

Tridentine Community News

August 27, 2006

Canons Regular of the New Jerusalem

After the “Big Two”, the Fraternity of St. Peter and the Institute of Christ the King, a number of smaller priestly communities have been founded since the 1988 publication of the papal letter *Ecclesia Dei Adflicta*. Like their larger brethren, these orders are entirely devoted to the Traditional Latin Mass.

The Canons Regular of the New Jerusalem was founded by Fr. Daniel Oppenheimer, formerly of the FSSP, as an Augustinian order with both contemplative and active elements. Starting in the



diocese of La Crosse, Wisconsin, they followed former La Crosse bishop Raymond Burke to St. Louis when he became Archbishop there. They have a close relationship with the Norbertines at St. Michael's Abbey in Orange

County, California (more about them in a future column), and each summer help the Norbertines run their boys' summer camp. Aside from Fr. Oppenheimer, a number of brothers comprise the order, one having a local connection: Brother John Berchmanns (second from right above), the former Patrick Tonkin, was an altar server for many years at the Windsor Tridentine Mass.

Benedictine Monks of Clear Creek

The Benedictine monastery of Our Lady of Fontgombault, France, has long had an indult to use the traditional liturgy. Fontgombault is a daughter abbey of Solemes, France, the monastery appointed by the Vatican to be official publishers of Gregorian Chant books. Unlike Solemes, Fontgombault celebrates all of its liturgical life according to the old rite.

Over the years, several Americans have joined Fontgombault, hoping that one day an outpost could be established in the U.S. In 1998, Bishop Edward Slattery of Tulsa, Oklahoma helped to make those dreams come true when he invited the Fontgombault Benedictines to open a sister monastery in Clear Creek, Oklahoma. Starting in temporary quarters in a rural location, Clear Creek is in the process of building its monastery facilities. The chapel has been designed by Thomas Gordon Smith, the architect of the FSSP seminary in Lincoln, Nebraska.

Apostolic Administration of St. John Vianney

An irregular situation was turned positive a few years ago in Campos, Brazil. Campos was the location of a disobedient diocese, whose bishop, Antônio de Castro Mayer, refused to implement the post-Vatican II liturgical reforms. Realizing that many of the faithful seemed more aligned with the bishop than with Rome, and that the existing diocese would therefore continue to exist in one form or another, Vatican established a new, parallel

diocese in Campos, with its own bishop, to represent the official positions of the Church.

Meanwhile, the original diocese continued to serve approximately 30,000 faithful. Bishop Castro Mayer's successor, Bishop Licínio Rangel, began a process of reconciliation with Rome. The Vatican demonstrated good will by, among other things, not objecting to Rangel's illicit consecration as bishop. In 2001, Dario Cardinal Castrillón Hoyos, the president of the Ecclesia Dei Commission, worked out an arrangement where the traditional Campos diocese became an independent entity under the direct supervision of the Vatican. Because of Bishop Rangel's failing health, a coadjutor bishop, Fernando Rifan, was appointed. Today, Bishop Rifan is the ordinary of the new Apostolic Administration of St. John Vianney, essentially an all-Tridentine diocese.

Bishop Rifan travels extensively throughout the world, attending various Latin Mass gatherings where he promotes cooperating with the Vatican as the best means of attaining lasting stability for those who support the Traditional Liturgy. The implication is that what worked for Campos, could also work for the SSPX.

With the precedent of Campos, some have also called for a worldwide Personal Apostolic Administration, where bishop(s) could be appointed to oversee a quasi-diocese of traditional parishes. Even if the Holy Father decided to create such an arrangement, questions would still linger. For example, could the churches of a local diocese be used? It is not just a matter of being nice, but also of clear sacramental and financial guidelines for such a relationship.

Carmelite Monks of Wyoming

In 2002 in the diocese of Cheyenne, Wyoming, Bishop David Ricken approved the establishment of a cloistered group of Carmelite priests and brothers. Like their brethren in Clear Creek, they are in a rural area and live an austere life of manual labor. Eventually they hope to build a retreat center.

Other Priestly Orders

Several more traditional orders exist, many of them Benedictine congregations in France. Also in France is the Society of St. Vincent Ferrer. In Germany, the Society of St. Phillip Neri.

Traditional Religious Orders for Women

The momentum for comparable orders of nuns is also building. The Benedictines of Mary, Queen of Apostles, are the oldest and best known, and recently moved to the Diocese of Kansas City-St. Joseph, Missouri under Bishop Robert Finn. The Institute of Christ the King has an affiliated order, the Sisters Adorers of the Royal Heart, located in Italy. The Carmel of Jesus, Mary, and Joseph in Valparaiso, Nebraska is affiliated with the Fraternity of St. Peter, and is located near their seminary.

One thing is clear: vocations to the religious life are not lacking for orders which support the Traditional Latin Mass.