is unable to enforce it and keep order in the Church. If he cannot rule or teach effectively his contribution to sanctification will be minimal. It is a tragedy for Paul VI and the Church that he is placed where his chief weakness—a congenital incapacity to govern—is so evident and so important. His admirable intentions are not enough. As Pius XI said in another connection, "piety does not allow us to dispense with technique." It is obvious that he finds his role as ruler uncongenial, and that, like Adlai Stevenson, he is uncomfortable with authority. He rarely gives an order. He is always exhorting, entreating and recommending, but that is all. When he teaches with supreme authority as in his Creed and in the Encyclical *Humanae Vitae* he never orders his teaching to be accepted but merely *recommends* it. There are no penalties for disobeying it or even for repudiating it publicly.

Paul VI is intensely sensitive to criticism; since most of the public criticism comes from liberals he makes strenuous efforts to placate them. Moreover, he is afraid of being disobeyed.

Uncorrected and Unpunished

We could hardly find a clearer example of the Pope's refusal to act firmly and openly against dissidents than the one provided by the *NY Times Magazine* (May 11, 1969) in the article on Father Hesburgh of Notre Dame. It states that the Pope has received from Father Hesburgh serious charges against two priests teaching theology at Notre Dame. One of them attacks the doctrine of the Resurrection and the other the papal teaching on birth control. The first is a basic Catholic teaching expressly restated in the Creed of Pope Paul VI (April 30, 1968). The other attacks the authority and competence of the Encyclical *Humane Vitae* in which the Pope expressly states that he is teaching with the authority conferred on his office by Christ. Yet, nothing is done and the article suggests that Father Hesburgh deals directly with the Pope, bypassing the regular channels, because he knows that is the way to make sure that nothing is done.

There are other instances, e.g. the claim of the Theology faculty at the Catholic University of America that academic freedom allows them to attack, in a pontifical university, the formal public teaching of the Holy See in matters of faith and morals. The editors of *America*, who took such a lofty stand when *National Review* criticized *Mater et Magistra*, have openly criticized *Humanae Vitae*. The point is not that criticisms are made but that they go uncorrected and unpunished. No wonder the ordinary people are bewildered and that their uncertainty as to what the Church really teaches leads many to doubt all her teaching.

Marriage and the Clergy

The wave of serenity and optimism from the Council to which the Pope referred is not evident now either in the priesthood or in the religious orders, and once again his own role is pivotal. He has stated repeatedly that the existing law on celibacy for the clergy of the Latin Church will never be relaxed. Very recently he asked the various Episcopal conferences of the world to reaffirm their support of that teaching. If he intends to retain it, why does he allow it to be discussed endlessly as an open question in the official Catholic press? He personally made the decision to relax the ancient discipline and make it very easy for priests to marry. By so doing he has substantially devalued the vow of celibacy. By that and by tolerating the endless discussion of celibacy he has unsettled and confused large numbers of the younger priests and seminarians. Moreover, by making clerical marriage both easy and respectable he has served notice

He personally made the decision to relax the ancient discipline and make it very easy for priests to marry. By so doing he has substantially devalued the vow of celibacy.

that the clergy are fair game for husband hunters. Recently released statistics indicate that the number of applications for release from celibacy have increased over 1,000 per cent since the election of Paul VI, and that the rate is increasing steadily. It is hard to believe he neither foresaw nor intended the consequences of his decision, though he may not have foreseen that it would spread to bishops and to his own entourage.

With the exception of the more extravagant innovations in the liturgy, no developments under Paul VI have surprised ordinary people as much as the changes in the religious orders. The speed and extent of the collapse would have been incredible in 1962. In all his speeches on the reform of the orders, the Pope has stressed the necessity of preserving the basic principles of each congregation and the spirit of its founder. Once again there is the gap between precept and practice. He has released such a torrent of dispensations, exemptions and permissions that many sober observers wonder if the religious order will last another twenty years. The flight from the cloister, which in this country led to the *1969 Catholic Directory* listing nine thousand fewer sisters than the 1968 volume, would be serious enough but would leave the institution intact. Now the institution itself, in every form the Church has known since the third century, is under attack from within. The stricter orders have suffered most. The spectacular collapse of discipline among the Jesuits has done them more damage than all the attacks from within and above. No one supposes Paul VI approves of all these changes but no one expects him to do anything about them.

Settling Things

One of the major causes of the success of the Reformation was the administrative chaos in the Church. It has often been said that the smoothly functioning, highly centralized system of the past century would make it impossible for anything remotely resembling the Reformation to occur now. But no system can help if the man on top is unable or unwilling to put it in motion.

There is a striking parallel between the attitude of the liberals in the American universities and the present situation in the Church. All the blame is assumed by the institution. All guilt and blame are removed from the dissidents and wreckers, there is a wallowing in self-reproach and in protestations of moral inferiority to those who reject or wish to change or wreck the status quo, and there is a general attitude of universal, indiscriminate, spineless—and often mindless—benevolence. There is above all a failure to stress and act upon the basic principles that mature human beings are accountable for their conduct and that their freedom to act or not to act brings no immunity from the consequences of their free choice. In the academic world as in the Church, weakness masquerades as compassion. Unfortunately, in the administrative order weakness often does more harm than vice does.

In these circumstances the liberal attacks on Paul VI are ungenerous and unjust. There never will be a pope who has tried so hard to please them and who so sincerely shares so many of their beliefs. Like so many of them he believes in law without sanctions, a policy most Catholics reserve for the Church Triumphant and the Millennarians for the reign of the saints. It is strange how few, who criticize Pius XI and Pius XII for not stopping Hitler, ask what Paul VI would have done. Fortunately we will never know. The thirtieth anniversary of Pius XI's denunciation of Hitler, in the composition of which Pius XII played an active role, passed unnoticed by the Catholic press. No one could imagine such a document being issued.

The Pope himself has defined the crisis in the Church as one of faith and of authority. In his speech to the cardinals on June 23, he described two current problems as being of greater import than all others. These are a diminished sense of doctrinal orthodoxy and a certain diffuse lack of confidence in the exercise of the hierarchical ministry. They are closely linked. If it is true that those who have real trouble with faith can easily reject authority, it is equally true that those who find the voice of authority an uncertain trumpet may easily develop trouble with the faith. It is important to keep in mind that there is nothing new in the present attacks on the faith. The Catholic teaching of the Eucharist, the sacraments, the veneration of the saints, original sin, the authority of the Holy See, the celibacy of the clergy, etc. has been attacked for centuries by those outside the Church. When people inside it began to advance such views they generally went out of their own accord or were put out. What is different now is that people in

good standing in the Church attack her fundamental doctrines with impunity. The Holy See will do nothing.

Paul VI is well aware of the difference between himself and his predecessors and is confident that he has chosen the correct path. He has convinced himself that he is not obligated to interfere, and that for high religious motives. On December 7, 1968, he addressed the students of the Lombard College in Rome and said in part: "The Church finds herself in an hour of disquiet, of self-criticism, one might even say of self-destruction. It is like an acute complex interior upheaval that no one expected after the Council...." This sad fact has become most notable: The Church is wounding herself. Many expect from the Pope dramatic gestures, energetic and decisive interventions. The Pope does not deem that he should follow any line but that of confidence in Jesus Christ, to whom he has entrusted his Church more than to anyone else. "It is for Him to calm the tempest." Again on June 23, 1969, in speaking to the cardinals in Rome he said, in reference to the attacks on papal authority:

"It would be easy and perhaps even obligatory for us to rectify certain assertions relative to those dense and clamorous objections, but we believe the good People of God, being informed of the true state of matters and enlightened by that wisdom that proceeds from charity, can easily do this for itself." On February 17, 1969, he addressed the Lenten Preachers of Rome and said in part: "Notice please, dear friends, how the style of our ecclesiastical government aims at being pastoral, that is, aims at being guided by duty and charity, open to understanding and indulgence, demanding in sincerity and zeal but fatherly, brotherly, humble in sentiment and in its forms. From this point of view, if the Lord helps us, we would like to be loved."

With the exception of that hardy substitute for thought, "Love is all that matters," no slogan has been more used more frequently since the Council than that authority is a form of service. Many who use it think it is new, though it is surely as old as Christianity and was already venerable when Gregory the Great wrote on it circa 600 A.D. It appears frequently in the writings and speeches of Paul VI. The one service rendered by authority, that is peculiar to it and one of its specific functions, is to settle things. This is not always easy, agreeable or popular, but that is unimportant. We need not look beyond our own time to see in both Church and state the evils that accumulate for both authority and the community it is intended to serve, when that task is shirked. ■

They're Not Ready.

A galloping national moral collapse and the un-prepared Catholic clergy

by a Chancery Official

America is choosing death. Perhaps presidents and politicians do not create the culture of a nation, but the results of elections do indeed reflect culture and directly determine it. It is time to take stock.

The sometime “success” of the operational model of a “free Church in a free state” is predicated upon religious liberty being the foundational liberty. We have, however, entered an age in which sexual liberty, formerly known as sexual license, is the foundational freedom for the ideologies of the controlling elites. As a prime example, the recent homosexual riots in California are deeply worrisome. The stage for open persecution of the Faith is being set by expanding circles of rhetoric defining Christian expositions of social and sexual morality as hateful, unjust, worthy of punishment. The scandals of sexual corruption among the clergy, both bishops and priests, have compromised the Church in her ability to assert with vigor her own liberty. Spiritual sloth and apathy have compromised churchmen. It is time now at last to develop, foster, and identify the necessary means for the reform of the clergy.

All too often the clergy is revealed nakedly as an assemblage of scrambling Herodian courtiers fearful of offending worldly power and anxious to curry favor with those who wield it. The cultural apparatus of clerical asceticism has been dismantled and seriousness of spiritual purpose is as likely to be mocked as praised by a large and dominant element of those in all grades of Holy Orders. This *status quo*

is not unique in the history of the Church. What is perhaps unique is that after so many years of internal chaos specifically among the clergy, the voices calling for the reform of clerical life have been so few and isolated. Where is the Borromeo of our age? Where is the Vincent de Paul for our time?

There can be no doubt for any objective observer that the introduction of the revised liturgy of the Mass introduced by Pope Paul VI has resulted in a large shift in priestly self-understanding, a large shift in priestly piety, and subsequently a dramatic change in piety of the lay faithful. Formerly, people might

“Clerical asceticism has been dismantled and seriousness of purpose is as likely to be mocked as praised” by fellow priests.

say of their priest, “He says a very devout Mass,” and such an observation would have been offered as praise. In our own day people might attempt to compliment their priest by saying, “He really makes the Mass his own.” Mindfulness of Almighty God and forgetfulness of self have been replaced in the hierarchy of “liturgical” values by the desire for the phony intimacy created by the microphone used before the anonymous crowd. The traditional liturgy is a powerful antidote to the impious mediocrity of our time. The traditional liturgy—as in the Missal of 1962—will figure prominently in the reform of the clergy.

Improvement must come to the seminaries. There has been a great deal of talk. There must be action to introduce in the seminaries *the practice of* the love of our Lord Jesus Christ. Ignorance abounds. It is quite likely that a wide majority of seminarians receives ordination while not being able to describe

**“Ignorance abounds” in seminaries
—and morality is confused.**

charity as fundamentally the grace of friendship with the Almighty. From there the range of ignorance only widens among the ordained. Seminaries are not teaching the basics of the divine revelation concerning Christian life.

Neither are seminaries teaching sound morality. At the height of media attention to the sexual crimes of the clergy, candidates for ordination were typically being taught that the single most important lesson to internalize was that no member of the

clergy should be alone with a child again under any circumstances—ever. The word “prudence” was stripped of its traditional moral content and reinflated to mean maximum risk aversion at all times everywhere. The reality that sexual crimes committed against children should provoke a sane and healthy revulsion was not stated. The reality that these crimes constitute a wretched injustice and gross impiety was left unstated, in most seminaries.

True reform of the clergy must occur. There are so many things to be done; voluntary pious associations of the clergy must be encouraged. Spiritual directors ought to be carefully selected and recommended to entire diocesan presbyterates. Our communion in the charity of God must be our guiding grace. Spiritual truth should reign. ■

“The priest has no need for permission from the Apostolic See or from his Ordinary” to celebrate Mass with the 1962 Latin Missal.

—Pope Benedict XVI, July 2007



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China: Is the Vatican Listening?

Edited by Joseph Kung. These letters below, excerpted in a Christmas 2008 communication from the Cardinal Kung Foundation, outline a grim situation for the underground Church in China, which some years ago was persuaded to give up its attachment to the old Latin Missal as a way of buying peace with the Patriotic Church and with, revealingly, the Vatican itself.

“...Even to this day, our underground Roman Catholic Church in China is not legal and is not recognized by the Chinese government. Therefore, our priestly status is not recognized by the government. Our work in evangelization is severely limited by the government. Our public praying is all secretly confined in the homes of the faithful, and our celebrations for major feast days are always sadly marked by our bishop being taken away or interrupted by sudden police inspections, or arrests, or are just forbidden. On the other hand, the Vatican wants so much to establish diplomatic relations with the Beijing government that it has, maybe unknowingly, acted as if the underground Roman Catholic Church has become its obstacle....The mood or feelings of the underground Roman Catholic Church frequently have been overlooked. Last August, we received news that the Vatican

was about to appoint a bishop belonging to the official Church (the “above-ground” Church) to be the bishop of an underground diocese. Approximately two dozen priests belonging to the underground Church jointly signed a letter to protest this to the Vatican’s Congregation. Upon receipt of this letter, the secretaries in charge of this appointment were openly angry and very hostile to this letter. Unfortunately, this issue has not been resolved, but the appointment has also not been made official....We felt so sad that the underground Roman Catholic Church is not only illegal under the laws of the Chinese government, but also the same in the eyes of the Vatican. Please, God, hear our prayers.”—*From an underground priest studying in Europe*

“...Following years of bullish news and excessive optimism about China-Vatican relations, the public appears to have gradually

fallen prey to the idea that the official Church, otherwise known as the above-ground or Patriotic Association Church in China, will soon be recognized by the Vatican..., giving an appearance of tacit approval of the religious policy of the Chinese government. Since the end of June last year after the publication of the Pope’s China letter, there has been an explosion of overly optimistic reports and opinions, including those from the so-called reputable “China experts,” about the possibility that the Chinese government would immediately change its policy and possibly establish normal diplomatic relations with the Vatican. In fact, this wishful thinking and expectation failed to lead us to any happy improvements in China-Vatican relations. On the

contrary, it is very regrettable to learn that in the recently announced list of attendees of the Bishops’ Synod for the Bible in August, there was a complete blank for the names of the Chinese bishops from China.

Therefore, news of pending improvement and normalization of the diplomatic relations between China and the Vatican is quite disappointing.

“Hoping to change the policy of religious persecutions by the Chinese government in a short period does not appear to be practical. Rather, we are seeing more actions from the Vatican passively influenced by the Chinese government. Relying on the China letter from the Pope last year, the Holy See originally hoped to effectively unite and reconcile with the Catholic Church in China, thereby achieving the full communion of the official Church in China with the Pope and the universal Church. As shown by almost all recent actions, Vatican decisions appear to favor the Chinese government. For an example, almost all the Chinese bishops recently appointed by the Vatican are from the official Church. Financial aid

Approximately two dozen priests belonging to the underground Church jointly signed a letter to protest this to the Vatican’s Congregation.

is zealously awarded to the projects sponsored by the official Church. In the meantime, the Vatican officials “actively encourage” the underground

Church religious to sacrificially accommodate the official Church’s position, and even encourage the underground faithful to join the official Church’s liturgies and sacraments.

**Rather, we are seeing more actions
from the Vatican passively influenced
by the Chinese government.**

“However, in spite of the effort by the Vatican to publicly merge the underground Church with the official Church, the local government is not willing to give legal status and to offer jobs to the religious and other leaders of the underground Church. In the meantime, one year after the China letter from the Pope, more and more underground faithful, at the urging of the Vatican, started to join the official Church. Therefore, taking full advantage of support from the Vatican, using the Vatican’s own authority, the Chinese government was able to realize, almost within one year, the policy of “self-propagation, self-support, self-administration,” and an independent Catholic Church that the Chinese government had not been able to implement for more than 50 years, a policy continuously condemned by all the Popes since 1949... Under this condition, why should the Chinese government be anxious to establish normal diplomatic relations with the Vatican? It is to the clear advantage of the Chinese government to wait for the Vatican to give in completely....

“The Pope wants us to go public. We wish to respond to the Pope’s advice for the opening up of the underground Church and to be in communion with the brothers and sisters of the official Church. But the local government refuses to recognize our religious status, wants us to be reeducated in their official seminary in Beijing, and to accept the government’s political reeducation and examination....We of course know exactly what the government is demanding with all this reeducation. How would a priest feel if he, having already worked for approximately 20 years, had to go back to a communist seminary to be reeducated in its theology and political thought? This would not simply be a review of knowledge, but more importantly an attempt to change my viewpoint on faith and theology. The result could be not only the denial of my past decision to be an underground priest, but also the betrayal of my faith and conscience. So, you see, the underground religious cannot just blindly cross their line and go to work for the official Church. It is not the leadership of the underground Church that is refusing to give up its current pastoral work or put its past persecutions behind it or purposely not to cooperate with the government. It is the “one sided” appeasement policy of the Vatican that failed to

work out the details of how the underground Church religious should be merged with and accepted by the official Church. It is very

regrettable that the appeasement policy of the Vatican has not obtained the understanding and a reasonable response from the Chinese government...

“Truly, the difficulties facing the underground Church of today have become more precipitous. The Church not only has to face severe restrictions from the Chinese government, but also has to face the mis- or non-understanding and unfair accusations from so many Vatican-recognized so-called “experts.” However, we believe in that God who preserved the family of David when the Greeks trampled upon the Jewish religion in those “days of bloodshed.” We hope that in the midst of their difficulties the same God will help those underground faithful and religious who have absolute faith in Him...” —*From an underground priest studying in Europe.*

“...On September 9, 2007, underground Bishop Han Dingxiang of Yong Nian died in government custody very mysteriously at the end of his almost eight-year imprisonment. He was forcibly cremated and buried within six hours of his death by the Chinese authorities.

“A priest of Bishop Han wrote a letter from China reporting the details of Bishop Han’s tragic and holy martyr’s death to the Vatican’s Congregation. It was most disappointing that there was no reply, no expression, and no action from the Congregation regarding this letter. It was reported that the letter could not be accepted since there was no signature on the letter. Whether or not the letter has a signature is not important. The important thing is that Bishop Han has died in a Chinese jail for his Catholic faith, as reported by international media, and has therefore automatically become a martyr. An open recognition from the Vatican would surely offer deep consolation to Bishop Han’s diocese. It would also be an encouragement to the suffering underground Church. There has been no such open recognition and celebration in the Vatican for Bishop Han’s martyrdom. (Editor’s note: Many communications from the underground Church are routinely censored or bugged by the Chinese government. It is therefore customary for the correspondence to have neither a signature nor the name of the writer so that, if the letter is intercepted by the Chinese authorities, the writer may not be identified. This practice is common knowledge among those who frequently deal with the underground Church.)—*From an underground priest studying in Europe.*

Catholics and Financial Nuclear War

*We've avoided war on our own soil and sidestepped famine in America. Our currency—the dollar, when last we looked—is the world's reserve currency and has yielded us special benefits. But the economic meltdown of 2008 was perhaps the beginning of the end of American dominance of the world economic system. Each issue we'll explore the implications, social and religious. The first installment is by Thomas E. Woods, Jr. (www.ThomasEWoods.com), whose new book on the crisis and its causes, called *Meltdown*, was just published by Regnery. Read a free chapter of that book at www.MeltdownTheBook.com.*

by Thomas E. Woods, Jr.

Catholics in high places have long participated in the machinations in Washington that have resulted in the destruction of many people's life savings and alarming erosion in their pensions. It's the rare person or couple over 60 who has not lost well over half their portfolio in the past two years. Most are grateful to have a medical plan they can count on and a roof over their heads. Their Social Security? Part of a Ponzi scheme that dwarfs the infamous Bernard Madoff's.

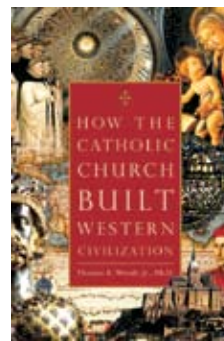
Shouldn't the bishops, who lobby for every tweak in immigration law, be saying something?

My radical proposal: Our money shouldn't take the form of irredeemable paper that Washington can manipulate at will. It's an idea that *Newsweek* and the *New York Times* mention only to mock. Now no one wants to consider the terrible possibility that *Newsweek* and the *Times* could be wrong on something, but circumstances have forced us to that sad conclusion.

Gold (sort of like Latin in Catholic life!) anchored the world's reserve currency until Richard Nixon closed the gold window in 1971. Today, the various laws—e.g., legal tender laws, sales and capital-gains taxes on precious metals—that impede the introduction of alternative monies that hold their value better than the U.S. dollar need to be promptly discarded.

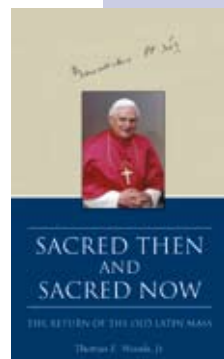
John Hathaway of Tocqueville Funds, a billion-dollar New York firm, and Adrian Van Eck, another such securities specialist, each captures our predicament in recent communications.

continued on page 59

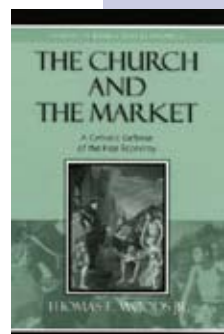


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Loss and Gain

About Mary

by Mark Jaquith, with an assist from David Jaquith



A priceless gem was lost in a horse accident two years ago. Numberless mourners packed the cathedral in Venice, Florida, to commend her beautiful soul to God's mercy.

Mary was a sister. Mary was a daughter. Mary was a friend. But most of all, Mary was our inspiration to be better people, better children, and better brothers and sisters. Mary was the kind of person that everyone aspires to be. She was happy, and no one could take that away from her.

Mary was far too young to have left this world, but she exhibited in countless ways a maturity that even after several decades most people fail to attain. Though she always remained innocent, she didn't feel the need to construct a

fantasy world. She saw the world as it was, and was content to approach it with a practical mind.

Mary also had no time for small talk. She couldn't understand why people would choose to squander their time with things of little importance. There was simply too much to be done. Too many books to read. Too many horses to ride. Too many lives to forever brighten with her cheerful optimism.

Mary didn't speak ill of others, and she was always quick to gently counter those who did, graciously providing an

example of the goodness of the person in question.

While there was a lot that I had yet to teach Mary, there were so many more things that she had yet to teach me; so many more things that she had yet to teach all of us. Lessons about humility, kindness and honesty. Lessons about purity, optimism and gratitude.

Mary was special...unique. She was the type of girl boys wouldn't even attempt to pursue romantically...they'd know instantly they weren't good enough for her. Mary's perfection made everyone else's imperfection impossible to deny or ignore. And her example made the path to similar perfection seem obvious and attainable. But though the path to such perfection is simple and clear-cut, it is anything but easy. Mary worked tirelessly to reach that highest level of virtue. Her efforts were clearly visible, especially within the last year of her life.

Mary had the type of mind that could have easily led her to look down upon the rest of humanity

Mary didn't speak ill of others, and she was always quick to gently counter those who did, graciously providing an example of the goodness of the person in question.

as failures. She possessed enough physical beauty that she could have easily put herself on a pedestal and pointed out our imperfections from a safe distance. But no...Mary chose humility. Mary chose to be quietly perfect.

Mary's faith was never loud, but it was always evident and it was unwavering. It was a simple faith. She loved God, she knew God loved her, and she wanted to make God happy by living a life of virtue. Her faith was communicated to the world by her actions. God's love was demonstrated through her by the way she treated everyone she encountered, and especially by the way she treated her family.

She was always so obedient. My father never had to ask Mary to do something twice. Even when she didn't like the decisions he was making for her, she knew that they were made with her best interests in mind. She was very aware that he was there to guide her as she blossomed into a beautiful woman. We all helped share that responsibility—we would joke that any boys would have to get approval from every one of us before they'd even be able to approach her.

Mary did everything with her mother. They were more than a mother and a daughter to each other. They were best friends. They rode horses together, they shopped together, they even liked a lot of the same music. The barn was their secret clubhouse. It was the one place they could go without having the boys intrude on their girl time.

Mary's uniqueness was also noticed outside our family. Mary's same-aged friends noticed it. "Mary is different from the other girls," one remarked. And Mary had a profound influence on her friends, helping bring them through hard times and helping them mature as she did. Mary's maturity made her an attractive friend to people ten years her senior. Her older brothers' girlfriends would rather spend time with Mary than with friends their own age.

There is no doubt in my mind that Mary is watching down on us from heaven right now. After so many years of her being our precious pearl that we protected, it is now her turn to watch over us. ■



Restoring the Future

Musical Implications of Pope Benedict XVI's Summorum Pontificum

by Timothy McDonnell, D.M.A.

The old expression “Benedictine Reform” is achieving new currency of late. The term has been revived recently to describe the subtle, but resolute changes introduced into the liturgical life of the Catholic Church by Pope Benedict XVI, whose attention to the liturgy seems to form an integral part of his broader program to reclaim Christian identity in the West. The most notable gesture in this direction was the publication of the Apostolic Letter *Summorum Pontificum* on July 7, 2007. With this document, Pope Benedict XVI rehabilitated the older, pre-Vatican II form of the Roman Catholic Mass to the life of the Universal Church.¹

The present paper will argue that by the same act, Benedict has restored the potential for the Mass to be a cultural force, with particular attention to the province of sacred music. An examination of the musical prescriptions of the post-Conciliar literature will reveal the process by which many of the species of traditional Catholic sacred music

Benedict has restored the potential for the Mass to be a cultural force, with particular attention to the province of sacred music.

were rendered obsolete in the course of liturgical reform. We will further consider the proposition that Pope Benedict’s restoration of the older form of Mass not only provides an authentic habitat for the re-emergence of these abandoned forms, but also provides the conditions for the organic development of new music for the old Mass.

The Liturgical Movement was thought to have reached its apogee with the adoption and promulgation of the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, by the II Vatican Council in late 1963. The liturgical reform signaled by this document ushered in a period of staggering change in the Mass. This dramatic shift was accompanied by a flurry of documents and instructional publications. The most relevant of these with respect to music in the liturgy was *Musicae Sacram* issued in March 1967. This pivotal document would serve as the instrument of interpretation for the principles laid down by Vatican II in the area of liturgical music. Issued with the express approval of Pope Paul VI, this decree is the first attempt to answer the question: “What did the Council intend for sacred music in the liturgy?” The instruction announces its aim in the second paragraph:

“The decisions of the Council have already begun to be put into effect in the recently undertaken liturgical renewal. But the new norms concerning the arrangement of the sacred rites and the active participation of the faithful have given rise to several problems regarding sacred music and its ministerial role. These problems appear to be able to be solved by expounding more fully certain relevant principles of the Constitution on the Liturgy.”²

Although the document proceeds to work on these “several problems” in the ensuing pages, the exact musical issues that arose in the process of liturgical reform are not articulated. The instruction concerns itself with four principal questions: that of (1) the degrees of solemnity between a simple *missa lecta* and a fully sung solemn or high mass, (2) the nature and form of the repertoire chosen for the sacred liturgy, (3) a more precise description of “active participation,” and (4) the heritage of sacred music.

Musicam Sacram addresses the possibility of graduated solemnity by first confirming that the traditional categories of Low and High Mass are to be retained. At the same time, the decree encourages a whole range of solemnity (by which is meant the number of sung elements in the Mass) between these two forms, according to the ability and resources of the participants.³

The document proposes a new model whereby the pastoral leadership of a particular church should choose which elements of the Mass it will sing. To aid in this, it ranks the various sung parts according to degrees of solemnity, namely:

1. First degree:
 - a. The initial greeting of the celebrant with its response
 - b. The prayer
 - c. The Gospel acclamation
 - d. The prayer over the offerings
 - e. Dialogue, Preface, Sanctus
 - f. Final doxology of the anaphora
 - g. The Lord's Prayer, with introduction and embolism
 - h. The Pax Domini
 - i. Post-Communion
 - j. Dismissal
2. Second Degree:
 - a. Kyrie, Gloria, and Agnus Dei
 - b. Creed
 - c. Prayer of the Faithful
3. Third Degree:
 - a. Entrance and Communion chants
 - b. Chants between the readings
 - c. Offertory chant
 - d. Readings of Sacred Scripture⁴

The schema prescribes a clear hierarchy in the sung elements.⁵ The most essential singing is done by the celebrant with the people responding (the so-called



accentus and *concentus* chants). The next in rank is the Ordinary of the Mass beginning with the Sanctus, followed by the Kyrie, Gloria, and Agnus Dei, and in optimal conditions, the Creed. The Prayer of the Faithful (*Oratio Universalis*), which was specifically restored by the Council⁶, takes next priority. Finally, the last sung elements in the hierarchy are the Proper chants of the day. (Because these elements are last does not mean that they are of the least value; quite to the contrary, according to the degrees articulated here, these chants denote the highest degree of solemnity.)

Up to this point, the instruction has indicated *which constituent parts* of the Mass should be sung and in which order.

Hereafter, the question of the musical nature of the music to be chosen is treated. To begin this discussion, the document advances a more precise definition of “active participation,” saying that it

“(a) Should be above all internal, in the sense that by it the faithful join their mind to what they pronounce or hear, and cooperate with heavenly grace, (b) Must be, on the other hand, external also, that is, such as to show the internal participation by gestures and bodily attitudes, by the acclamations, responses and singing.”⁷

The document advances a more precise definition of “active participation,” saying that it should be above all internal

Musicam Sacram continually encourages the external active participation of the people at virtually every musical moment of the liturgy. This would include those parts of the Common not belonging to the sacred ministers, the Ordinary, and most remarkably, the Proper. The language used to describe this is somewhat complicated by its qualifications. For example:

“(c) Some of the people’s song, however, especially if the faithful have not yet been sufficiently instructed, or if musical settings for several voices are used, can be handed over to the choir alone, provided that the people are not excluded from those parts that concern them. But the usage of entrusting to the choir alone the entire singing of the whole Proper and of the whole Ordinary, to the complete exclusion of the people’s participation in the singing, is to be deprecated.”⁸

Another example:

“In selecting the kind of sacred music to be used, whether it be for the choir or for the people, the capacities of those who are to sing the music must be taken into account. No kind of sacred music is prohibited from liturgical actions by the Church as long as it corresponds to the spirit of the liturgical celebration itself and the nature of its individual parts, and does not hinder the active participation of the people.”⁹

These passages signal a sea change. Whereas previous instructions and legislation seemed to invite the faithful to a higher level of participation by singing the traditional forms, in particular the Gregorian chant,¹⁰ *Musicam Sacram* seems to place the fact of participation in preference to the quality of that participation. The simple fact of participation had not previously enjoyed such prominence. For the first time in the history of the Church, the native repertoire of the Roman Mass finds itself as one of so many choices, the negotiation of which is determined not by the pursuit of what is in itself most suited to the rite, but by the fact that the whole congregation can sing it. With popular *utility* as the chief criterion, *Musicam Sacram* eagerly advances the cause of fitting the temple for *Gebrauchsmusik*.

One could surmise at this point that at least one of the “several problems” announced at the beginning of *Musicam Sacram* is that much of the received repertoire for the liturgy was art music, and as such, it did not facilitate the vocal participation of the assembly. Indeed, *Musicam Sacram* paragraph 16 (c) clearly overturns the centuries-old practice whereby the Ordinary of the Mass was rendered in “figural music” (i.e. polyphony) and the Proper was performed according to the florid Gregorian melodies contained in the Roman Gradual.¹¹

Confronted with the monumental achievements of art music in the liturgy, this cannot but amount to a radical inversion of values.

Following this tack, the document includes a description of how the principles of active participation should be applied to the Ordinary of the Mass.¹² A concession is made here to “musical settings” of the Mass Ordinary. Indeed, they may be retained, but on the curious condition that the assembly of the people be not entirely excluded from the singing. Forming a practical picture of how this is supposed to work is not easily done. What does this passage really mean? Most people acquainted with traditional Catholic liturgical music for the Mass Ordinary will recognize the practical impossibility of applying this rubric to the repertory of polyphonic works. The document proceeds to assert this principle even more emphatically by preferring that the Credo, Sanctus, and Agnus Dei be performed with the participation of the people. The obstacle that these stipulations present to the traditional repertoire is plain.

For the first time in the history of the Church, the native repertoire of the Roman Mass finds itself as one of so many choices

The Proper of the Mass, which includes the chants for the Entrance, the Offertory, and the Communion, as well as the two Lesson chants, were likewise commended to congregational participation in *Musicam Sacram*.

“The custom legitimately in use in certain places and widely confirmed by indulgences, of substituting other songs for the songs given in the Graduale for the Entrance, Offertory and Communion, can be retained according to the judgment of the competent territorial authority.

It is desirable that the assembly of the faithful should participate in the songs of the Proper as much as possible, especially through simple responses and other suitable settings.”¹³

The principle of substitution of the Proper, whereby a suitable hymn or song is done in place of the

appointed text, is a novelty of *Musicam Sacram*. Hymns had been admitted frequently in the Mass prior to the Council, but their use did not displace the recitation of the Proper text at least by the celebrant. The new paradigm allows great latitude in the substitution, requiring only suitability to the feast or part of the liturgy. While the Proper has long been described as that part of the Mass that changes daily, it is important to recognize that at no point, even in the most adverse circumstances, was changeability equated with dispensability. It is probably safe to say that omissions on the basis of these principles have been more the rule than the exception since 1967.

The case of the Lesson chants is likewise remarkable. The Gradual—in particular its verse—is by far the most musically demanding chant of the five Propers customarily assigned to each Mass in the *Graduale Romanum*. As such it is distinctly ill-suited to congregational participation. The desire to have the people sing during this part of the Mass was, no doubt, one of the “several problems” that motivated this instruction.¹⁴ *Musicam Sacram* makes mention, without formal description, of the responsorial psalm as an alternative to the Gradual. As was the case with the Ordinary of the Mass, the new vision of liturgical music would require new compositions to supply responsorial psalmody for the masses. Without examining the degree to which the modern form of the responsorial psalm bears resemblance to any historical exemplar, let it suffice to say that no one has seen such an example since the first millennium. A *de novo* fabrication of the form was therefore inevitable.

Another of the problems that surely occupied those who drafted *Musicam Sacram* was the II Vatican Council’s high esteem for the inherited treasury of sacred music¹⁵, and its desire to preserve and cultivate that heritage. As we have seen, the project of congregational participation envisioned by the present instruction resulted in the marginalization of many of those forms from the past. Nevertheless, the document proposed a plan for preservation, beginning with a discussion of the role of Latin in the new liturgy.¹⁶ The document dutifully acknowledged the Council’s insistence on the retention of Latin in the Roman rite. Gregorian chant, the document says, should be given “pride of place” in celebrations in Latin.¹⁷ This refinement seems to significantly curtail the blanket privileges accorded to Gregorian chant by the Council.

The document also addresses itself to composers and to the task of creating music for the liturgy of the future, proposing a process of organic growth and continuity in the creation of new music for the liturgy.

“Musicians will enter on this new work with the desire to continue that tradition which has furnished the Church, in her divine worship, with a truly abundant heritage. Let them examine the works of the past, their types and characteristics, but let them also pay careful attention to the new laws and requirements of the liturgy, so that “new forms may in some way grow organically from forms that already exist,” and the new work will form a new part in the musical heritage of the Church, not unworthy of its past.”¹⁸

This reflection on the organic operation of tradition is laudable. The supposition that goes unstated and unsubstantiated here—and remains so—is that the newly coined ritual forms are a natural and organic development on which to base new compositions. The new norms demand new forms, and although many of the historical archetypes of the new rituals pre-date the records of written music, no advice is forthcoming on where to seek analogous musical models.

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In answering the question of what should be done with the volumes of inherited music, the document gives the clearest indication yet that not all that has been handed down will survive into the “renewed liturgy.”

“As regards the heritage that has been handed down those parts which correspond to the needs of the renewed liturgy should first be brought to light. Competent experts in this field must then carefully consider whether other parts can be adapted to the same needs. As for those pieces which do not correspond to the nature of the liturgy or cannot be harmonized with the pastoral celebration of the liturgy—they may be profitably transferred to

popular devotions, especially to celebrations of the word of God.”¹⁹

This passage ensures that certain parts of the traditional treasury will prove useful, or at least acceptable in the new liturgical order. Other parts may be profitably rehabilitated. But those parts which are obdurately unsuited for the new worship must be removed from the liturgical life of the Church, relegated as such to exercises of piety. This passage also intimates that something of the nature of Catholic *cultus* has been altered or abandoned. Still, the question of those “several problems” seems to center on the inconveniences for popular use of the received tradition.

What we have seen in the case of *Musicam Sacram* is a document that ostensibly champions the use of the treasury of Catholic sacred music, but then by a series of qualifying triggers, renders these encouragements inert. The confusion that ensued was not in the least limited to the dissolution of traditional musical values. It extended to confusion about the philosophy of Catholic worship and the identity with which it endows the Church. In the conversation that has subsequently arisen, clear positions were carved out by the interlocutors. Progressives welcomed the brave

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new liturgical world. Semi-progressives suggested a second attempt at reform. And the more vigilant traditionalists decried the developments as a rupture in the ecclesiastical tradition. By and large though, the great Catholic body politic absorbed the new life it was dealt with characteristic docility.

The intervention of an elderly and professorial pope after all these years of debate and occasional invective has decidedly changed this conversation. While it is not our purpose to register the various reactions to Pope Benedict’s *Summorum Pontificum*, the philosophical implications for the liturgy are important to bear in mind.

We will try to limit ourselves to musical considerations.

The potential effect of this development on sacred music should not be underestimated. Indeed, the old Mass had been celebrated by pocket elements within the Church, and also by dissident groups the world over. How, precisely, can the *motu proprio* make a significant difference now? First of all, the forms and practices that had been winnowed away by the cross-purposed instructions of *Musicam Sacram* are once again permissible in the Catholic mainstream. For example, the older form requires that the whole Proper and Ordinary be sung in the course of a solemn or high celebration of Mass, if not according to the Gregorian melodies, then according to a setting for multiple voices. Here is an example of liturgical precept demanding a response of considerably deeper cultural value than the new paradigm generally invites. This is the dynamic that fired the crucible of Western Civilization for centuries.

Benedict XVI’s liturgical counter-revolution is the reawakening of a slumbering cultural force. The Mass is alive now in a way that the new liturgical order could never hope to be. Burdened with awkward *ad hoc* ritual, the new Mass was animated in a committee room along decidedly inorganic lines. Certainly, the accusation “inorganic” has been slung at the Novus Ordo often enough, but what does it really mean? In the end, the inorganic results of the reform were not so much produced by the detailed prescriptions of the various documents, but by the introduction of extrinsic values into the arbitration of liturgical norms. Each aspect of the liturgy—the language, the architecture, the ritual action—met its *bête noire* in this sense, and for sacred music it was the test of congregational participation that brought about the marginalization of its traditional forms. The frenzied and often maniacal pursuit of congregational participation in the ritual song of the Mass became its own end—a foreign value, an alien gene grafted onto the living flesh of the liturgy.

The post-Conciliar period created empty categories: new musical forms were needed for new ritual concepts. The expectation that in this seedless vacuum a new music would auto-generate was not unfulfilled. The problem is that the new music had little in common with anything in Catholic liturgical history. It can also be of no surprise that this new music was more heavily

engraved by the hand of the *Zeitgeist* than by the *sensus catholicus*. The traditional view of the operation of artistic creativity contemplates the response of the artist to something given, a *res data*. It can be assumed that often enough in the past the “thing given” was an existing work of art. Most art, if it is true art, requires a context, and music, being an art form that depends also on the passage of time, requires an occasion. The occasion that the Mass afforded to Western Culture over two millennia can only be described as matchless—no theater, no concert hall or museum can rival its pedigree. Classical antiquity imagined the muses to number nine. Modernity has implied that the muses are as numerous as their clients. Perhaps, at least in the case of sacred music, Western Civilization has really had only one.

Summorum Pontificum restores an organic authenticity to the liturgical forms. This, in turn, provides cultural bedrock that can support a renaissance in the liturgical arts, not the least in the area of sacred music. As composers acquaint themselves anew with the living music of the liturgy, the chant, the polyphonic tradition, all of those displaced forms offer access to a long-buried

The post-Conciliar period created empty categories: new musical forms were needed for new ritual concepts.

taproot of human culture. When these lost voices find themselves once again at home in the liturgy, so healthy a context can only propagate fresh growth.

Chesterton’s oft-quoted line seems apt here: “Tradition means giving votes to the most obscure of all classes, our ancestors. It is the democracy of the dead.” Letting the dead have their voice requires a virtue and condition that is decreasingly available: receptivity. The restored Mass of 1962 possesses this quality in abundance. If musicians and composers can once again dwell in the fertile environment that the extraordinary form offers, an unexpected course may await the art of music in coming years. This surprising direction can only come with a serene confidence in the Church’s identity. If those entrusted with the liturgy—priests, artists, and composers—follow the example of the Virgin in the discovery that who we are is not so much what we make of ourselves as it is what we receive in humility, surely new fruits

of the liturgical life, both spiritual and musical, will be had in plenty. ■

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Notes

¹ According to the *Missale Romanum* promulgated by Pope John XXIII in 1962.

² *Musica Sacram* (MS), no. 2. The English translations of the documents cited here appear as such on the website of the Holy See, www.vatican.va.

³ Previously, the distinction was considerably more severe, in that in the sung form of the Mass, all the constituent parts which could be sung were obliged to be sung. The Low Mass on the other hand was entirely recited, and typically, any music sung at a Low Mass was extrinsic to the rite (such as popular hymns, etc.).

⁴ MS, nos. 29-31.

⁵ The instruction states that each succeeding degree contains the previous, so that to execute the elements of the second degree, one is obliged to perform the elements of the first; in order to execute the elements of the third degree, one is obliged to perform the elements of both the first and the second degrees.

⁶ *Sacrosanctum Concilium* (SC), no. 53.

⁷ MS, no. 15.

⁸ *Ibid.*, no. 16.

⁹ *Ibid.*, no. 9.

¹⁰ cf. *Tra le Sollecitudini*, no. 3 (Pius X, November 22, 1903), *Divini Cultus*, no. IX (Pius IX, December 20, 1928), *Musicae Sacrae*, no. 44-46 (Pius XII, December 25, 1955), *De Musica Sacra et Sacra Liturgia* (Sacred Congregation for Rites, September 3, 1958).

¹¹ The English translation says that the practice is to be “deprecated”. The Latin original, however, renders it more sternly: “*Probandus autem non est...*,” that is to say, the practice “must not be esteemed as good however.”

¹² “The songs which are called the “Ordinary of the Mass,” if they are sung by musical settings written for several voices, may be performed by the choir according to the customary norms, either a capella, or with instrumental accompaniment, as long as the people are not completely excluded from taking part in the singing...the following points are to be noted: it is preferable that the Creed, since it is a formula of profession of faith, should be sung by all, or in such a way as to permit a fitting participation by the faithful; it is preferable that the Sanctus, as the concluding acclamation of the Preface, should normally be sung by the whole congregation together with the priest; the Agnus Dei may be repeated as often as necessary, especially in concelebrations, where it accompanies the Fraction; it is desirable that the people should participate in this song, at least by the final invocation.” MS, no. 34.

¹³ *Ibid.*, no. 32-33.

¹⁴ “The song after the Lessons, be it in the form of Gradual or responsorial psalm, has a special importance among the songs of the Proper. By its very nature, it forms part of the Liturgy of the Word. It should be performed with all seated and listening to it—and, what is more, participating in it as far as possible.” *Ibid.*, no. 33.

¹⁵ SC, no. 114, 116.

¹⁶ MS, nos. 41, 49.

¹⁷ *Ibid.*, no. 50a.

¹⁸ *Ibid.*, no. 59. (cf. SC no. 23)

¹⁹ *Ibid.*, no. 53.

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- No charge for those cases in which the Foundation takes on academic bullies in Catholic universities who, for example, target other faculty members or an occasional student.

- No charge for supporting the rights of much abused Catholics of all ages who wish to worship with the old Latin Mass.
- No charge for supporting priests and lay faithful who have fought efforts of some bishops and their liturgy "experts" to de-emphasize the Holy Eucharist's place in a church.
- No charge for putting a stop to weird "liturgies" which often have included invalid breads for the Consecration.
- No charge for defending good priests who are being persecuted by their bishops for many reasons which, to my sorrow, I have seen many times since Vatican II.
- No charge for helping to stop or ameliorate the demolition of magnificent old Catholic churches all over the United States, or the "updating" of sanctuaries.
- No charge for providing counsel in difficult matters, such as the required immunization of children in Catholic schools with vaccines manufactured from stem cells of aborted babies.

Most unfortunately, often the outcome of cases handled by the St. Joseph Foundation appears to be disappointing. But they have laid the groundwork for many a reversal of bad Church policy even when, at first glance, the case seems lost—and virtually all of its clients are happy to have had the Foundation's support.

This is why it is absolutely essential that the Foundation's totally unique work continue. *What is right and just must always be defended in the Holy Catholic Church.*

Carefully written cases, memoranda or canonical briefs must be done.

The rights of Catholics in the law of the Church have not always been fully respected in recent decades. The cases which the Church decides, in its canonical courts, normally have nothing to do with the sensationalized stories the anti-Catholic news media choose to portray.

That is why I have made it a point to note that you hear very little about the work of the St. Joseph Foundation.

But in its newsletter, which comes at no cost to those who support the Foundation, you can nevertheless learn many details of the cases or briefs filed. For example:

1. "What Happens When Bishops Are Found Wanting?"
2. "A Quarter-Century of Canonical Frustration"
3. "The 1962 Mass with Post-1970 Innovations: Is It Likely?"
4. "Observations on the Apostolic Letter Summorum Pontificum" (on the old Mass)
5. "Recent Trends in Ecclesiastical Disputes"
6. "The 'Splendid Poverty' of the Jesuits"
7. "Reflections on Some Themes of the Holy Father" (about Benedict and his efforts to curtail Church Liberalism)
8. "Similarities between Canon and Secular Law: Using Them to Our Advantage"
9. "For Every Case Its Proper Course: Reflections on the Maciel Communiqué" (on the Legion of Christ's late founder, Fr. Maciel)

In the past three years alone, Charles Wilson and his staff have:

- advised numerous local Catholic groups as well as national organizations
- filed administrative appeals formally before dicasteries of the Roman Curia
- seen several dozen other matters settled which were "in the pipeline" due to its work since the late 1990s and earlier.

As an advisor to Mr. Wilson who has himself worked on numberless canon law matters in my career and forged ties with too many cardinals and archbishops to remember (which in any case is difficult at my age!), I can assure you that the St. Joseph Foundation's experts are first-rate.

Moreover, several of his advisors are young men—for me, that is anyone the age of my sons, or younger!—who are highly capable and extremely well-trained.

Again, they have earned the respect of some of the most important leaders in the Church.

I hope that I have been able to convey why the St. Joseph Foundation has also merited your respect—your prayers—and, please, your *most generous donation*.

It is the only group of its kind in the world.

I have good reason to think that the Holy Father himself, as a cardinal in the Curia, was aware of Mr.

Wilson and the St. Joseph Foundation's good work.

Most sincerely in Christ,



Neri Capponi

D. CN. L. (Lateran) , LL. D. (Florence)
Advocate of the Holy Roman Rota and of the
Apostolic Signatura
Assistant Professor Emeritus of Canon Law at the
University of Florence

P.S. There is no other organization in the Church, either in Europe or the U.S.A., which does the work of the St. Joseph Foundation. It must not be allowed to suffer financial destruction, especially when its annual budget is so very small to begin with! Surely, together, you and I can find a few modest will bequests and major donors to enable the Foundation to continue at the level of \$300,000 or even \$350,000 per year.

"The Saint Joseph Foundation has served as canonical counsel to EWTN for almost ten years. Its advice has always been helpful and, on one occasion, the Foundation provided invaluable assistance in preparing an appeal to the Holy See, the outcome of which was favorable."

Deacon R. William Steltmeier, Chairman
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Past, Present, Future

Confronting the collapse, with hope

Catholics in New York, 1808-1946. By Stuart Chessman

The daily news for those of us who adhere to the Roman Catholic persuasion here is a dreary one: churches, schools and hospitals closing; clerical vocations and lay religious practice dwindling; perverted, thieving and just plain crazy priests grabbing the headlines. In spite of the momentary dazzle of a papal visit, it would appear that Catholicism in this part of the country is locked into a steady, irreversible decline. In such near-apocalyptic circumstances, it seems appropriate that “Catholics” should become an object of sociological and historical interest on the part of secular science. Last year the Museum of the City of New York accordingly dedicated a major new exhibit to us—before we entirely disappear.

It was surreal to see the material aspects of the faith—which still inform the lives of a resolute minority—described in the same manner as the artifacts of the tomb of Tutankhamen.

This exhibit was, perhaps surprisingly, quite good. As one could expect, the focus was relentlessly secular—but in this area, avoiding the perspective of the “insiders” is a positive advantage. If the clerical establishment had organized the exhibit, for example, the visitor would have to endure a dreary narrative of the succession of bishops, of congresses, councils and official visits with special attention paid to the current incumbent. If representatives of the religious orders and “Catholic scholars” had had their say, we would have been treated to a chronicle of the victimization of women, minorities and the laity in general at the hands of a reactionary clergy and theology prior to the liberation event of Vatican II—and perhaps beyond.

The Museum chose to focus on the “Catholics,” in particular the laity, as a sociological, quasi-ethnic concept. It gave a sympathetic account of the rise of a community that, starting around 1800 as a small, marginalized minority, gradually evolved into the dominant religious faith of the largest city in America. These same Catholics in time became politically—if never economically or culturally—dominant as well.

The bulk of the exhibit was largely made up of photographs accompanied by relatively clear explanatory texts. A certain number of objects relating to Catholic faith and history were also presented to the visitor. It was surreal to see the material aspects of the faith—which still inform the lives of a resolute minority—described in the same manner as the artifacts of the tomb of Tutankhamen. Holy cards, statues, Mass vestments, scapulars and rosaries were displayed and explained for the benefit of a public assumed to be utterly ignorant of such things.

The exhibit centered on four aspects of this former Catholic world: the parish system; the parochial schools; charitable enterprises; and, finally, political action (including labor and ethnic organizations). We could see the key role the parish played in the self-understanding of “pre-conciliar” Catholics. One impressive item on display was a model lovingly fashioned out of wood by a parishioner of the church of St. John the Evangelist in Manhattan. The exhibit neglected to inform us that this same church was leveled in the late 1960’s in order to free up the site for the monstrous archdiocesan headquarters.

The many schools run by seemingly innumerable orders of nuns were fondly remembered by their graduates. The sheer scale of the role the Catholic Church came to play in organized charity may come as a surprise. There were, for example, heartrending

letters of mothers inquiring about their babies left to the care of the Sisters of Charity at the New York Foundling Hospital in the 19th century. Finally, Catholic political involvement got its due: Tammany Hall, Al Smith, The Catholic Worker, etc. The fierce anti-communism of the Catholic people was not concealed either.

The exhibit's detailed narrative set in around 1800, developed in density and richness up until the end of World War II, but then abruptly faded away in the post-war era. Perhaps this exhibit's most revealing statement was the absence of almost anything dating post-1965. The final text of the exhibit, while praising the "richness" brought to the church by new ethnic groups, pointed out the loss of many of the rituals, practices and customs—such as meatless Fridays, the Latin liturgy, and the orders of nuns—that had distinguished the Catholic world from the surrounding society. Later, what was left of the Catholic community would be shaken by the scandals of clerical misconduct. This being a secular exhibit, there was no hesitation in identifying the culprit in this unhappy state of affairs: Vatican II. Catholics have endured, was the exhibit's conclusion—while losing most of their former cohesiveness, sense of identity and political influence as well.

We of course did have reservations regarding the exhibit's primarily sociological approach. The visitor heard much about politics, the strength of community life and charitable initiatives. That the Catholic community, however, is also the bearer of a religion its members (at least in the era covered by this exhibit) passionately believe is true both for themselves and for the whole world did not come across very clearly. Still less attention was given to the ambition of the Catholic Church to convert the rest of the American people outside of the Catholic immigrant milieu (although some exhibit space was given to the 19th century Paulists). We should have wished more analysis of the Catholic culture not merely as a sociological fact but as the product of the doctrines, rituals and values of the religion that brought it forth.

Other aspects of Catholic life received insufficient attention. Surprisingly, little was said about Catholics who were prominent in the business and legal worlds—a real limitation in describing a place like New York, whose very life is business. There was also little or no

mention of Catholic involvement in the arts, literature or the culture of the nation. Now, despite obvious limitations, Catholics did contribute here and there. Edgar Allen Poe liked to discuss matters with Jesuit priests at Fordham. At the end of the 19th century, John Lafarge was an important painter. Later, Jack Kerouac wandered in and out of several downtown churches while Thomas Merton "patronized" Corpus Christi parish near Columbia. Not a few of the churches built between 1860 and 1920 represent important contributions to architecture, sculpture and painting: St. Patrick's, St. Stephen, St. Paul's, St Vincent Ferrer, and Blessed Sacrament.

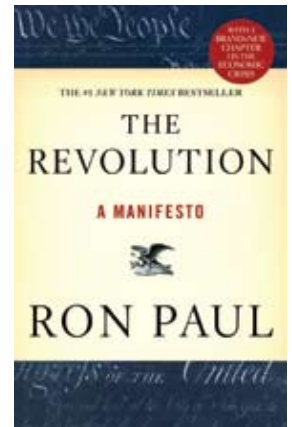
For those familiar only with the post-conciliar era, it was a revelation to meet the self-confident, well-organized and internally harmonious Catholic culture that lasted up to the 1960's.

It is true, however, that the exhibit's silence on matters of "higher" culture indicated a perceived gap. Outside of some heroic exceptions, Catholics appear not to have done enough to educate themselves to a level that would enable them to contend for the intellectual leadership of a rapidly sinking American culture. Instead, a purely defensive attitude tended to prevail. As time went on this relative indifference to the life of the spirit would be a very great limitation indeed. This is the grain of truth in the loud denunciations of a supposed pre-conciliar "ghetto" by the revolutionaries of the 1960's.

Even given these limitations, the exhibit showed the "good old days"—which turn out to have been rather good indeed. For those familiar only with the post-conciliar era, it was a revelation to meet the self-confident, well-organized and internally harmonious Catholic culture that lasted up to the 1960's. That world has admittedly disappeared—can it rise again? When we see new traditional communities and parishes gathering, with their relative youth and strong sense of faith, we may have hope for some future age. ■

Ron Paul on Abortion

The libertarian and presidential contender, who raised tens of millions of dollars from disaffected voters in an unprecedented show of muscle for any candidate this side of Obama, writes of killing the unborn and what it means for American society. The excerpt is from his #1 New York Times National Bestseller, The Revolution, published by Grand Central Publishing, \$21. © 2008 by Ron Paul. Reprinted by permission.



by Rep. Ron Paul

One of the most contentious issues in our public life over the past three and a half decades has been abortion. As a physician, and in particular as an obstetrician who has delivered over 4,000 babies, I have always had a special interest in the subject of abortion. When I studied medicine at Duke Medical School from 1957 to 1961, the subject was never raised. By the time of my medical residency at the University of Pittsburgh in the mid-1960s, though, wholesale defiance of the laws against abortion was taking place in various parts of the country, including my own.

Residents were encouraged to visit the various operating rooms, in order to observe the various procedures that were being done. One day I walked into an operating room, without knowing what I was walking into, and the doctors were in the middle of performing a C-section. It was actually an abortion by hysterotomy. The woman was probably six months along in her pregnancy, and the child she was carrying weighed over two pounds. At that time doctors were not especially sophisticated, for lack of a better term, when it came to killing the baby prior to delivery, so they went ahead with delivery and put the baby in a bucket in the corner of the room. The baby tried to breathe, and tried to cry, and everyone in the room pretended the baby wasn't there. I was deeply shaken by this experience, and it hit me at that moment just how important the life issue was.

I have heard the arguments in favor of abortion many times, and they have always disturbed me deeply. A popular academic argument for abortion demands that we think of the child in the womb as a "parasite" that the woman has the right to expel from her body. But the same argument justifies outright infanticide, since it applies just as well to an infant *outside* the womb:

newborns require even more attention and care, and in that sense are even more "parasitic."

If we can be so callous as to refer to a growing child in a mother's womb as a "parasite," I fear for our country's future all the more. Whether it is war or abortion, we conceal the reality of violent acts through linguistic contrivances meant to devalue human lives we find inconvenient. Dead civilians become "collateral damage," are ignored altogether, or are rationalized away on the Leninist grounds that to make an omelet you have to break some eggs. (The apostle Paul, on the other hand, condemned the idea that we should do evil that good may come.) People ask an expectant mother how her baby is doing. They do not ask how her fetus is doing, or her blob of tissue, or her parasite. But that is what her baby becomes as soon as the child is declared to be unwanted. In both cases, we try to make human life into something less than human, simply according to our will.

When *Roe v. Wade* was decided in 1973, striking down abortion laws all over the country, even some supporters of abortion were embarrassed by the decision as a matter of constitutional law. John Hart Ely, for instance, wrote in the *Yale Law Review*: "What is frightening about *Roe* is that this super-protected right is not inferable from the language of the Constitution, the framers' thinking respecting the specific problem in issue, any general value derivable from the provisions they included, or the nation's governmental structure." The decision, he said, "is not constitutional law and gives almost no sense of an obligation to try to be."

The federal government should not play any role in the abortion issue, according to the Constitution. Apart from waiting forever for Supreme Court justices who

will rule in accordance with the Constitution, however, Americans who care about our fundamental law and/or are concerned about abortion do have some legislative recourse. Article III, Section 2 of the Constitution gives Congress the power to strip the federal courts, including the Supreme Court, of jurisdiction over broad categories of cases. In the wake of the 1857 *Dred Scott* decision, abolitionists spoke of depriving the courts of jurisdiction in cases dealing with slavery. The courts were stripped of authority over Reconstruction policy in the late 1860s.

If we can be so callous as to refer to a growing child in a mother's womb as a "parasite," I fear for our country's future all the more.

If the federal courts refuse to abide by the Constitution, the Congress should employ this constitutional remedy. By a simple majority, Congress could strip the federal courts of jurisdiction over abortion, thereby overturning the obviously unconstitutional *Roe*. At that point, the issue would revert to the states, where it constitutionally belongs, since no appeal to federal courts on the matter could be heard. (I have proposed exactly this in HR 300.)

Let us remember, though, that the law can do only so much. The law isn't what allowed abortion; abortions were already being done in the 1960s against the law. The courts came along and conformed to the social and moral changes that were taking place in society. Law reflects the morality of the people. Ultimately, law or no law, it is going to be up to us as parents, as clergy, and as citizens—in the way we raise our children, how we interact and talk with our friends and neighbors, and the good example we give—to bring about changes to our culture toward greater respect for life.

To those who argue that we cannot allow the states to make decisions on abortion since some will make the wrong ones, I reply that that is an excellent argument for world government—for how can we allow individual *countries* to decide on abortion or other moral issues, if some may make the wrong decisions? Yet the dangers of a world government surely speak for themselves.

Let us therefore adopt the constitutional position, one that is achievable and can yield good results, but that shuns the utopian idea that all evil can be eradicated. The Founding Fathers' approach will not solve all problems,

and it will not be perfect. But anyone expecting perfection in this world is going to be consistently disappointed.

The same holds true for issues like prayer in schools. Issues like this were never meant to be decided by federal judges. The whole point of the American Revolution was to vindicate the principle of local self-government. The British had denied that the colonial legislatures were exclusively endowed with the power to make political decisions for their peoples. The colonists, on the other hand, insisted that they would be governed only by their elected representatives. That remained the operative principle in the Articles of Confederation as well as the Constitution: local legislatures are presumed to hold authority except in areas in which they have expressly given up that authority.

We have come to consider it normal for nine judges in Washington to decide on social policies that affect every neighborhood, family, and individual in America. One side of the debate hopes the nine will impose one set of values, and the other side favors a different set. The underlying premise—that this kind of monolith is desirable, or that no alternative is possible—is never examined, or at least not nearly as often as it should be. The Founding Fathers did not intend for every American neighborhood to be exactly the same—a totalitarian impulse if there ever was one—or that disputes over competing values should be decided by federal judges. This is the constitutional approach to deciding all issues that are not spelled out explicitly in our founding document: let neighbors and localities govern themselves.

The Founding Fathers would be astonished to observe how politicized our society has become, with every matter on which people differ becoming a federal issue to be resolved in Washington. Jefferson warned, "When all government, domestic and foreign, in little as in great things, shall be drawn to Washington as the center of all power, it will render powerless the checks provided of one government on another, and will become as venal and oppressive as the government from which we separated." Are we listening?

In short, just as we should reject empire abroad, we should also reject it at home. One-size-fits-all social policy, dictated by unelected judges from an imperial capital, is not the system Americans signed on for when they ratified the Constitution, and they have never formally sanctioned such a thing. ■

Dr. Ron Paul is a congressman from Texas and an OB-GYN.

Traditionalist Top Ten

FOR CATHOLICS SEEKING TO UNDERSTAND THE LANDSCAPE OF THE LAST 50 YEARS,
WE RECOMMEND THE FOLLOWING BOOKS FOR THEIR QUALITY AND SCOPE.

- 1** **Iota Unum**, by Romano Amerio. He was a peritus at Vatican II, and meticulously outlines what went wrong there. *\$24.95.
- 2** **Pope Paul's New Mass**, by Michael Davies. Part of the original Davies trilogy, "Liturgical Revolution," this book explains the inexplicable about the "Hamlet Pope." *\$26.95
- 3** **Pope John's Council**, by Michael Davies. And this one goes beyond the press releases and spin doctors' (of both left and right) renditions of the first "non-dogmatic" Council in Church history. *\$26.95
- 4** **Cranmer's Godly Order**, by Michael Davies. Outlines how Cranmer strangled and re-shaped a liturgy into a facsimile of a real Mass. *\$29.95
- 5** **The Heresy of Formlessness**, by Martin Mosebach. Captures the arrogance and treason of the liturgical revolutionaries, and does not spare the tinkers, either. *\$16.95
- 6** **The Reform of the Roman Liturgy**, by Msgr. Klaus Gamber. *\$24.95—Recommended by Cardinal Joseph Ratzinger.
- 7** **The Devastated Vineyard**, by Dietrich von Hildebrand. Out of print.
- 8** **Mitre and Crook**, by Rev. Bryan Houghton. 30 years ago he sketched a solution for bishops. Only one of them has caught on: the bishop of Rome. Out of print.
- 9** **The Faithful Departed**, by Philip F. Lawler. As Boston went, so went the American Church. *\$25.95
- 10** **The Stripping of the Altars**, by Eamon Duffy. The historian lays out the slow process of killing pious Catholic practices (and then beliefs) under the thugs of Reformation England. Parallels to the contemporary Church—which did all this to itself after Vatican II—are obvious but not stated. Yale University Press.

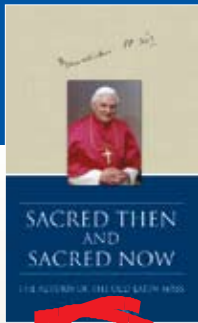
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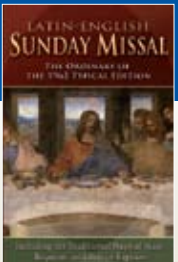
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Ron Paul: The Interview

Ron Paul ran for president in the GOP primaries in 2008, raising almost \$40 million, a huge amount for a primary season. An eleven-term congressman from Texas and a father of five, in his other career as an OB-GYN, he delivered over 4,000 babies, many of them at no charge. He spoke with The Traditionalist from his Capitol Hill office.

T: Will you run again in 2012?

Paul: It's highly unlikely.

T: You mentioned Ronald Reagan in your debates last year. What was he like off-camera?

Paul: I didn't know him that well, but knew him better than the other presidents, and he was always cordial and sympathetic, especially when we got to talking about philosophy...I visited with him a few times, one on one. We were always close philosophically, including on the gold standard.

T: Can you talk about that?

Paul: We were about to get onto Air Force One for a political trip to Texas. I was on the Gold Commission at the time. I left the Commission meeting at the Treasury Department and the plan was to head over to the White House, to fly with him on Marine One. This was our longest time alone. That was when he said, in essence, that "no great nation that gave up the gold standard remained great."

T: Those were some very un-p.c. thoughts of his.

Paul: And that was a time too when the dollar was under attack. They were rocky times, economically.

T: Should we be reading the minutes of your old Gold Commission meetings?

Paul: I tried to do some of that. There is a lot of material. No, the best reading is the book Lew Lehrman and I did, *The Case for Gold*.

T: Well, what do you think of Pope Benedict?

Paul: I have no strong opinion, other than that I like him. Especially when he speaks against the War and for the right to life.

T: Do you believe Christian preachers should be talking about the economic crisis?

Paul: I'm always concerned about them jumping in, because they do so many bad things when they get involved [in politics]. But I do feel they should talk about truth and honesty, and that's not very partisan. And I think monetary policy is in that category. It's in the Bible, and it's pretty economical: "honest weights and measurements." There's a lot in the Bible about private markets...don't steal...respect other people's property—that's economic.

T: Regarding the biggest Ponzi scheme of all, Social Security: When is Social Security headed for official collapse, do you have a time frame for when you expect it to melt down?

Paul: There are official numbers on this, but I don't think they mean anything. We don't even know how many people will be working next year, paying into the Social Security system....The big crunch will come not when Social Security goes, but, I believe, when the destruction of the dollar takes place. The dollar crisis will make the Social Security problem seem minor, if we continue the course we're on now. We are inflating the currency like crazy. So, we can send all the money we want out into the world, but it won't buy anything.

T: You wrote in your book, *The Revolution*, about abortion, and what it says about a society.

Paul: I'm very pro-life....I don't happen to think the federal government is the solution. And yet, a society has to have laws against abortion. In this society they should be local laws. When I talk to my libertarian friends, I say, "How can I go to the mat and defend your liberty to do what you want in your own life—if you don't defend life, how can you really defend liberty?" Yet, there is a time in society when it becomes a personal moral issue, and I think that's what transpired in the 1960s. People then demanded abortion, they defied the law, and then the courts came and confirmed them, and the laws changed. So the moral decay occurred *before* the Supreme Court ruled in the 1970s. So, though I endorse the laws against it, ultimately it's going to have to be moral society that condemns abortion. ■

continued from page 19

Hathaway sees a likelihood of Weimar Republic-style hyperinflation (after our current, temporary cycle of slight deflation). A small army of financial journalists and successful private investors agree, in shouts.

Van Eck puts it this way: “I have been following moves by the Fed for a lot of years, and I have never, never seen anything like this. The Fed...has recently created and injected, or guaranteed, \$7.2 trillion worth of loans, debts and investments.” This it has done in one year of activity.

I myself am not so sure the story ends in hyperinflation. But it ends in some kind of disaster. It has to.

If the Church can invite herself into policy discussions on every conceivable matter from immigration to arms spending to welfare reform, she can just as easily weigh in with a very simple message: fiat money is a form of theft.

That wouldn't exactly be a novel teaching. As I show in *The Church and the Market*, Catholic theologians down

the centuries have consistently opposed monetary debasement. Nicholas Oresme, the great scientific mind and fourteenth-century bishop who has been called “the founding father of monetary economics,” wrote the first systematic treatise on inflation, a phenomenon he condemned. Even fractional-reserve banking has been subjected to criticism and condemnation at the hands of informed Catholic theologians. Jörg Guido Hülsmann amplifies these points in his new and important book *The Ethics of Money Production*.

Fiat money allows the authorities to reward favored constituencies by silently looting the rest of the population. It forces people to enter the financial markets just to hold on to their purchasing power. It gives rise to the business cycle, as I explain in *Meltdown*. And when the whole thing inevitably comes crashing down, it gives government the wherewithal to bail out its friends, in defiance of popular opposition.

Doing away with fiat money: now *that* would be change we can believe in. ■



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The Aquinas Institute for the Study of Sacred Doctrine

Architect's rendering of one of our **CLASSROOMS**

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