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# The Angelus

“Instaurare omnia in Christo”

## Russia

Solzhenitsyn: The Hero's  
Happy Ending

The Progress of  
Orthodoxy in Russia

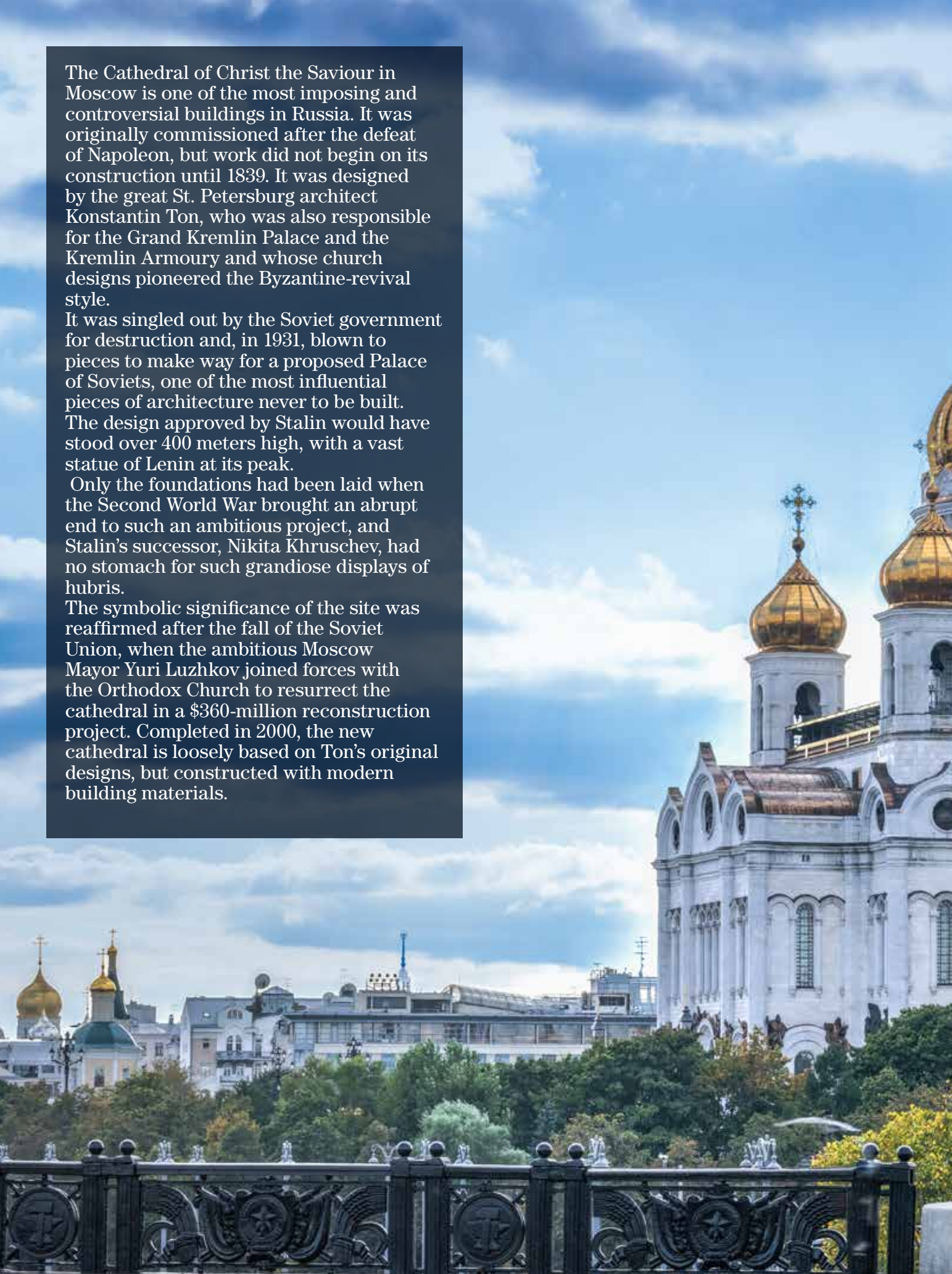
On the Russian Greek  
Catholic Church

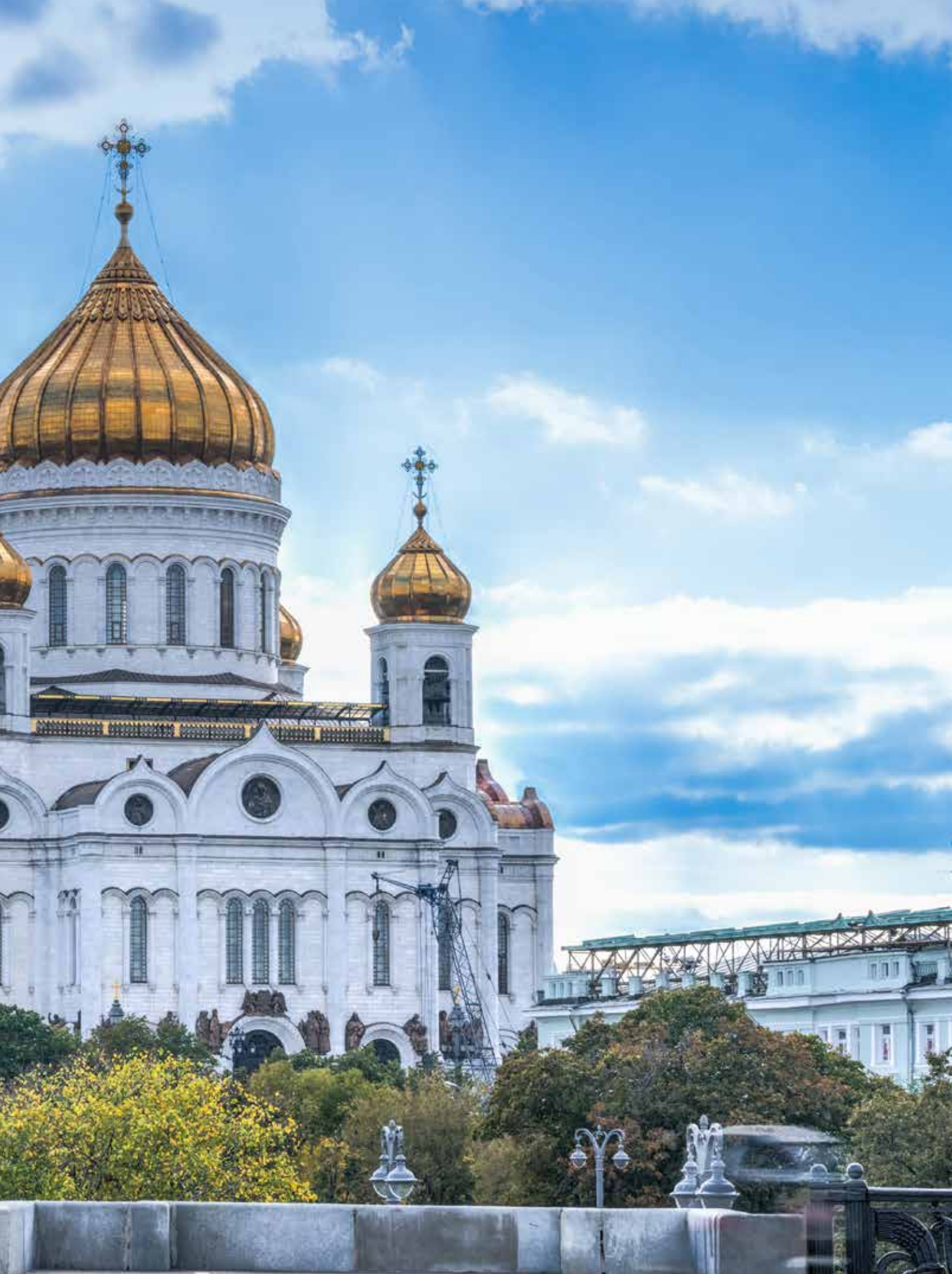
The Cathedral of Christ the Saviour in Moscow is one of the most imposing and controversial buildings in Russia. It was originally commissioned after the defeat of Napoleon, but work did not begin on its construction until 1839. It was designed by the great St. Petersburg architect Konstantin Ton, who was also responsible for the Grand Kremlin Palace and the Kremlin Armoury and whose church designs pioneered the Byzantine-revival style.

It was singled out by the Soviet government for destruction and, in 1931, blown to pieces to make way for a proposed Palace of Soviets, one of the most influential pieces of architecture never to be built. The design approved by Stalin would have stood over 400 meters high, with a vast statue of Lenin at its peak.

Only the foundations had been laid when the Second World War brought an abrupt end to such an ambitious project, and Stalin's successor, Nikita Khrushchev, had no stomach for such grandiose displays of hubris.

The symbolic significance of the site was reaffirmed after the fall of the Soviet Union, when the ambitious Moscow Mayor Yuri Luzhkov joined forces with the Orthodox Church to resurrect the cathedral in a \$360-million reconstruction project. Completed in 2000, the new cathedral is loosely based on Ton's original designs, but constructed with modern building materials.





# Letter from the Publisher

Dear readers,

Lately, the news has given center stage to the land of Russia. Whether it is touching on the Crimean or Ukrainian borders, the Syrian war zone, or the alleged involvement with the U.S. presidential election, Russia is seen stretching its muscles. The promise of Russia's conversion made 100 years ago at Fatima however, is not forgotten in the minds of Catholics.

Meanwhile, it seems as if the Fatima prediction of "Russia spreading its errors," a clear reference to communism, has indeed been fulfilled. Materialistic atheism and overpowering socialism have pervaded the West to a degree which we are not even willing to admit.

Some people might glorify the Tsar-like regime of Vladimir Putin who, as a true nationalist, moves his Russian pawns for the rebuilding of a strong and unified state with the help of the Russian Orthodox Church. Many have a mystical, and a quasi-mythical view of the Eastern Slavs, of their culture, and their religion. Most people, however, are very much aware of the huge gap which needs to be filled before Russia is ready to evolve into the kingdom of the Immaculate Heart of Mary.

In this issue, whereas we have no claim to provide you with a complete mosaic of modern Russia, it is our hope to present some religious and cultural insights into this Eastern country, unknown to most of us. At least, many of us are familiar with its key figures—and its prophets in their own ways—like Dostoevsky and Solzhenitsyn.

Along with the Russian theme running through the magazine, we left some room for discussing the effects of the World War I Armistice of November 11, 1918 that catapulted the world into more chaos leading up to the next war. With this twin topic in the forefront, it is my firm hope that this introduction to unexplored terrain will provide some valuable lessons of endurance and resistance in the face of more powerful enemies.

Fr. Jürgen Wegner  
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# Solzhenitsyn:

The Hero's Happy Ending

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by Joseph Pearce

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It is now over a century since the forces of secular fundamentalism unleashed an anti-Christian pogrom on the people of Russia. Declaring the liberation of man from God, the communists sought to murder the Mass, replacing it with mass murder. In the following decades, tens of millions were sacrificed on the altars of atheism as man, unshackled from the constraints of Christian morality, showed the horrific deadliness of his “enlightenment.” With perverse and infernal irony, men were slaughtered in the name of man.

The seeming omnipotence of man was reinforced by the monolithic state, the political machine with which man crushed men. This man-machine shoveled millions of men into death camps, feeding them like fodder to “Man Almighty,” the new god of materialism. This was the madness of Marxism, a madness that seemed to sweep the world before it in the first half of the last century. It seemed to be maddeningly charming, sweeping men off their feet and out of their heads. Its kiss was a curse; the kiss of death.

## A Prophet is Born

In the midst of this Marxist maelstrom, a child was born. His name was Alexandr

Solzhenitsyn. He was much like any other child of the Revolution. He was brainwashed by the man-machine’s “education” program and became a clone of the system. He fought for the Machine



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during the Second World War, idolizing Stalin, the self-styled Steel-Man, who was master of the machine, and he witnessed the raping and pillaging of Prussia as part of the Steel-Man's bloodlustful revenge on the Germans. He then committed the heresy of criticizing the Steel-Man in a letter to a friend. Denounced as a blasphemer against man, he was sent to prison where he lost his faith in Almighty Man and where he discovered, for the first time, the exiled God.

## Solzhenitsyn Against the Age

Now, aided by the Risen God, he was ready to harrow hell itself. He was only one small, good man, seemingly powerless against the Soviet system, but, aided by the God-Man, he was ready to take on the might of the man-machine. Almost single-handedly, and almost miraculously, this one man would play a major role in the overthrow of "Man Almighty," at least



Liberated from the slavery of subservience to a false god, Solzhenitsyn found his freedom whilst in prison. Turning his back on man, he learned to love men. The "will made steel" had been overthrown by the Word made flesh. Later, after almost dying of cancer, he found life in his near experience of death. It was this near-death experience that led to his final conversion to Christianity. In his death was his resurrection.

in its Soviet incarnation. His devastating exposés of the horrors of communism in works such as *One Day in the Life of Ivan Denisovich* and the monumental *Gulag Archipelago* undermined the very faith-foundations of Marxism. His books, and the living example of his courageous resistance against the machine's efforts to crush him, served as a beacon of light penetrating to the heart of the darkness. >

Today, after the machine has ground to a halt, and after the statues of the Steel-Man have been ignominiously toppled, it is easy to forget the sheer enormity of Solzhenitsyn's achievement. Quite simply, what he did was considered to be impossible. It was beyond belief that one man could defy the communist state and survive. It was even more unbelievable that he should not only survive but that he should play a significant role in the State's downfall and that he should outlive the State itself. Solzhenitsyn's life and example flew in the face of the "reality" of the "realists."

## The Lesson of Orwell's Novel

The destiny of the small man who dared defy the man-machine was epitomized in the eyes of most pessimistic "realists" by the example of Winston Smith in George Orwell's novel, *Nineteen Eighty-Four*.

Orwell's novel was published in 1948, 70 years ago, when Solzhenitsyn was serving his sentence as a political prisoner of the Soviet regime. As such, the figure of Winston Smith can be seen as being not merely a figure of everyman in his alienation from the man-machine (Big Brother) but as an unwitting figure of Solzhenitsyn himself. According to the "realistic" view, Winston Smith would not only be crushed by the Machine, he would also betray every ideal, and everything he loved, in abject surrender to the Almighty State. The triumph of Big Brother was inevitable; it was preordained. It was fate, and to deny or defy fate was fatal and futile. The fact is that Orwell had failed to shake off the Hegelian determinism of his Marxist past. He had long since become disillusioned with Marxism, but still believed that the forces of history were immutable and the triumph of the man-machine inevitable. Orwell still believed, like his former comrades, that the man-machine was omnipotent; he only differed from them to the extent that he hated the omnipotent god, whereas they admired it.

Solzhenitsyn, on the other hand, did not believe that the machine was a god but merely a demon, or a dragon, a manifestation of evil.

He did not believe in fate but in freedom; the freedom of the will and its responsibility to serve the truth. Fate was a figment of the imagination but the dragon was real. Furthermore, it was the duty of the good man to fight the dragon, even unto death if necessary. Solzhenitsyn fought the dragon, even though it was thousands of times bigger than he was, and even though it breathed fire and had killed millions of people. He fought it because, in conscience, he could do nothing else. In doing so, he proved that faith, not fate, is the final victor. Faith can move mountains; it can move machines that were thought to be gods; it can move and remove Big Brother.

Solzhenitsyn has re-written George Orwell's novel, using the facts of his life as his pen. He represents the victory of Winston Smith. And that's not all. He is also living proof that St. George slays the dragon; that David slays Goliath; and that Jack slays the Giant. The saints are alive, the Bible is true, and fairy stories are more real than so-called "realistic" novels. Truth is not only stranger than fiction, it has a happier ending. It is in this certain knowledge that we know that Solzhenitsyn has reached the ultimate happy ending that awaits all the faithful after death. On the centenary of his birth and the tenth anniversary of his death, we salute a true hero.

Alexander Solzhenitsyn (1918-2008),  
*requiescat in pace.*

**Joseph Pearce** is the author of *Solzhenitsyn: A Soul in Exile* (Ignatius Press, 2011)





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# The Progress of Orthodoxy in Russia

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by André Julien

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*Editor's Note:* This article originally appeared in *Fideliter* #214 in July 2013. Minor editorial adjustments for style have been made throughout.

In Russia, the era of Communist atheism has given way to a privileged relationship between the state and the Orthodox Church. Vladimir Putin is the kingpin of this new situation that is most advantageous for Orthodoxy though unfortunately not for Catholicism.

The Christianization of Russia began with the baptism of Prince St. Vladimir I of Kyiv in 988 under the Byzantine influence. In 991, the Metropolitan See of Kyiv was erected under the Patriarchate of Constantinople. The Christianization continued to develop quickly under the long reign of Vladimir's son and successor, Yaroslav the Wise, who died in 1054. Christianity took root during the following centuries, largely thanks to the development of an active monastic life. Orthodox Christianity became the official state religion and one of the major components of the Russian soul and Russian unity as the principality of Kyiv grew weak and gave way to fifteen different principalities. Among them, the principality of Moscow, created in 1276, would become the nucleus of Russia from the 14th century onward. >

## Orthodoxy, the Heart of Russia

<sup>1</sup> It is a general fact worth noting that the Orthodox Church, by its influence over the Christian populations, enabled the people who belonged to it to survive and last through the Muslim occupation and dominion, and resurface intact at the end, particularly after the Ottoman occupation.

<sup>2</sup> An autocephalous church is a church that directs itself under the authority of a leader who is the sole authority and enjoys total independence both on the legal level and on the spiritual level. This term is applied to the churches belonging to Eastern Christianity, separated from the Roman Catholic Church, and whose theology consists in an adherence to two, three, or seven of the first ecumenical councils (from Nicaea in 325 to Constantinople IV in 869).

<sup>3</sup> Composed of bishops, priests, and a high prosecutor (*ober-prokuror*) nominated by the emperor, it was intended to direct ecclesial affairs in a collegial fashion. In our days, it administers the Russian Church during the periods between the episcopal councils (every four years) and receives its delegation from them. Besides the patriarch, it includes seven permanent members (Metropolitans) and five temporary members chosen from among the episcopate. The Holy Synod is in charge of designating new bishops, nominating the rectors of seminaries and theology academies, and overseeing the nomination of monastic superiors. It is assisted by several synodal departments, including the Department for External Church Relations, the Department for Mission, the Publications Board, etc.

<sup>4</sup> In 1940, the Russian Orthodox Church had only 200 priests and 6 bishops left, all under strict surveillance and secluded in their isolation. Since 1917, in twenty-three years, 75,000 places of worship had been

The strength of Christianity that was like a spiritual anchor enabled Russia to resist the Tartar-Mongol yoke of the Golden Horde that subjugated the Russian principalities from the time of their defeat in 1226, until Moscow broke free after the battle of the Kulikov Field in 1380.<sup>1</sup> This period did leave its mark with the Islamization of the population to the east of Moscow, along the Volga, around Kazan that remains today the capital of the republic of Tatarstan, which is mostly Muslim.

With the decline and disappearance of the Byzantine Empire, the Russian Church declared its autonomy from the Patriarchate of Constantinople that had been separated from Rome since 1064. This autonomy became an institution when in 1589 the regent Boris Godunov created the Patriarchate of Moscow and the Orthodox Church of Russia, thus becoming autocephalous.<sup>2</sup>

Peter the Great did away with the patriarchate in 1721, and replaced it with a Holy Synod under his control. Only in 1918 would the patriarchate be reestablished in the person of Patriarch Tikhon, but without replacing the Holy Synod.<sup>3</sup>

However, after the uncertain times of the Revolution and Civil War (1917-1919), the Bolshevik power developed its policy of antireligious persecution. Tikhon was accused of sabotage and imprisoned from April of 1922 to June of 1923, then deposed by a council summoned by the communist power. After his death in 1925, a successor, Sergius, was only elected in 1943. At this time, Stalin needed all of Russia's strength to fight against the German invasion, and he had to offer pledges of good faith to the Russians, many of whom remained very attached to the Orthodox faith despite the persecutions.<sup>4</sup>

After 1945 and the Soviet victory, the persecutions and atheist propaganda began again in full force but did not succeed in eradicating the Orthodox religion from the souls of the Russians. The quiet or secret baptisms continued, the *babouchkas* (or grandmothers) had their children and grandchildren baptized regardless of the risks for themselves. Thus, Vladimir Putin, born in 1952, declared he was baptized "in secret" shortly after his birth, even though his father was a member of the Communist party.

The Orthodox religion, with its sumptuous liturgy and its mysticism, is an indelible part of the Russian soul, so much so that taking it away destroys the Russian soul itself.

The life of the Orthodox Church, that alas abandoned Catholic unity, is to be understood in an eschatological perspective, its mission being to lead the people of God until the return of Christ, a perspective that is strengthened in Russia by its claim to be the "Third Rome" after the disappearance of the Roman and Byzantine empires. Human events such as the 70 years of Soviet dictatorship, are seen as avatars of history that in no way affect the destiny of men and the singular destiny of Russia until the Parousia. Consequently, in this immense country with its shifting borders, no matter what events may come to shake it, Orthodoxy makes the unity of this Russian land, the *rouskaïa ziemia* a reality, and a sacred reality; she remains united because



destroyed and 600 bishops, 40,000 priests, and 120,000 monks had disappeared in the gulags.

she is Orthodox: *pravoslavnaiia*.

This Russian reality makes it impossible to consider governing Russia long term while disregarding or rejecting this dimension. Stalin himself knew how to make use of it during the “Great Patriotic War.”

In 1988, the Soviet regime was unable to bypass the celebration of the one-thousandth anniversary of the Christianization of Russia, and the vice began to loosen with the process of *perestroika*.

This reality has to be taken into account if one wishes to study and understand the current religious evolution of Russia, with Vladimir Putin as its strong man since 2000.

## The Progress of Orthodoxy After 1991

After the fall of the USSR in 1991, the persecution of the Orthodox Church ceased and the revival was almost immediate.

In 1991, after the death of Patriarch Pimen (1971-1990), who had had to submit to the Communist regime, a new patriarch of Moscow and all the Russians were elected free from political pressure in the person of Alexis II, whose father, a priest, had experienced the gulag.

This was the beginning of a long transition period. Alexis II succeeded in maintaining the unity of the patriarchate and warding off the risks of implosion due to the antagonistic tensions between opposite reformist or traditionalist tendencies. We should note here that the proclamation of the independence of Ukraine and Belorussia along with that of the Russian Federation, all of which were in reality a dismemberment of the Russian Empire as it had stood for a thousand years, did not put an end to Moscow’s jurisdiction over the archdioceses and dioceses of these new States, even the Orthodox diocese of the Baltic States and Kazakhstan.

After the death of Alexis II on December 5, 2008, his successor, the metropolitan of Smolensk, Cyril, was elected patriarch of Moscow on January 30, 2009. He presented a program for rebuilding that was identical to that of the council of 1917: pastoral renewal, political neutrality, social engagement. He also multiplied acts opening the Russian Church to the outside, and in particular to Rome, in view of pursuing the long path of reconciliation between the Catholic Church and the Orthodox Church.

Even in the early months of Boris Yeltsin’s presidency (1990-1999), Russians of all generations returned to the few churches left open by the Soviet regime to receive the sacrament of Baptism. For many of them, with absolutely no religious instruction, getting baptized was seen as an assimilation of the Russian civilization relieved of its Soviet curtain. In becoming Russians once again, they became Orthodox once again.

There were millions of baptisms and thousands of churches were reopened. After 70 years of Communism, some 700 monasteries and 27,000 parishes have been opened again in the past decades, but also 5,000 mosques and 80 synagogues. One of the most spectacular events of this revival was the reconstruction according to the original blueprints of the Cathedral of Christ the Savior in Moscow from 1995 to 2000; it had been destroyed with dynamite by Stalin’s orders in 1931.

## The Putin Era

Boris Yeltsin accomplished the reconciliation between the State and the Orthodox Church that had been timidly begun after 1988 under Gorbachev, who did not however practice publicly. The situation would change radically under Vladimir Putin, who has been leading Russia since 2000, first as president (2000-2008), then as prime minister (2008-2012), before being reelected president in 2012. He presents himself as a fervent member of the Orthodox Church and assists at the offices, especially for the feasts of Christmas and Easter. He lost no time in growing close to the patriarchate, while maintaining the principle of the separation of the Orthodox Church and the State and the secular nature of the Russian State. This is a way to avoid transforming the Orthodox Church into a sort of transmission belt for the regime that could suffer from a possible disaffection of said regime.

The Orthodox Church has nonetheless recovered its traditional role that consists in being both a partner to the power and the cement of society.

In the 2010, 80% of the population of the Russian federation declare themselves Orthodox, but only 10% can be considered as practicing on a regular basis.

Religion does, however, occupy an increasingly large amount of space in the life of Russian society. No public manifestation takes place without a blessing from a priest, and the media covers all of the religious feasts and all of the patriarch of Moscow's interventions.

The current organization of relations between the State and the Orthodox Church consists in the State giving the Church the means to develop in order for it to fulfill its role as a spiritual strength in the moral edification of society. Vladimir Putin thus declared on February 1, 2013, that the Orthodox Church should have more of a say in family life, education, and the armed forces in Russia. "At the heart of all Russia's victories and achievements are patriotism, faith and strength of spirit," he declared for Patriarch Cyril's fourth anniversary as head of the Russian Orthodox Church.

In return, the renewed influence of the Church is expected to help support the power, serve the Russian foreign politics and help develop the Russian influence in the world through the interventions of the sister Orthodox churches. Another element in this picture is the fact that Vladimir Putin does not hesitate to present Russia as the protectress of Orthodox Christians everywhere in the world, especially in the Middle East, a claim that has been long-forgotten by France under the Fifth Republic, although she does indeed have titles in this domain, not for schismatics, but for Catholics.

The State promotes the construction of new churches throughout Russia and has begun a policy of restoring confiscated goods to the Orthodox Church. On November 30, 2010, President Dmitri Medvedev signed the law on the restitution of the goods of the Orthodox Church that prescribes restoring to the Orthodox Church many monasteries and churches that had been transformed into museums, along with many objects for the cult. This transfer affected 6,584 religious sites<sup>5</sup>. Twelve thousand buildings are also to be returned to the Orthodox Church after they have been restored. In May of 2011, the mayor of Moscow, Sergey Sobyenin, launched a program for building 200 new churches in Moscow, and the first of them was consecrated on



September 25, 2012.

The state ensures that the Orthodox religion, like the Church, is respected, a normal, natural attitude, that scarcely exists any longer in the de-Christianized European West.

Thus it was that the provocation and blasphemy committed by the “Pussy Riot”<sup>6</sup> group, led to three protagonists being condemned to prison. A law punishing blasphematory acts is in the making with the support of a large part of the population,<sup>7</sup> but there are diverging opinions on the details, for all prefer to avoid putting the Orthodox Church and its beliefs at a disadvantage through too much severity, as was the case with the law on sacrilege in France during the Restoration.

The Orthodox Church is attentive to any deviation that could affect it. Thus, for apologizing without authorization in the name of the Orthodox Church for the condemnation of the Pussy Riot, the priest Dmitri Sverdlov was banned from all liturgical service for five years, while another, Yohann Privalov, incurred an identical penalty for trying to popularize Mass in Russian instead of Slavonic, which remains the liturgical language.

## Russia, the Exclusive Domain of Orthodoxy?

Russian Orthodoxy goes beyond the limits of Russia and its immediate neighbors. The government also openly supported Patriarch Alexis II’s efforts to reassemble the Russian communities separated from Moscow since the revolution of October 1917. It was Vladimir Putin himself who launched the reconciliation with the Russian Church Outside Russia founded by the white emigrants after the October Revolution, that led to the Act of Canonical Reunification signed on May 17, 2007, by Metropolitan Laurus of New York and Patriarch Alexis II after 80 years of division, a symbolic reconciliation of the Russian people.

The Ministry of Foreign Affairs also actively supports the patriarchate of Moscow’s attempts to gain control over the Russian churches and monasteries belonging to other jurisdictions, both in the Holy Land and in Europe.

However, there remains an important division: that of the Old Believers or *raskol* that dates back to the 1650’s when Patriarch Nikon reformed the Russian Orthodox liturgy to harmonize it with the Greek liturgy from which it had drifted away. Before 1917, there were about 15 million Old Believers in Russia and in 2000, there are close to 1 million. In 1971, the Patriarchate of Moscow revoked the anathema on the old rites and books and declared that they are an equivalent means of salvation. However, this did not lead to the disappearance of the rupture, since for the Old Believers, this equivalence is unacceptable. In the Orthodox Church, the attitude towards the Old Believers is ambivalent: there are those who appreciate them and those who reproach them for their refusal to submit to the decisions of the ecclesiastical hierarchy over a “minor” difference of opinion. Since the 2000’s, there have nonetheless been ongoing discussions between the two sides.

There remain the relations with Catholicism and Protestantism: they are >

<sup>5</sup> The famous monastery of Novodevitchi, closed in 1922 and transformed into a museum, was entirely returned to the Orthodox Church in May of 2013, after the restoration of the buildings.

<sup>6</sup> Five young female members of the punk group “Pussy Riot,” with masks, guitars, and a sound system, danced and sang a “punk prayer” or a parody prayer in February of 2012, in the cathedral of Christ the Savior in Moscow, asking the Blessed Virgin to “dispel Putin.” Patriarch Kirill called their act a “sacrilege.”

<sup>7</sup> In September of 2012, a survey by the Poll Institute revealed that 82% of Russians were in favor of heavier penalties for attacks on religious sentiments, 85% of them being Orthodox. Only 12% of the population categorically refused anti-blasphemy laws: mostly the faithful of non-Orthodox religions, young people, atheists, and the electors of minority parties.

<sup>8</sup> These four dioceses are: the archdiocese of the Mother of God of Moscow, the diocese of St. Clement of Saratov, the diocese of St. Joseph of Irkutsk, and the diocese of the Transfiguration of Novosibirsk, whose bishop is also the bishop of the Ukrainian Greek-Catholics of the Russian Federation. Bishop Tadeusz Kondrusiewicz was made archbishop and metropolitan by John Paul II. In January of 2005, Archbishop Joseph Werth succeeded him before being made Catholic metropolitan of Minsk and Moghilev in Ukraine in 2007 by Benedict XVI.

<sup>9</sup> Thus, in 2009, the Patriarch Kiril, while still patriarch of Smolensk, complained during a UN meeting that “in many countries, freedom is used as a pretext to promote an amoral way of life and...to encourage the moral relativism of society,” to which the Community of Protestant Churches in Europe responded: “Human rights are rights given to all human beings, in conformity with the dignity willed by God for them.”

marked by much mistrust.

The Russian Orthodox Church is traditionally hostile to the development of Catholicism in Russia in general, and particularly to Catholicism of the Byzantine Rite, which it sees as an aggression and a provocation. This “problem” is currently preventing the Roman Catholic Church’s full recognition and support for the Russian Greek Catholic Church, as the former wishes to maintain and develop good relations with the Patriarchate of Moscow. The Ukrainian Greek Catholic Church, on the other hand, collaborates closely with the Latin ordinaries of the Russian Federation, where certain parishes are bi-ritualist like the St. John Chrysostom parish in Novokuznetsk.

In the late 1980’s there were only two legally functioning Catholic churches in Russia: St. Louis Church in Moscow and the church of Our Lady of Lourdes in St. Petersburg. The Russian Catholic Church follows the Byzantine Rite and the Julian Calendar; the *Filioque* is not added to the Nicaean Constantinople Creed that is recited in its original version.

Ever since the disappearance of the USSR, the Catholic Church of the Latin Rite in Russia (present since the year 250 with the parish of Astrakan) has been growing and now has about 500,000 faithful and it has obviously adopted the Mass of Paul VI. In April of 1991, two apostolic administrations were erected in Russia, then in February of 2002, the Conference of Catholic Bishops of Russia was created, with four dioceses.<sup>8</sup>

As for Protestantism, it has only 400,000 faithful in Russia. The Orthodox need for theological rigor—a rigor that, alas, does not respect dogma—has a hard time accepting its liberalism.<sup>9</sup>

## Muslim Presence

A complete panorama of the religious situation in Russia obliges us to mention the strength of Islam, that is currently the second religion in Russia, with some forecasts saying it will be the first around 2050, since by that time the Muslims could represent half of the country’s population.

According to various estimates, Russia has between 11 and 20 million Muslims, which is 8 to 15% of the country’s population, but only 7 to 9 million are practicing; the rest are Muslim by ethnic affiliation only.

The Muslim communities are concentrated in the minority nationalities residing between the Black Sea and the Caspian Sea, especially in Caucasia. There are also Tartars and the Bashkir, many of whom are Muslim, living in the Lower Volga Region around Kazan. It is no coincidence that in August of 2003, Vladimir Putin began a policy of rapprochement with the Organization of the Islamic Conference. It has the status of observer since the summer of 2005.

In the beginning of the 20th century, the Russian empire had about 12,000 mosques. In the USSR in the mid 1980’s, there were only 343 left, mostly in Central Asia. The process of restoring former places of worship and building new mosques began in 1985. In 2010, on a smaller territory than that of pre-1917 Russia, there were 4750 officially registered mosques, but at least 7000 in reality.



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Beginning in 1990, new *médersas* were born in all the important centers of the Muslim population. The first Islamic University was founded in 1999 in Moscow, on the basis of the Spiritual Islamic College open since 1994 under the spiritual direction of Muslims from the European part of Russia. The rebirth of Orthodoxy in Russia has caused Muslims in Russia to be identified as a political force. New Muslim organizations and Muslim political parties continue to appear.

Two million Muslims live in Moscow, with only four mosques. But the Russian government remains deaf to requests to build new mosques. It is worried, in fact, about the development of Islam, that clearly threatens the future of Russia herself.

Vladimir Putin's support of Orthodoxy is thus connected to his desire to restore Russian power and he knows that Russian awareness cannot survive without belief in Jesus Christ: the spiritual and moral principles without which no healthy society can exist or last. The spiritual and cultural roots are thus indispensable for the future development of Russia. Especially insofar as this tradition is the transmission of a moral legacy and reveals the architectural plan according to which a people built its history, as it lived, created, and evolved, faithful to the specific impulses of its soul. Without ever breaking its fundamental baselines, it remained consubstantial with its past, its fathers and its own proper genius.

The day Russia converts to Catholicism, the Russia of before Michael Cerularius that she should never have ceased to be, will transfigure and restore the plenitude of this genius. May Heaven hasten this day.

It is obviously true that the Soviet state has fallen, but it is by no means clear that the Moscow Patriarchate now operates free of state or government interference. According to many commentators, the present socio-political situation in Russia is even more deleterious than it was under the Soviets, and it appears that the Church is deeply involved in many aspects of what seems to be a “Gangster State” in a way that is less excusable than its subservience to the Soviets, which after all was a totalitarian tyranny. Putin’s role in the present process has also caused widespread disquiet. One appreciates that perhaps he was only a catalyst for contact, and no one has any wish to decry his personal piety or adherence to Orthodoxy, but it does appear that his “zeal” is not always according to knowledge. Soon after meeting our hierarchs, it is reported that he went to Rome and proposed some kind of rapprochement between Rome and Moscow. Further, his interest at the best seemed to be to support the Russian state. This aim might be laudable and something we would all like to contribute to, but it is not the purpose of the Church, which is to save souls.

Letter of Archimandrite Alexis to Metropolitan Laurus and all faithful children of ROCOR, March 2004







# A Star from the East

Dostoevsky and Fatima

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by Andrew J. Clarendon

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In a 1985 interview, Aleksandr Solzhenitsyn, best known as the Nobel Prize winning chronicler of the GULAGs of the Soviet Union, stated:

“Over a half century ago, when I was still a child, I recall hearing a number of old people offer the following explanation for the great disasters that had befallen Russia: ‘Men have forgotten God; that’s why all this has happened.’ Since then, I have spent well-nigh fifty years working on the history of our revolution...but if I were asked today to formulate as concisely as possible the main cause of the ruinous revolution that swallowed up some sixty million of our people, I could not put it more accurately than to repeat: ‘Men have forgotten God; that’s why all this has happened.’”

## Dostoevsky’s Warning to the World

While Solzhenitsyn (1918-2008), who spent eight years in various forced labor camps as well as years of exile, had first-hand knowledge of the revolution, he was not the first Russian to warn about the various effects of atheistic materialism and to propose a real solution, a spiritual one. Such a prescient vision was granted to Fyodor Dostoevsky (1821-1881). A novelist renowned for his psychological insight, Dostoevsky nevertheless captured the great ideas of his time and charted out their disastrous consequences. The vision is dark, but not without hope. While in his earlier novel *Demons* he predicts a socialist revolution that will demand the sacrifice of millions; in his magnum opus *The Brothers*



*Karamazov*, he calls for spiritual renewal as the only way to save both East and West from the horrors of rejecting, forgetting, and finally trying to replace God.

*Demons*, published in 1872, is, in Ronald Hingley's words, Dostoevsky's "greatest onslaught on nihilism," showing how earlier liberal ideas have led to a loss of the Russian soul, a sort of possession. As the translator Richard Pevear perceptively notes in his introduction, the demons in the title are, more than anything else, ideas, "that legion of isms that came to Russia from the West: idealism, rationalism, socialism, anarchism, nihilism, and, underlying them all, atheism." Like all great thinkers, Dostoevsky takes the phrase that "ideas have consequences" seriously in his works: "is the possibility of an evil or alien idea coming to inhabit a person, misleading him, perverting him ontologically, driving him to crime or insanity." At one point in *Demons*, one character says to another: "It was not you who ate the idea, but the idea that ate you."

The philosophy of the new Russian man, who has replaced the liberalism of the French Revolution with atheistic materialism, is given in social terms. It is in *Demons* that Dostoevsky predicts a future socialist revolution "as a final

solution" to the social question. Shigalyov, the political philosopher of the novel, describes his theory: "Starting from unlimited freedom, I conclude with unlimited despotism...[there is to be] the division of mankind into two unequal parts. One tenth is granted freedom of person and unlimited rights over the remaining nine tenths. These must lose their person and turn into something like a herd." As the Grand Inquisitor argues in one of the most famous sections of *The Brothers Karamazov*, the mass of men are incapable of handling their freedom and will in fact welcome slavery. Hence, Shigalyov answers his critics by saying, "What I propose is not vileness but paradise, earthly paradise"; the idea of God having been killed, the next step is for the members of "the party" to take His place. The only remaining question is how to get a society to accept the new order; propaganda will not really work, "especially if it's in Russia," but Dostoevsky can foresee a quicker and more effective solution: "however you try to cure the world, you're not going to cure it, but by radically lopping off a hundred million heads." Solzhenitsyn thought some 60 million of his fellow Russians had perished due to the Revolution; some historians put the worldwide casualties due to communist regimes at as many as the "hundred million" >

heads” Dostoevsky mentions.

## Rays of Hope in Dostoevsky

Dostoevsky’s vision is not all bleak, however, even in this modern day and age, God remains God. Like the possessed Gerasene man described by St. Luke whose story is one of the epigraphs of *Demons*, Dostoevsky hoped that his people would embrace a spiritual cure. In a letter to a friend, the novelist writes that the Gerasene man is like the Russian people who, once exorcised by Our Lord, will sit at His feet, while the revolutionaries are like the herd of swine that the demons enter into and are driven over the cliff. As Pevear notes, writers like Dostoevsky opposed the corrosive nihilism from the West with a nationalistic cultural vision, “their notions of the Russian earth, the Russian God, the Russian Christ, the ‘light from the east,’ and so on.”

Even so, in *The Brothers Karamazov*, the spiritual antidote is treated in a more extended and universal fashion. There are two basic elements to the cure, a negative and a positive one. First is a call for a profound union with Christ crucified by considering oneself as “guilty for all,” imagining oneself as guilty not just for one’s personal sins but for all the sins of the world. This leads to humility and penance, of course, but above all else charity for one’s fellows. Secondly, one is to practice what Dostoevsky terms “active love.” It is not enough to love man in the abstract as Madame Khokhlakov, the “lady of little faith” does, or even as the revolutionaries like the Grand Inquisitor and Ivan do, but concretely in the circumstances Providence puts one in. The Elder Zosima, the monk who expresses the core spiritual themes of the novel, teaches that active love is to “try to love your neighbors actively and tirelessly...[it is] to reach complete selflessness in the love of your neighbor...active love is a harsh and fearful thing compared to love in dreams...[it is] labor and perseverance, and for some people, perhaps, a whole science.” To imitate and be united with Christ, to realize “our living bond with the... higher heavenly world” that is our true home, is

the answer to the riddles that perplex mankind; in the words of Dostoevsky’s own Credo, the answer is “to believe that nothing is more beautiful, profound, sympathetic, reasonable, manly, and perfect than Christ.”

## Dostoevsky’s Blind Spots

For all his insight into humanity and ability to predict future events due to the consequences of ideas, even Dostoevsky could not have foreseen the full nature of the spiritual cure he sought. In fact, there is a decidedly anti-Catholic bend in Dostoevsky’s novels, mainly because his exposure to Rome was through French socialists; one wonders how he would have reacted if he had been exposed to the fullness of Church teaching. In any event, outside of direct heavenly intervention, it is not possible that Dostoevsky could have guessed that Heaven’s answer would be revealed by the Mother of God herself in a remote village in Portugal 36 years after his death.

Our Lady’s words at Fatima—that the “errors of Russia” would lead to the “annihilation of nations” unless Russia was “consecrated to the Immaculate Heart” and converted—certainly resonate with Dostoevsky’s own vision. As Dostoevsky called for the conversion of his Holy Mother Russia and her people, holding to the “precious image of Christ,” so too the Mother of God called for the full conversion of Russia to bring about a “period of peace.” While the future union will not be under the unfortunately schismatic Russian Orthodox, Dostoevsky was profoundly right about the mysterious importance of Russia both then in the early days of modernism and now in our putative post-modern age. To borrow and modify the context of the words of one of the monks in *The Brothers Karamazov*, conversion and subsequent renewal “is the great destiny of Orthodoxy on earth. This star will shine forth from the East....And so be it, so be it.



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# On the Russian Greek Catholic Church

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by Gabriel S. Sanchez

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The Catholic Church, as the Universal Church of Christ, is a mansion with many rooms, some of which have been closed off throughout the centuries due to the outbreak of heresy, schism, or the invasion of alien religions and ideologies. The East, one of the historic fonts of Christendom, began breaking from the Catholic fold during the first millennium, with 1054—the so-called Great Schism—marking a low point in East/West relations. Truth be told, reconciliation efforts between the See of Rome and various Eastern churches continued for centuries with the Council of Florence representing a high point. That was not to last. In 1453, with the Turkish invasion of Constantinople, Eastern Christendom was firmly under Islamic rule. Russia alone would be the last substantial Christian imperial power in the East, albeit one out of communion with the Catholic Church.

## The Long Path to Reunion

Russia, like its neighbors Ukraine and Belarus, traces its Christianization back to 988 A.D. with the baptism of St. Vladimir the Great in the ancient principality of Kyivan-Rus'. Largely isolated from the controversies that had placed

Rome and Constantinople at odds, by the close of the 15th century most of the bishops in these lands had opted to join the other Eastern Orthodox churches in their rejection of Rome. However, in 1596 at the Union of Brest and 50 years later at the Union of Uzhorod, the churches that are today known as the Ukrainian and

Ruthenian Greek Catholic churches rejoined the Catholic Church. (The term “Greek Catholic” was introduced under the Austro-Hungarian Empire not to denote ethnicity, but rather the historic Greek origins of the Eastern Slavic peoples’ Christian patrimony.)

The Russian Orthodox Church, and the imperial power behind it, opposed these reunion efforts from the beginning. Through military force, many newly reunited Catholics (referred to derisively as “Uniates”) were brought back to Russian Orthodoxy by force. At the same time, Greek Catholics in the region saw a rapid deterioration in their culture due to poor educational opportunities and living conditions. This began to change in the 18th and 19th centuries as Greek Catholics learned to embrace their unique spiritual, theological, and liturgical heritage and efforts were made to correct Latin misapprehensions concerning the “legitimacy” of their Eastern brethren.

Historically rooted disciplinary and ritualistic differences between Latin and Greek Catholics led to suspicions on both sides. For instance, per the reunion agreements approved by Rome in 1596 and 1646, Greek Catholics continued to ordain married men to the priesthood (though not to the episcopate); celebrate all of their feasts, including Easter (Pascha) according to the Julian Calendar; retained the Church Slavonic language for their liturgy; and celebrated according to the Byzantine Rite exclusively. Furthermore, Greek Catholics did not have to expressly affirm the doctrine of Purgatory according to Latin theological understanding and had the option of keeping the *filioque* (“and from the Son”) out of their recension of the Creed. In order to quell suspicions that they were not “true Catholics,” many Greek Catholics adopted a number of Latin practices over the centuries, including hybridizing the Byzantine Rite with the Latin.

### A Time for Renewal for Russia

At the very time that Greek Catholics enjoying the protection of the Austro-Hungarian Empire were experiencing ecclesiastical renewal leading into the 20th century, some native Russian

Orthodox began questioning their church’s breach with Rome. In 1439, at the aforementioned Council of Florence, Metropolitan Isidore of Kyiv, along with several other Russian bishops, signed the Act of Union with Rome and returned to their respective jurisdictions to promote the union. However, when Isidore traveled to Moscow in 1441 to inform Tsar Basil II of the union, the Tsar—primarily for nationalistic and political reasons—had Isidore arrested, deposed, and replaced by Metropolitan Jonah, an anti-unionist Russian bishop. Isidore eventually escaped captivity and died a cardinal in the West. However, those Russians who chose to follow the union with Rome were quickly persecuted and conversion to the Catholic Faith among Russians was sparse for centuries.

Even so, a learned and eccentric Russian philosopher and theologian, Vladimir Soloviev, introduced the theory into 19th/20th century Russian intellectual life that Rome and the Russian Orthodox Church never formally broke communion and that the schism between the two was *de facto* rather than *de jure*. Soloviev’s thinking, along with growing dissatisfaction with Russian state control over the Russian Orthodox Church, prompted some members of the Russian intelligentsia to convert to Catholicism. The desire soon spread to all strata of Russian society though, up until the 1890s, the only option these Russians had was to become Latin Catholics. Not until the conversion of the Russian Orthodox priest Fr. Nicholas Tolstoy in 1893 did Russian Catholics have a Byzantine-rite cleric to administer the sacraments to them. The seeds for the emergence of the Russian Greek Catholic Church (RGCC) had been firmly planted.

### Russian Greek Catholics and St. Pius X

Following Russia’s 1905 Decree on Religious Toleration, the RGCC was in a position to expand and hold public liturgies. In 1908, Pope St. Pius X appointed a special administrator for Russian Greek Catholics with the following instructions from the Vatican Secretary of State: “Therefore His Holiness commands the [administrator]



to observe the laws of the Greek [Byzantine]-Slavonic Rite faithfully and in all their integrity, without any admixture from the Latin Rite or any other Rite; he must also see that his subjects, clergy and all other Catholics, do the same.” Later, when an inquiry was made to Pius X whether the Russian Catholics should hold to their ritual heritage or adopt Latin practices, the Saint replied: “*nec plus, nec minus, nec aliter*”

nationalism, believing that Russian nationality and Russian Orthodoxy go hand-in-hand (a problem which persists to this day). A monastic community was established for Russian Catholics and groups of Old Believers—Russian Christians who broke from the mainline Russian Orthodox Church in the 17th century over liturgical reforms—united themselves to the RGCC. Many of these Old Believers (also sometimes referred



Coronation of Tsar Nicholas II and Alexandra Feodorovna in 1896. The Coronation of the Russian monarch was a religious ceremony of the Russian Orthodox Church. The Tsar was crowned and invested with regalia, then anointed with chrism and formally blessed by the church to commence his reign.

(no more, no less, no different). In other words, Pius X desired that the RGCC should be a true particular Catholic Church with its roots firmly planted in the soil the Russians had brought over from the Byzantines. To be Catholic did not exclusively mean to be Latin.

While the years following 1905 were years of growth, they were not without harassment. Many Russians still drank deep from the waters of

to as Old Ritualists) had gone centuries without many of the sacraments due to the elimination of any sympathetic bishops by the Russian state. As part of the Russian Catholic community, not only did these Christians now have access to the grace of the sacraments, but they were allowed to preserve their form of the Byzantine Rite as it had existed in Russia up until the 1660s.

Meanwhile, as Catholicism continued

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to slowly spread in Russia, the head of the Ukrainian Greek Catholic Church, Metropolitan Andrei Skeptytsky, had his own hopes of bringing Eastern Orthodox Christians over to Catholicism. During the course of World War I, Metropolitan Andrei was held under arrest in Russia, only to be freed by the provisional Russian government following the 1917 Russian Revolution. Metropolitan Andrei convened the RGCC's first *sobor* (council) in 1917 which, among other things, drew up a list of canons to govern Russian Catholics and appoint its first exarch, Fr. Leonid Feodorov. (An exarch, who is typically a bishop, is given administrative and jurisdictional powers over an area larger than a regular diocese. It remains a matter of dispute whether Metropolitan Andrei secretly consecrated Exarch Leonid bishop or not during the former's stay in Russia.)

## Decline and Persecution

Just as the Soviet takeover of Russia spelled disaster for the Russian Orthodox Church, the Russian Catholic Church began to experience its own passion at the hands of communism. Exarch Leonid, along with other Russian Greek and Latin Catholic clergy, was arrested, tried, and sentenced to harsh imprisonment at the Solovky prison camp in northern Russia. While Leonid and his fellow Catholics did all they could to keep the Faith alive during this period, the brutal treatment administered by the camp guards left Leonid's health in tatters. He reposed in the Lord in 1935, not long after his release. Exarch Leonid would prove to be only one of countless martyrs for the Faith under communism.

Russian Catholic priests, religious, and laity continued to be harassed, arrested, tortured, and outright murdered by the Soviets throughout the 1930s. With the death of Exarch Leonid, Fr. Clement Sheptytsky, the brother of Metropolitan Andrei, became the RGCC's exarch until his death in a Soviet prison camp 1951. With an increasing number of Russian Catholics fleeing their native soil, it quickly became imperative that they should have their own bishop appointed to keep the RGCC alive. In 1936, Alexander

Evreinov was appointed bishop for the RGCC during the reign of Pope Pius XI, before being succeeded in 1958 by Andrei Katkov, the last bishop up to this date for the RGCC. He retired in 1977 due to ill health.

## The State of Russian Greek Catholicism Today

The failure of the Vatican to appoint a new hierarch for the RGCC following Bishop Andrei's retirement in 1977 is no accident. The RGCC, like its sister churches in Belarus and Ukraine, had to survive in the catacombs and diaspora during the dark decades of communism with limited support from the Vatican. In the lead-up to the Second Vatican Council, Roman ecumenists hoping to curry favor with the Eastern Orthodox, marginalized the plight of the Greek Catholic churches. The Ukrainian Greek Catholic Church, for instance, had been forcibly liquidated in 1946 by the communist authorities acting in concert with the Russian Orthodox Church and its leader, Metropolitan (later Cardinal and Patriarch) Joseph Slipyj, who had been locked away in a Soviet camp along with his fellow bishops.

Following the Council and running up to the present day, the policy of the Vatican toward the Orthodox world, particularly Russia, has been one of *détente* or, more accurately, capitulation. Though Pope John Paul II beatified Exarch Leonid and many other Greek Catholic confessors under communism, he did little to help the revival of the RGCC in Russia. To this day, Greek Catholicism is anathema to the Russian Orthodox and its existence is often used by the Russians as an excuse to delay ecumenical talks with Rome.

In 2017, a congress of Russian Greek Catholics was held in Italy to ask Pope Francis for the appointment of a hierarch for the RGCC along with other provisions to support the growth of Greek Catholicism in Russia. These requests have, not surprisingly, gone unheeded. May the prayers of Our Lady of Fatima and the holy martyrs of the RGCC usher new life into Russian Catholicism so that the Faith may continue to spread throughout the world.





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Destined Manifestation:

# World War I, Wilson, and Versailles

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by John Dredger

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On April 6, 1917, the United States declared war on Germany, officially bringing America into World War I. President Woodrow Wilson stated in his April 2 speech to Congress that the U.S. congressmen should vote for war against the German Empire for several reasons. The President first raised the issue of Germany's unrestricted submarine warfare policy. In February 1917, the Imperial Government had instituted this policy to combat the British blockade of the Central Powers, which had reduced the German and Austro-Hungarian peoples to starvation. Wilson described unrestricted submarine warfare as a violation of not only American rights, but also of human rights, and a challenge to all mankind.

## Making the World Safe for Democracy

Using the Germany policy as a segue to his main point, the U.S. President reached the primary reason why he desired war with the Central Powers: "The world must be made safe for democracy." The alignment of the opposing sides in the Great War made the U.S. choice of

supporting the Entente powers obvious. The Entente, composed of Great Britain, France, Russia, and Italy, had no powerful monarchies by April 1917. The communist revolution in Russia had overthrown the Tsarist rule in March, the month before U.S. entry into WWI. The monarchs of Britain and Italy held little control over their representative governments, which the prime ministers dominated. The Third Republic had

# Theme Russia

ruled France since 1870. On the other side, the Central Powers of Germany, Austria-Hungary, Bulgaria, and the Ottoman Empire all had monarchies with more prominent figures. These countries, however, also had well-established elected assemblies with ministers who controlled policy as much or more than the monarchs. The

observance of those principles. Neutrality is no longer feasible or desirable where the peace of the world is involved and the freedom of its people, and the menace to that peace and freedom lies in the existence of autocratic governments backed by organized force which is controlled wholly by their will, not by the will of their people."



age of absolute kings and emperors had long disappeared from European politics.

Wilson, ignoring these facts, depicted the German government as the enemy of all free peoples. "Our object now is to vindicate the principles of peace and justice in the life of the world as against selfish and autocratic power and to set up amongst the really free and self-governed peoples of the world such a concert of purpose and of action as will henceforth insure the

The U.S. Senate voted 82-6 to declare war on Germany, and the House of Representatives endorsed the declaration by a vote of 373-50. The majority of congressmen clearly agreed with Wilson. Another consideration that affected the U.S. decision to support the Allied powers against Germany came from American economics. During the years preceding the U.S. entrance into World War I, American trade with France and Great Britain had tripled while U.S. trade with



Germany had fallen by 90% because of the British blockade. In 1916, the Entente powers had bought \$500 million of American munitions. In addition, private U.S. businessmen had loaned enormous sums to the Allies; the banker J.P. Morgan loaned \$2.3 billion on his own. Both economically and politically, the United States felt much closer ties to the Entente than the Central Powers.

Wilson himself felt the desire to wage this war to make the world “safe for democracy” and “to end war,” borrowing the latter phrase from H.G. Wells’ book *The War That Will End War*. The son of a Presbyterian minister, Wilson had lived during the latter half of the 19th century, a time when the idea of Manifest Destiny prevailed in American domestic and foreign policy. Manifest Destiny contained the belief that the United States had a mission from God to spread its democracy, freedom, and culture to other peoples because of the superiority of American virtue and institutions, and thus redeem and remake the rest of the world in the image of the United States. Wilson took this idea, originally stemming from the Puritan/Calvinist sense of elitism, to mean that he should apply Manifest Destiny to Europe. In his 1920 message to Congress, Wilson said: “I think we all realize that the day has come when Democracy is being put upon its final test. The Old World is just now suffering from a wanton rejection of the principle of democracy and a substitution of the principle of autocracy as asserted in the name, but without the authority and sanction, of the multitude. This is the time of all others when Democracy should prove its purity and its spiritual power to prevail. It is surely the manifest destiny of the United States to lead in the attempt to make this spirit prevail.” Thus, Manifest Destiny coincided perfectly with Wilson’s desire to make the world safe for democracy and end all wars.

## The End of the War and its Aftermath

After the United States helped to bring about the Allied victory in 1918, the practical problem remained of how to bring about an everlasting peace. The removal of monarchs,

including Wilhelm II of Germany and Blessed Karl of Austria-Hungary, did not simply result in the establishment of a world without war. Realizing that peace needed a system to preserve it, Wilson drew up his Fourteen Points on which to base the Treaty of Versailles, which officially brought the Great War to a close for most belligerents.

Wilson presented the Fourteen Points to the U.S. Congress on January 8, 1918. In his speech the President described the foundation for peace that he and his advisors had planned, and which he considered the only means to prevent future wars. The first five points addressed the removal of what Wilson saw as the main causes of World War I: 1) abolition of secret diplomacy, 2) complete freedom of the seas, 3) elimination of economic barriers to free trade, 4) reduction of armaments, and 5) impartial adjustment of colonial claims. According to Wilson, if the major powers could agree to these points, no conflicts would take place. Points six through thirteen consisted of territorial adjustments for Europe based on the principles of self-determination, autonomous development, and nationality. For the last point, the President envisioned a League of Nations that would guarantee independence and territorial integrity to all nations. This league would serve as the primary means to ensure a lasting peace because all the nations belonging to the league would cooperate for their mutual benefit and the avoidance of future wars.

Clearly Wilson’s idealism permeated the Fourteen Points. The expectation that the major powers would act in concert, putting aside their own individual agendas for the good of all nations both large and small, represented an unrealistic approach to international politics. Great Britain and France, allies of the United States, had differing ideas for the basis of peace. Another problem stemmed from the fact that the peoples of Europe did not necessarily know what kind of government they wanted, and in addition no definite lines divided the different nationalities from one another. Instead, many people had been mixed together for centuries, living in the same boundaries, but hating one another and their neighbors. Thus, carving up the former German and Austro-Hungarian empires into small, independent states composed solely of >

one nationality each became an impossible task. Nevertheless, Wilson insisted that his Fourteen Points be the basis for the Treaty of Versailles.

The negotiations for the treaty lasted from January 1919 to June 1919. The discussions took place among the “Big Four”: Prime Minister David Lloyd George of Great Britain, Prime Minister Georges Clemenceau of France, Prime Minister Vittorio Orlando of Italy, and President Wilson. The Allies did not allow any of the Central Powers to participate in the negotiations but merely presented the treaty to Germany to sign. Although publicly most nations lauded the Fourteen Points, the leaders of Britain, France, and Italy had their own ideas for the treaty. Lloyd George did not agree with Wilson’s point on freedom of the seas as it would mean the loss of British naval predominance. Clemenceau desired to punish and cripple Germany so severely that it would never be able to rival France as the greatest industrial nation of Europe. Orlando wanted to take large pieces of the former Austro-Hungarian empire for Italy without any regard to self-determination or autonomous development of the various nationalities.

### The Treaty of Versailles

With these conflicting ideas, the negotiations dragged on for months and resulted in the Treaty of Versailles, a document which has sparked controversy for almost one hundred years. Article 231 declared Germany and its allies responsible for the war and all ensuing damages. Therefore, the Allies required Germany to pay \$5 billion by May 1921, as part of a total of \$27 billion. The losing nation had to give up its overseas possessions, large pieces of territory with natural resources, its entire merchant marine, and allow its army to be reduced to a mere 100,000 men with restrictions on the manufacture of weapons and ships. Certainly, the treaty crippled Germany, though Clemenceau remained dissatisfied.

Wilson also expressed dissatisfaction with the treaty, but for the opposite reason. He had not wanted such harsh punishment for Germany, though later he expressed approval for it. However, he agreed to the peace terms

that he did not like primarily because the other nations accepted his idea of the League of Nations. This agreement did not extend to the U.S. Senate, though, which refused to ratify the Treaty of Versailles precisely because of the inclusion of the League of Nations. While travelling the country in an attempt to convince the American people to support the ratification of the treaty, Wilson underwent a series of strokes that rendered him incapable of performing his presidential duties for the rest of his term.

As for the Treaty of Versailles establishing an everlasting peace, the document did nothing to alleviate the economic depression following the Great War. On the contrary, the crippling of Germany only added to the privation caused by the British blockade and the expense of fighting such an immense war on multiple fronts. With the loss of its merchant marine, overseas possessions, and a large part of its natural resources, Germany found it impossible to pay the war indemnity, while falling into an economic situation in which hyperinflation ran rampant. The exchange rate for German marks to buy one U.S. dollar rose from 48 in late 1919 to 4,210,500,000,000 by late 1923. The severity of this situation and the inability of the republican Weimar government of Germany to solve it became one of the primary reasons for the rise to power of Adolf Hitler and the Nazi party, who promised a solution for the dire monetary problems.

With Germany incapable of paying the war indemnity, the Allies also could not pay off their debts to the U.S. as the war had taken an immense economic toll on all nations involved. In addition, the remapping of Europe and the Middle East after World War I created more disputes than had existed previously, while none of the countries viewed the Treaty of Versailles as a positive answer for their desires. The combination of political and economic strife resulting from the treaty did not make the Great War “the war to end war,” but in the words of British field marshal Archibald Wavell, the “peace to end peace.”



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# The Great War, America, and the Modern Age

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by Dr. Louis Shwartz

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The musings of a medievalist concerning the First World War and its impact on modern American society may seem misplaced, yet they possess one great strength: perspective. Indeed, having long studied the culture of pre-modern Europe—a cultural heritage which still, albeit increasingly obscurely, informs and sustains the Western world—allows one to identify the distinctive social elements which distinguish modern America. Moreover, I posit that the genesis of certain contemporary American “cultural trends” (to use a trendy term) can be traced back to the First World War. These include a rapid industrialization of warfare, a revolutionary shift in the public workforce away from patriarchal dominance, and the rise of America not only as a leading world power but as the great arbiter of international affairs. Thus

while we patriotically commemorate the many sacrifices made for Western democracy on this centennial of America’s decisive entry into the Great War, it may also be useful to recall how “the war to end wars” helped create the American society we know today.

## America’s Role in the War

America was uniquely positioned to impact the course of World War I. By the first year of the war, 1914, the annual production of the United States was 800% higher than it had been in 1865 and equaled the combined industrial productions of Britain, France, and Germany; moreover, during this same fifty year period, the U.S. population tripled. American steel and petroleum industries

boomed, the former material often used to make armaments, the latter to fuel warships and merchant vessels. Yet initially America swore to remain neutral in the growing conflict that gradually engulfed all of Europe, the Middle East, Russia, Africa, and Asia.

American neutrality, however, was more illusory than real. At the start of the war, the British imposed a devastating naval blockade on the northern ports of Germany, essentially prohibiting the United States from trading with the Central powers, even to provide such basic commodities as food. Instead, the British and their allies received the vast majority of America's ample resources, and in the 32 months preceding America's entry into the war, the U.S. economy grew by 60% as it supplied the English and French with war *matériel*. At the same time Germany, which relied heavily on imports to feed its people during times of war, was starving—an estimated 500,000 German civilians died from the ensuing famine. The desperate Germans soon developed their own form of economic warfare, evading Britain's vastly superior surface fleet through the use of submarines. German U-boats surrounded the English coast and might, without warning, sink any vessel engaged in trade with the British (who also relied very heavily on imports to sustain their war effort). Since the United States had been trading regularly and heavily with Great Britain throughout the course of the war, American casualties were inevitable. Additionally, early in 1917, the German Foreign Office sent a secret telegram to Mexico discussing the possibility of forming an alliance against America should she enter the war; British intelligence intercepted and decoded the telegram, ultimately passing it on to the American authorities. The imminent danger posed by German U-boats to U.S. trans-Atlantic shipping and the threat to national security posed by a potential German-Mexican alliance prompted President Woodrow Wilson to push for America's entry into the war on the side of her long-standing trading partner, Britain.

When Congress ratified Wilson's request in April of 1917, the whole might of the American economy was focused on supporting the war effort. New federal institutions such as the War

Industry Board, the National War Labor Board, and the War Finance Corporation funneled resources into the great American war machine. Chemical plants sprung up across the country, and leading scientific minds such as Thomas Edison headed research committees which sought to develop new technologies capable of locating and destroying German submarines. Congress approved huge grants to support shipbuilding and research into aviation (a new field at the time). Financial resources were then matched by human resources. Thanks to the leadership of George Creel, the federal Committee on Public Information developed a powerful propaganda campaign (the famous Uncle Sam recruiting posters date from this time). In one short year, roughly 3 million young men were drafted into the armed services, and many of these were soon deployed to Europe.

## The Role of Women in the War Effort

Women too were an essential part of America's victory. Tens of thousands served in the U.S. Armed Forces as auxiliaries, many actually travelling overseas. Yet the most important contribution of the "fairer sex" was back at home, working office, factory, and railway jobs left vacant by male soldiers. Here is how one women's rights activist described the situation in 1918:

"For every American man in khaki there is an American girl in industry. At the time the American Army numbered 1,500,000 there were 1,500,000 girls at work in war industries, working on shells, munitions of other kinds, all kinds of machine processes or airplane motor parts, painting camouflage, doing machine work on Government trucks and working in the chemicals that are used to make ammunition....In shop after shop, as you look down the long rows of flying belts and clanking, buzzing machines, you see fair heads bent over big drills, grinding their way through fat pieces of steel, or a pretty brown mass of hair showing under a machinist's cap with its long black visor."

This portrayal is accurate. Historians estimate that, between 1917 and 1918, roughly two >

American WWI woman arsenal worker, 1918. She is welding a water jacket for a machine gun. The water jacket keeps the guns from overheating.





million women held jobs associated directly with the war effort. In many cases, women began working jobs traditionally considered only appropriate for men, particularly those involving taxing manual labor, long hours, and heavy machinery. Yet women also came to dominate lower-level clerical posts inside growing office buildings. They began advocating (effectively) for wages comparable to those earned by men, for shorter hours, and even for union protection. In response to these new realities and pressing demands, the U.S. Employment Bureau created a women's section in 1918. Women even began to wear men's clothing while doing men's work. Finally, once the war drew to a successful close, women's suffrage activists convinced Congress that women were just as much citizens of the United States as were their male counterparts and had played a crucial role in winning the war; therefore, they should be given the vote. In 1920, an amendment was added to the U.S. Constitution granting all women this right, the culmination of decades of social advocacy undertaken by suffragettes.

## America's International Ascendancy

In addition to the rapid growth and industrialization of the U.S. military and to the increasing prominence of women in the public sphere, the ascendancy of America as the great arbiter of international affairs can also be credited to World War One, and specifically to one man: Woodrow Wilson (1856-

1924). As president from 1913 to 1921, Wilson guided the U.S. through the Great War and played a leading part in establishing peace with Germany following the Allied victory. A staunch Presbyterian, Wilson harbored a lofty, quasi-religious vision of the role America should play in international affairs. As early as 1912, he stated: "we [Americans] are chosen...to show the way to the nations of the world, how they shall walk in the paths of liberty." Similarly on April 2, 1917, when Wilson asked Congress to declare war on Germany, he insisted that the U.S. should fight "for the ultimate peace of the world and the liberation of its peoples ... [in order to establish] the rights of nations great and small and the privilege of men everywhere to choose their way of life." Democracy should thus be exported from America to the rest of the world; moreover, the peace talks at Versailles following the end of the war served as a prime venue for Wilson to promote his new vision for world peace and stability.

## Wilson's Fourteen Points

In preparation for the peace negotiations, Wilson developed his famous Fourteen Points. Here he advocated for elective government and rule by the people; for unimpeded, unrestricted trade across the high seas; and for political self-determination in lands such as Poland, Romania, and Hungary. Most importantly, Wilson insisted that "a general association of nations" be formed to promote political independence and mutual security throughout the world. This





Rosie the Riveter, a symbol of women in the workforce during World War Two and, later, of modern feminism

“Our Right to Democracy! What’s Yours?” *Woman Citizen* (28 Dec. 1918) depicting a women’s suffrage activist appealing to a senator for the right to vote

World War One recruiting poster featuring “Uncle Sam”

Poster depicting war-time contributions of women workers, 1918

Georges Clemenceau, Woodrow Wilson and Lloyd George after signing the treaty of Versailles at the end of World War I.



general association of nations would, by the end of the peace talks, become the League of Nations. In order to convince the leading nations of Europe to support his new League, Wilson was prepared to compromise on other issues; for example, he reluctantly agreed to support France in demanding huge indemnities from Germany, and he grudgingly acknowledged Great Britain’s right to claim former German colonies in Africa. Finally, according to Wilson, those nations which threatened his vision of a new, democratic, cooperative world order should be excluded from membership. Germany, for example, was forced to renounce its empire and was encouraged to establish an elective form of government; only after a period of probation, during which it had to prove its commitment to democratic principles and international cooperation, could Germany be admitted to the League. Likewise Russia, which had recently embraced Bolshevism, was viewed as an enemy of liberty and of democracy and was also excluded.

With the signing of the Treaty of Versailles on June 28, 1919 by the European powers, the League of Nations became a reality and a new world order was established thanks to the tireless advocacy of Woodrow Wilson. In fact, the establishment of the League occupied the very first of the lengthy treaty’s 440 articles, a testimony to the overriding importance Wilson ascribed to this new international body. Indeed, Wilson was willing to go to great lengths to promote the League. By personally attending the peace talks at Versailles, Wilson became the first U.S. president to travel abroad during his time in office. Additionally, Wilson had to

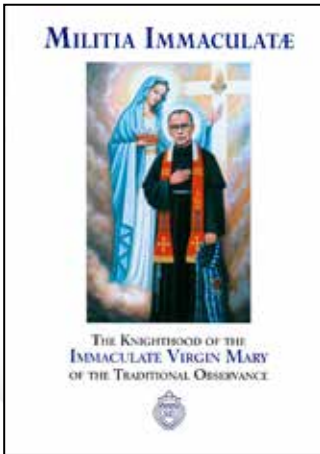
convince Congress to adopt the treaty as well. Soon after he returned home, Wilson addressed the U.S. Senate, insisting that the League was the “indispensable instrumentality for the maintenance of the new world order.”

Yet, ironically, Congress never authorized the United States to join the League of Nations. Many women, too, despite their achievements in the workforce during the war, had to cede their jobs to the men returning home from battle. These facts, however, should not obscure the new realities for American society inaugurated by World War I. The United States asserted itself, in the person of Woodrow Wilson, as the leading power in world politics and as the great champion of international democracy during the post-war peace talks at Versailles. Women proved that they could do the work of men, that they had helped carry their nation to victory, and that they thus deserved to be acknowledged as full citizens possessing the right to vote. Economically, the war served as a great stimulus to American industries and trade, simultaneously prompting the development of a larger, highly industrialized military. Unquestionably these new realities—America as the international guardian of democracy, women as full citizens with the right to vote, national industry and technology as the guarantees of overwhelming military force—guided America through the Second World War by inspiring the creation, respectively, of the United Nations, of the women’s labor movement (symbolized by Rosie the Riveter), and of the atomic bomb. These realities still persist today and now define, problematically, our modern American culture.



The Benedictine abbey of Maria Laach on the southwest bank of Lake Laach, near Andernach in Rhineland, Germany, was founded in the year 1093 by the Palsgrave Henry II of Lorraine. The monastery, which was handed over to the Cluniac Benedictines from the Abbey of Affligem in Belgium, welcomed its first abbot in the accomplished Gilbert, in 1127, and thus became independent.





## Militia Immaculatae

### The Knighthood of the Immaculate Virgin Mary

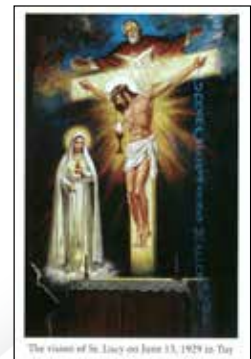
**Fr. Karl Stehlin, SSPX**

Here Fr. Karl Stehlin lays out the guiding principles of the Militia Immaculatae (the Army of the Immaculate), along with quotations from St. Maximilian Kolbe and the official documents of the Militia. This little book will inspire the reader to a greater devotion and zeal for Our Lady, encouraging him not only to defend his Queen, but to advance her reign throughout the world.

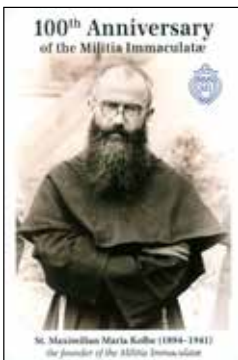
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## The Consecration of Russia to the Immaculate Heart of Mary

A prayer card with the Consecration of Russia to the Immaculate Heart of Mary



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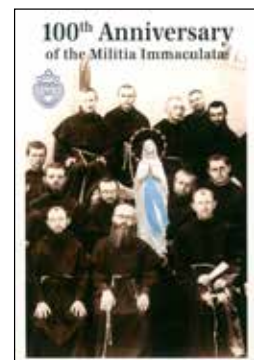
## Rule of Life of St. Maximilian Kolbe

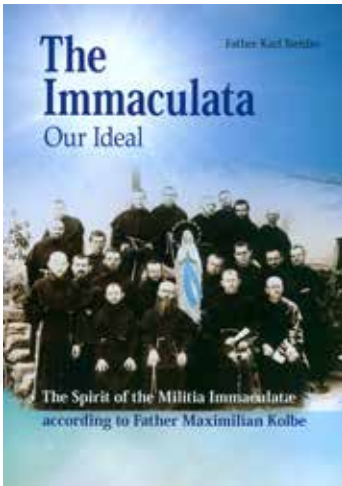
Twelve of his rules of life.

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## Rule of Life of St. Maximilian Kolbe, no.2

Short text of St. Maximilian Kolbe on submitting ourselves to the will of the Immaculata.





## The Immaculata, Our Ideal

Fr. Karl Stehlin, SSPX

On St. Maximilian Kolbe's life-long apostolate of spreading devotion to our Immaculate Lady following the method of St. Louis de Montfort. Father debunks the myths of this so-called "Saint of Ecumenism" and shows his concern with combating heresy, liberalism, modernism, Freemasonry and the need to convert heretics and Jews.

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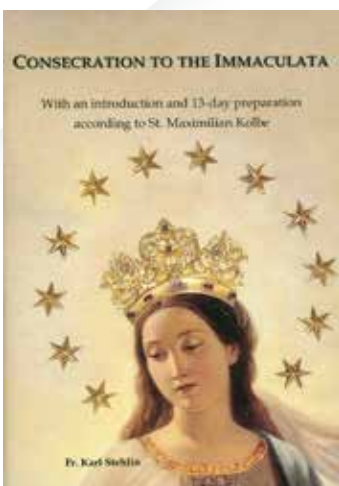
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In this brief work you will everything you need to prepare and consecrate yourself to the Immaculate Heart of Mary. Includes practical instructions, daily preparatory prayers and meditations and readings for the 13 days. There is no easier way to full Our Lady's wishes as given to the three children at Fatima.

The Holy Sacrifice of the Mass:

# Latin in the Roman Rite

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by Fr. Christopher Danel

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## Introduction

Why has the Mass of the Roman Rite been celebrated in the Latin language for almost two thousand years? In this article, we examine the important reasons for this, presenting the explanations and work of Monsignor Nicholas Gehr in his fundamental liturgical commentary *The Holy Sacrifice of the Mass: Dogmatically, Liturgically, and Ascetically Explained*. Monsignor Gehr was a priest of the Archdiocese of Freiburg in Breisgau whose work of liturgical research took place during the time frame spanning the pontificates of Popes Pius IX to Pius XI, including that of Pope St. Pius X. The early years of his work were contemporaneous with the last years in the work of the eminent Benedictine liturgist Dom Prosper Guéranger of

Solesmes. The English translation of his study appeared in 1902; the original is: Gehr, Nikolaus. *Messopfer dogmatisch, liturgisch und asketisch erklärt*. Herder: Freiburg im Breisgau, 1877.

## The Vernacular Polemic

Every element of the sacred liturgy comes from the organic and harmonious development of the rites over time, not from mere human ingenuity. Each is perfectly suited to its end, and this includes the liturgical language of the Roman Rite, which by the Providence of God is Latin. In the retention of this language which is now consecrated to the things of God, which is precise and unchanging in its expression, universal and unifying, one admires the



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supernatural wisdom of the Church.

The use of Latin has frequently been the subject of attack, but it is a fact that these attacks have come chiefly from a spirit that is not interested in the advancement of Holy Church, but rather hostile to her. They betray a schismatic and heretical spirit adverse to the sanctification of souls. One can consider only the Anglicans' *Thirty-Nine Articles of Religion*; their twenty-fourth article claims that the use of the Latin language is "repugnant to the Word of God." Other attacks come from the naturalistic spirit of rationalism, which is incapable of grasping the essence and object of the Catholic liturgy. Its proponents claim that the vernacular would benefit the masses by way of instruction, but it must be kept present that the Holy Sacrifice is not primarily didactic. While the truths of the faith are taught from the pulpit for the understanding of the faithful, as well they should be, the Mass is of a completely different order. It is the propitiatory sacrifice of Calvary, the supreme act of adoration to the ineffable God. For this reason, the renowned theologian Fr. Francisco Suarez wrote in 1597 that the purported usefulness of the vernacular is not only uncertain but even fraught with danger, and that the vaunted benefits may easily be obtained by other means (*"illa utilitas et incerta est et multis periculis exposita, et alio securiori et sufficiente modo suppleri potest,"* Disp. 83, section I, n. 21).

Some of the vernacular polemicists point to the Eastern rites of the Church to make their case, declaring that they have maintained the vernacular tongue in their rites, but in fact, as Monsignor Gihhr points out, "the Oriental churches also reject the principle that the vernacular language should be used in the celebration of Holy Mass. The Greeks celebrate the Holy Sacrifice in the ancient Greek, which the people do not understand. The Abyssinians and Armenians celebrate Holy Mass respectively in the ancient Ethiopian and the ancient Armenian, understood only by the learned. The same holds true with regard to the Syrians and Egyptians, who celebrate Holy Mass in the ancient Syrian, and also with regard to the Melkites and Georgians who at Holy Mass make use of the ancient Greek. The same is observed by the

Russians, who use only a Slavonian dialect." One may also include the example of the Israelites, who maintained ancient Hebrew as their

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"Being formed of all nations and tribes and peoples and tongues, the Church constitutes a kingdom not of this world, but exalted above every nation of the earth. Therefore, it is proper that the Church, when offering the divine Sacrifice, should make use not of the language of one single country or nation, but of a language that is universal, consecrated, and sanctified. Thus, at the altar, she is a figure of the heavenly Jerusalem."

- Monsignor Nicholas Gihhr

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language of worship even though their own daily idiom had since undergone great mutation. Thus, even when Our Lord Jesus Christ stood to read >

the scroll of Isaias in the synagogue of Nazareth (Lk. 4:16 ff), he did so using a sacred liturgical language which was not the language of the people.

The Church's response to the attacks on her liturgical language is one of anathema: "If anyone says that the rite of the Roman Church... ought to be celebrated in the vernacular tongue only...let him be anathema" (Council of Trent, Session XXII, Canon 9). The same was reiterated strongly by Pope Pius VI in his 1794 Bull *Auctorem Fidei* in response to what he termed the errors and "perverse doctrines" of the Synod of Pistoia, which advocated for a Mass facing the people and celebrated in the vernacular. These condemnations are for good reason. As Monsignor Gehr writes, "In the attempt to suppress the Latin language of the liturgy and replace it by the vernacular, there was a more or less premeditated scheme to undermine Catholic unity, to loosen the bond of union with Rome, to weaken the Catholic spirit, and to destroy the humility and simplicity of the faith." In the three sections below, we see how the famed liturgist presents Latin as the tongue of the Sacred, a language which is unchangeable, and which is an admirable means of preserving the unity of the Catholic Church in her doctrine and worship.

## The Language of the Sacred

The Latin language is consecrated by the mystic inscription attached to the Cross, as well as sanctified by the usage of nearly two thousand years, and hence it is most closely interwoven with the primitive Roman Catholic liturgy of the holy Sacrifice. The inscription on the Cross: "Jesus of Nazareth, King of the Jews", was written in Hebrew, Greek, and Latin (Jn. 19:19-20). These were the three principal languages of that epoch, and by divine dispensation they were destined and consecrated on the Cross for the liturgical use of the Church.

Divine Providence selected Rome as the center of the Catholic Church; from Rome the messengers of the Faith were sent forth in all directions to spread the light of the Gospel. Along with the grace of Christianity, together with the

Catholic Faith and its divine worship, the western nations also received Latin as the Church-language; for in that tongue the Holy Mysteries were always celebrated, though the nations recently converted spoke a different language and did not understand Latin.

For centuries, the Latin language has ceased to be spoken in the daily life and intercourse of the world, but it will continue to live immortally by ecclesiastical usage and in the sanctuary of divine worship. It is without doubt elevating and inspiring to offer sacrifice and pray in the very language and in the very words which resounded in the mouths of the primitive Christians and our forefathers in the dark depths of the Catacombs, in the golden apses of the ancient basilicas, and in the sumptuous cathedrals of the Middle Ages. In the Latin language of divine worship, innumerable saints, bishops and priests of all times have offered sacrifice, have prayed its magnificent liturgical formulas and sung its sublime hymns.

## The Language of the Unchangeable

Latin is a so-called dead language because it survives no longer in the conversation of the common people. As such it is unchangeable, while the languages of the people undergo constant improvement and remodeling, and are ever liable to go on progressing and altering. What would become of liturgical books, if, with time and the changes of the vernacular, they were subjected to perpetual change and reconstruction? By such necessary, incessant remodeling and alteration of the liturgical formulas of prayer, the original text and context would lose not only much of their incomparable force and beauty, but often notwithstanding strict surveillance on the part of the Church, would be disfigured and spoiled by circumlocutions, interpolations, omissions, incorrectness, errors and misrepresentations. Hence it would be impossible to preserve and maintain uniformity of divine worship at different times among even one and the same people, much less throughout the world. All these inconveniences are obviated





by the use of an unchangeable language for divine worship. In the unchangeableness of the Latin for divine worship, the Roman Missal appears as an intangible and inviolable sanctuary, deserving of admiration and profound respect.

Since the Latin language has been withdrawn from daily life, it possesses in the eyes of the faithful a holy, venerable and mystic character. Under this aspect also, it is eminently suited for the celebration of the Holy Sacrifice of the Mass. The celebration of this mystic Sacrifice fittingly calls for a language elevated, majestic, dignified and consecrated. Just as the silent recitation of the Canon, so also the use of a sanctified

language of worship, different from that of worldly speech, points to the unfathomable and unspeakable depth of the mystery of the altar, and protects it against contempt and desecration. Thus the Latin language—elevated above the time and place of everyday life—is a mystic veil for the Adorable mysteries of the Holy Sacrifice. Latin is, therefore, no hindrance to the Catholic Christian, preventing him from deriving from the source of the liturgy of the Holy Sacrifice life, light and warmth, in order to nourish his piety and devotion. It serves rather to awaken a holy awe and reverence in the presence of the obscure mysteries of the Divine Sacrifice. >

Altar with chalice and Missal during a traditional old latin rite Mass in the basilica of St Nicholas in Rome



## The Language of Catholic Unity

As a universal language of worship, Latin is an admirable means not only of presenting, but also of preserving and promoting the unity and harmony of the Church in divine worship, in divine faith, and in conduct. The unity of the liturgy for all time and place can be perfectly maintained only inasmuch as it is always and everywhere celebrated in the same language. By the introduction of the various national languages, the uniformity and harmony of Catholic worship would be imperiled and, in a measure, rendered impossible.

The unity of the liturgical language and of the divine worship in the Church is furthermore a very efficient means for preserving the integrity of faith. The liturgy is, indeed, the main channel by which dogmatic tradition is transmitted; dogma is the root of all ecclesiastical life, of discipline and of worship. Worship is developed out of the doctrine of faith; in the liturgical prayers, in the rites and ceremonies of the Church the truths of Catholic faith find their expression, and can be established and proved therefrom. But the more fixed, unchangeable and inviolable the liturgical formula of prayer is, the better it is adapted to preserve intact and to transmit unimpaired the original deposit of faith. Therefore, all the primitive liturgies proclaim and prove that our faith is in perfect harmony with that of the first ages of the Church.

Unity of liturgical language and the consequent uniformity of divine worship form, finally, a strong bond for uniting indissolubly the churches dispersed all over the world. This unity is seen among themselves and with their common center the Roman Church, the chief and Mother-Church of them all. The bond of a universal language of worship, which embraces the head and the members of the Church, supports and promotes everywhere the unity and the common life and operation of the Church. While the use of the various vernacular languages for divine service is peculiar to the national sects, the use of Latin as the common language for divine worship harmonizes perfectly with the essence, the object and the workings of the One, Holy, Catholic, and Apostolic Church.

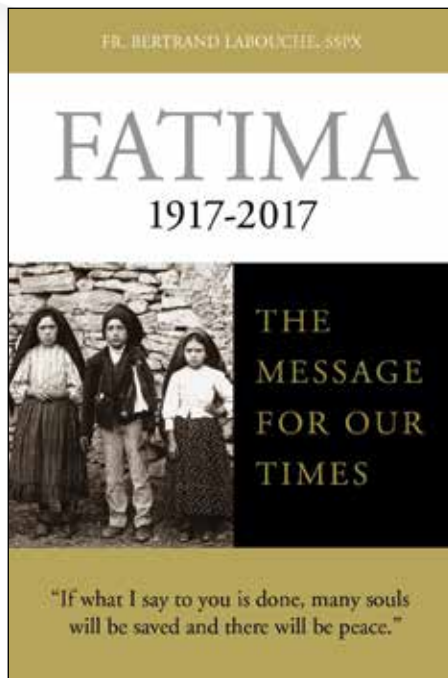
How beautiful and sublime is that uniform celebration of the Holy Sacrifice in the Catholic Church from the rising to the setting of the sun! Thus every priest is enabled to celebrate Mass, over the whole world, no matter what country he visits. And how consoling is it not for a devout Catholic, whilst dwelling in a foreign land in the midst of strangers, to be able to hear again the words of a language which he has listened to from childhood as a second mother-tongue in his native country. He feels then that he is in his spiritual home.

## Conclusion

While Latin is the language of the Roman Rite, the Mass contains in fact three languages apart from Latin: there are fragments of Greek (*Kyrie eleison, Trisagion* of Good Friday) and Hebrew (*Amen, Alleluia*). Monsignor Gehr writes that through the inscription on the Cross these three languages proclaimed to the whole world the dignity, power and glory of the Redeemer, the royalty and dominion of grace which He acquired by His bloody death; at the altar these languages continue to live throughout all ages, and serve to announce and to celebrate until the end of time the death of Christ for our redemption, whereby the reign of grace is ever more widely extended and firmly established.

# Fatima: The Message for Our Times

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The 20th and 21st centuries must be understood in the light of Fatima. Mary's visit to this little hamlet in Portugal is a fact that is part of contemporary history. The Message of Fatima concerns all of us. Its blessed influence can touch all of us, touch families, touch nations: "If what I say to you is done, many souls will be saved and there will be peace."

**This book brings to life the extraordinary marvels of Fatima**



# Sacro Vergente Anno

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by Pope Pius XII, July 7, 1952

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*Editor's Note:* On the occasion of the feast of Sts. Cyril and Methodius, apostles to the Slav countries, Pope Pius XII answered the request of consecrating Russia to the Immaculate Heart of Mary. In the opening paragraphs, the Pope alludes firstly to the birth of the Church in Ukraine and Russia. The remainder of the letter is directed primarily to the people of Russia, Catholics and Orthodox alike, along with those laboring under the error of atheistic communism. We are publishing large excerpts from the remaining parts of the letter.

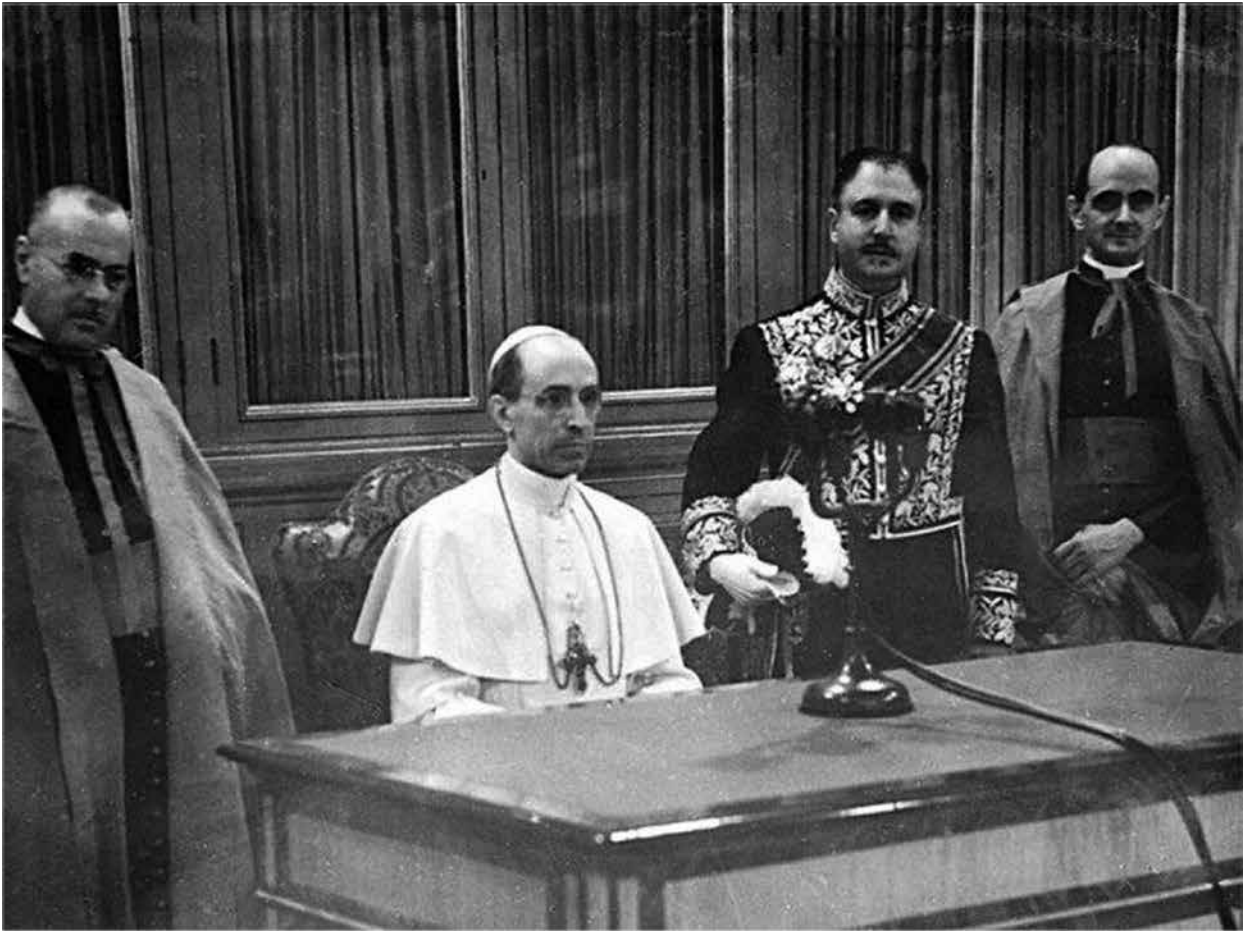
### **Admirable Page of Generosity**

[*Editor's Note:* Pius XII is referring to relations between the Roman and Russian churches.]

Meanwhile, because of the multiplicity of adverse circumstances such as, on the one

hand, the difficulty of communication and, consequently, the more difficult, the union of minds, this in general, however, should not be attributed to the Slav people and certainly not to our predecessors, who always manifested a paternal love to these populations and, when possible, took care to sustain and help them in every way. Until 1448, there were no public documents declaring the separation of your church from the Apostolic See.

We omit many other historical documents in which the benevolence of our predecessors was manifested towards your nation, but we must briefly mention the actions of the sovereign pontiffs Benedict XV and Pius XI when, after the first European conflict and especially in the southern part of your country, a huge number of men, women, and innocent children were



Pius XII consecrates the world to the Immaculate Heart of Mary

struck by a terrible famine and in extreme misery. These popes in fact, moved by a paternal affection towards your compatriots, sent to these populations food, clothes, and the many funds received from the entire Catholic family, to be offered to these hungry and unhappy souls in order to alleviate in some way their calamities.

And our predecessors provided, according to their own possibilities, not only for the material necessities, but also spiritual ones... they wished that public prayers be added for your religious condition which had become so perturbed and vexed by the deniers and enemies of God[.]...Thus, the Sovereign Pontiff Pius XI in 1930 established that, on the Feast of St. Joseph, Patron of the Universal Church, “there be common prayers in the Vatican Basilica for the unfortunate condition of the religion

in Russia[.]”...[I]n the solemn consistorial allocution, Pius XI exhorted all with these words: “It is necessary to pray to Christ, the Redeemer of mankind, so that the peace and the liberty to profess the Faith be restored to the unfortunate faithful of Russia. And we wish that the prayers, which our predecessor of happy memory Leo XIII impressed on priests to be recited after Mass along with the people, to be recited for this intention, that is for Russia; let the bishops and the priests, both regular and secular, with all care, try to inculcate this and often remind their faithful or whoever attends the holy Mass.”

#### **Impartiality of the Sovereign Pontiff**

We willingly confirm and renew this exhortation and this command, since the

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religious situation among you [in Russia], in the present moment, is certainly not any better, and because we feel animated with the same vivid affection and the same care.

When the last tremendous and long conflict broke out [World War II], we had done everything in our power, with words, exhortations, and actions to heal the disputes by means of an equal and just peace, and so that all nations, without distinction of race, be united amicably and fraternally, and likewise, collaborate to gain a greater prosperity.

Never, even in that time, there came from our mouth a word which could seem unjust or bitter towards any one part of the belligerents. Certainly, we had reprovved, as it was our duty, whatever injustice and whichever violation of law then occurring; but we did this in such a way as to avoid with all diligence anything which could become, even unjustly, the cause of a greater affliction for the oppressed nations. And when, from any section, pressure was made on us in any way, in word or in writing, to approve the war against Russia in 1941, we never consented to do this. This we expressed clearly on February 25, 1946 in the discourse held before the Sacred College and the entire Diplomatic Corps attached to the Holy See.

### **For the Liberty of Souls and for Justice**

When it is a question of defending the cause of religion, of truth, of justice, and of the Christian City, certainly we cannot be silent. Our thoughts and our intentions have always returned to the truth that nations are not governed by the violence of weapons, but by the majesty of justice; and each of these, in possession of the proper civil and religious liberty...be led towards concord, peace, and that laborious life, by which all citizens can obtain the things necessary for life, housing, sustenance, and government of their own families.

Our most ardent charity included all nations, including those in which the leaders had professed to be enemies of the Apostolic See, and also those in which the deniers of God ousted fiercely all that was Christian and divine, and almost deleted it from the minds of the citizens.

In fact, by a mandate of Jesus Christ, who entrusted the entire flock of the Christian people to St. Peter, Prince of the Apostles (Jn. 21:15-17)—of whom we are the unworthy successors—we love with intense love all nations and we wish to procure the earthly prosperity and eternal salvation of all.

Therefore, all of them, whether in armed conflict or at peace between themselves, in disagreements and serious disputes, are considered by us as so many beloved children; we desire nothing else, we request nothing else from God with our prayers than their mutual concord, just and true peace, and an ever increasing prosperity. And, if some, deceived by lies and calumnies, profess open hostility in our regard, we are animated towards them with a greater commiseration and with a more ardent affection.

### **Condemnation of Error and Charity Towards Those in Error**

Doubtlessly, we have condemned and rejected—as the duty of our office demanded it—the errors and the leaders of atheistic communism and their endeavor to propagate great loss and ruin for their citizens. But to those in error, far from rejecting them, we wish that they return to the truth and be redirected to the right path. We have thus shown light on these lies and reprovved them. These lies were often presented under the false appearance of truth. We reprove those in error because we love them with a paternal will and we wish their happiness. In fact, we have the firm certitude that, from these errors, you can derive only the greatest damage, because they not only take away from your souls the supernatural light and the supreme comforts which come from piety and the worship of God, but they deprive you of the human dignity and of the just liberty due to citizens.

### **Powerful Protection of the Mother of God**

We know that many among you preserve the Christian Faith in the intimate sanctuary of your own conscience, who in no way favor the enemies of religion, but rather desire ardently to profess Christian teachings, the only and secure



foundations of the civil life, not only in private but also openly as free persons. And we know also, with our greatest hope and great comfort, that you love and honor with a most ardent affection the Virgin Mary Mother of God, and that you venerate her sacred images. We know that, in the Kremlin itself, a temple was built—today, however, no longer a place for divine worship—dedicated to the Blessed Virgin Assumed into Heaven. This is just one very clear testimony of the love that your forefathers and yourselves bear towards the great Mother of God.

However, we know that the hope of salvation comes when the souls turn with sincerity and ardent piety towards the Most Holy Mother of God. In fact, the more impious and powerful men endeavor to destroy from the hearts of citizens holy religion and Christian virtue, the more Satan intends to promote with any means this sacrilegious struggle according to the Apostle of the gentiles: "...our struggle is not against flesh and blood, but against the Principalities and Powers, against the Dominations of the world of darkness..." (Eph. 6:12). Yet, if Mary applies her powerful protection, the gates of hell will not be able to prevail. In fact, she is the most benign and powerful Mother of God, and never was it heard in the world that anyone who had recourse to her with supplications did not experience her most powerful intercession.

Persevere, thus, as is your custom, to venerate her with fervent piety, to love her ardently, and to invoke her with these words, which are familiar to you: "To you alone has been granted, most holy and pure Mother of God, to have your prayers answered always."

### **Fervent Appeal for Peace**

Along with you, we raise our supplication, so that Christian truth, beauty, and support for human life be strengthened and invigorated among the peoples of Russia. Moreover, we pray that all the deceits of the enemies of religion, all their errors and their perfidious arts, be rejected by you so that your private and public lives may once again conform to evangelical norms. We pray that those among you who profess the Catholic Faith, although deprived of your

pastors, may resist with great strength against the assaults of impiety until death...We pray that true liberty first be given back to the Church which holds the divine command of teaching all men religious truth, and that virtue shines in your most beloved nation and on all mankind. And we pray that the peace founded upon justice and nourished by charity may lead all nations happily to that common prosperity of peoples and nations which derives from the mutual concord of souls.

May Our most benign Mother look with benevolent eyes upon those who have even joined the ranks of militant atheism...May she illumine their minds with the light which comes from above, and direct with the divine grace their hearts to salvation.

### **Consecration of Russia to the Immaculate Heart**

And therefore we, in order that Our and your prayers may be more easily answered, and in order to give you a special attestation of our benevolence, likewise a few years ago, We consecrated the entire world to the Immaculate Heart of the Virgin Mother of God, so now, in a very special way, consecrate all peoples of Russia to the very same Immaculate Heart, in the safe confidence that with the extremely powerful protection of the Virgin Mary, the wishes expressed by us, by you and by every good person for true peace, for fraternal concord and due freedom for everyone and for the Church in the first place, may be answered as soon as possible; in such a manner that, through the prayer that We send up to heaven together with you and all Christians, the reign of Christ, harbinger of salvation, which is "kingdom of truth and life, kingdom of sainthood and grace, kingdom of justice, of love and of peace," may triumph and steadily consolidate itself everywhere on earth."

And with fervent invocation we pray the same most clement Mother, that she assist all of you in the present calamity and obtain from her Divine Son and for your minds that light which comes from Heaven, and beg for your souls that virtue and strength, by which, supported with divine grace, you may victoriously conquer all impiety and error.



O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.  
I led thee out of Egypt having drowned Pharaoh in the Red Sea: and thou hast delivered Me to  
the chief priests.  
O my people, what have I done to thee? or wherein have I afflicted thee? Answer me. I opened  
the sea before thee: and thou with a spear hast opened My side.  
O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.  
I went before thee in a pillar of cloud: and thou hast led Me to the judgement hall of Pilate.  
O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.  
I fed thee with manna in the desert; and thou hast beaten Me with whips and scourges.  
O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.  
I gave thee the water of salvation from the rock to drink: and thou hast given Me gall and  
vinegar.  
O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.  
For thy sake I struck the kings of the Chanaanites: and thou hast struck My head with a reed.  
O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.  
I gave thee a royal sceptre: and thou hast given to My head a crown of thorns.  
O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.  
I exalted thee with great strength: and thou hast hung Me on the gibbet of the Cross.  
O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.





# Russian Apostolate

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by Fr. Shane Carlo Pezzutti

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Before his death in March 1991, Archbishop Marcel Lefebvre received a letter from some Catholics from Moscow begging him to help preserve Catholic Tradition in Russia. When, finally, the Eastern Block crumbled and opened its borders to the West, the Society of Saint Pius X (SSPX) began to develop other missions in Eastern Europe rather quickly (Poland, Belarus, Lithuania, Latvia, and Estonia), but somehow Russia became virtually the last on the list of “things to do.”

## Missionary Work in Russia

Traditional Catholic missionary work in Russia compounds the difficulties found in other Eastern countries. Besides being the very heart of the

former atheistic Soviet Union, most Russians are nominally Orthodox, and therefore, staunchly anti-Catholic. Also consider this difficulty: how could the SSPX begin to try and explain to the Russian people that outside of the Catholic Church there is no salvation, and yet, because of the modernist crisis, they should support the Society and disobey the pope?

Because of these and other practical difficulties, progress in our missionary work has been very slow over the two decades that we have been present in the country. After offering holy Mass in hotel rooms and apartments for years, we are finally renting small chapels in both Moscow and St. Petersburg. Although they are only provisional, they certainly give us the stability needed to further solidify our missionary work. Unfortunately, because of our



limited forces, we are only able to visit these chapels twice a month. It is the absolute bare minimum needed to keep these missions alive. However, God willing, this year will see the ordination of our first Russian priest, bringing much hope for the future of Tradition in Russia.

Many in the West currently have a naive idea about Russian anti-liberalism, and a religious rebirth of Russia. However, they should not forget that Russia is still filled with statues of

situation in Russia is similar to the Catholic situation in other former Soviet countries because of having been virtually isolated from the West for about one hundred years. Of course, the ideas of Vatican II and the post-conciliar liturgical reforms were known in all Eastern Europe, but the Church was in no hurry to implement these changes because it was too busy simply trying to survive in an atheistic and godless environment.



SSPX Chapel in St. Petersburg

Vladimir Lenin and other communist “heroes,” while subways and streets are still named after KGB murderers. The Soviet Union has not been publicly repudiated, and it is still used to strengthen Russian nationalism. Compared to Western liberalism, communism itself appears quite “conservative,” but in my opinion, it is a little bit too romantic to see Russia as a new “Christian Conservative” political power, although it is undeniable that there are signs of improvement inside Russia.

Spiritually speaking, things are worse. Atheistic communism has had a terribly enduring negative effect on the minds of most Russians. Religion is something still very foreign, strange, or simply an object of intellectual curiosity. Orthodox practice has gone down to less than 5% of the population. As for Catholicism, the

## SSPX’s Apostolate in Russia

About 95% of our faithful are converts from either atheism or from Russian Orthodoxy. That means that most of them received no Catholic upbringing or formation. The Latin Catholic Church itself was always something very foreign for all of them. Try to understand that Catholicism has had little success in Russia for hundreds and hundreds of years. It is very difficult for us to understand the common Russian person’s ideas about the priesthood, religion, and prayer. For example, being in Russia all of their life, Russians are used to priests always having beards, long hair, and a wife.

Also, during the Orthodox liturgy they only stand, and they sing everything. There is no silence. Therefore, many of them found it very >

# Spirituality

difficult to kneel and pray or to even be still and quiet during prayer. I found one group of our faithful standing in Church while praying the Rosary. I was certainly not used to seeing that! Basic things that we take for granted are very different for them. But Russians come from a very different religious background. That is not to say that they practiced their Orthodox faith regularly (because very few actually attend the Divine Liturgy every Sunday), but just by being Russians they are surrounded by Orthodox culture, films, art *etc.*, and this permeates their ideas about religion.



Most of our faithful are good people who are intellectual converts who understand theology and history better than most priests, but because of a lack of Catholic upbringing, they require a lot of training of the will and basic education on how to pray. It is certainly a unique apostolate, and our priests have to know their theology very well, but also be very merciful and patient because there can be a lot of misunderstandings and disappointments.

Divine Providence blessed our two Russian missions with the visit of Bishop Bernard Fellay, our Superior General, in November 2017. He visited both St. Petersburg, and then traveled to Moscow where he participated in a two-day Conference organized by the Society and the Fatima Center in Moscow. The Conference was purposefully organized for the 100th anniversary

of the apparitions in Fatima.

Truly Russia holds a special place in the Immaculate Heart of Mary and therefore, it is a blessing that Providence gives us this opportunity to work in this spiritually ravaged land. The Church has tried to help souls in need here, but the Orthodox or the communists have prevented it for centuries. Now the door is much more open for the Church. Now, we can actually do something in Russia, and so therefore we must! In my opinion, if you look at Russian history, it is one of the greatest opportunities for the Catholic Church to work in Russia.



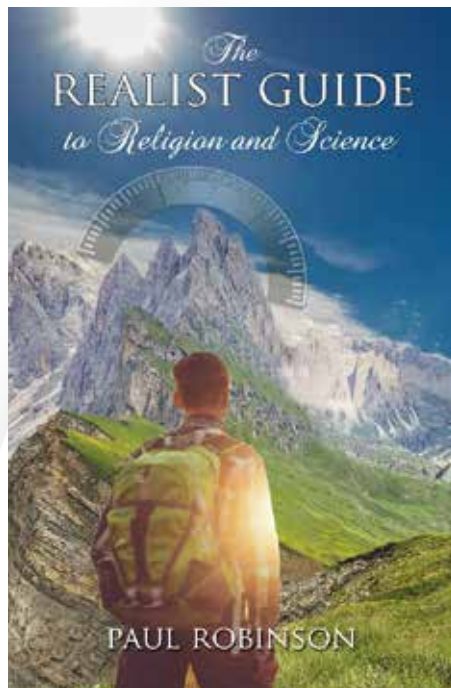
Unfortunately, the modernists and ecumenists are also now freely working in Russian and with many more priests and resources than the SSPX. That means that they are filling the minds of Catholics and Russians with a new Catholicism. That is why our little mission is so vital.



**Fr. Pezzutti**, born in Columbus, Ohio, was ordained in Winona in 2010, and exercised his apostolate primarily in Lithuania and Russia. He is presently prior in Kaunas, Lithuania.

# The Realist Guide to Religion and Science

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**by Fr. Paul Robinson**

Why do some religious believers slaughter those who refuse to convert to their faith, refuse scientific evidence for an ancient universe, or hold God to be an utterly arbitrary being? Why do some scientists believe that universes pop into existence from nothing, that aliens seeded life on earth, or that fish turn into reptiles by chance processes? The answer, for both, is the same: the abandonment of realism, the human way for knowing reality. In *The Realist Guide to Religion and Science*, Fr Robinson explains what realism is all about, then undertakes an historical exploration to show how religion and science become irrational when they abandon realism and how they are intellectually fruitful when they embrace it.

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# War and Peace

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by a Benedictine Monk

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On one Christmas Eve, the trenches of World War I witnessed a seeming contradiction. A German soldier entered no-man's land between the trenches armed only with a Christmas tree. A few warning shots were fired, but he stood his ground. His battle cry was the chanting of the well-known carol: *Silent Night*. Other voices slowly joined in and the French replied with their own carols. The habitual roaring of the cannons and the cries of the wounded and agonizing ceased for a brief moment, being replaced by the carols honoring the birth of Christ, the Prince of Peace. The next day they exchanged handshakes, small gifts of chocolate and cigarettes and even worked together to dig a common grave for the fallen of both sides. Some claim that there was a small soccer match before they resumed their positions and unfortunately their war of

fratricide. What a strange night that must have been and yet it is very similar to a nearly daily occurrence within our own souls.

The presence of Christ heals wounds and restores peace in the very midst of the trench warfare of the spiritual life. The spiritual life is at the same time both a brutal war and profound peace. St. Benedict explains this same reality in the Prologue of his Rule: "To thee are my words now addressed, whosoever thou mayest be, that renouncing thine own will in order to fight for the true King, Christ, dost take up the strong and glorious weapons of obedience." He teaches that the monastic life, is a battle against our own will, our disordered self-love, which is our principal enemy. A few paragraphs later, St. Benedict tells us to seek out peace while we battle against our evil inclinations. "If thou wilt have true and



everlasting life, keep thy tongue from evil and thy lips that they speak no guile. Turn away from evil and do good: seek after peace and pursue it.”

## War and the Slavery of Sin

War is essentially a division between two or more sides. At one and the same time, one country can be at war with many other countries. The soul is also at war on many fronts. The soul's enemy depends upon its choice: with God or against Him. If we choose to separate ourselves from God, we are also divided with our neighbor and within our own soul. We become our own most bitter enemy. We refuse to accomplish the plan that God has foreseen for His creature, frustrating the very goal of our existence. All is ordered towards our selfish plan for personal happiness, without any concern for God or neighbor. Revolt against God entails hatred and jealousy with our neighbor. It destroys our life by disordering our passions. When the passions begin to dominate the soul, they become tyrants and the soul becomes the slave of their impulsive whims. Every disorder of sin becomes, with repetition, a type of slavery. Alcoholism, drug-addiction, pornography and impurity are the more obvious slaveries, but lying, gossiping, stealing, and disobedience are also slavery. If the soul declares war on God, it tries to find peace in the pleasure of sin. This rest can only be superficial and temporary because it destroys the order willed by God. If we place our hope in the passing things of this world, all is lost when we pass from this world.

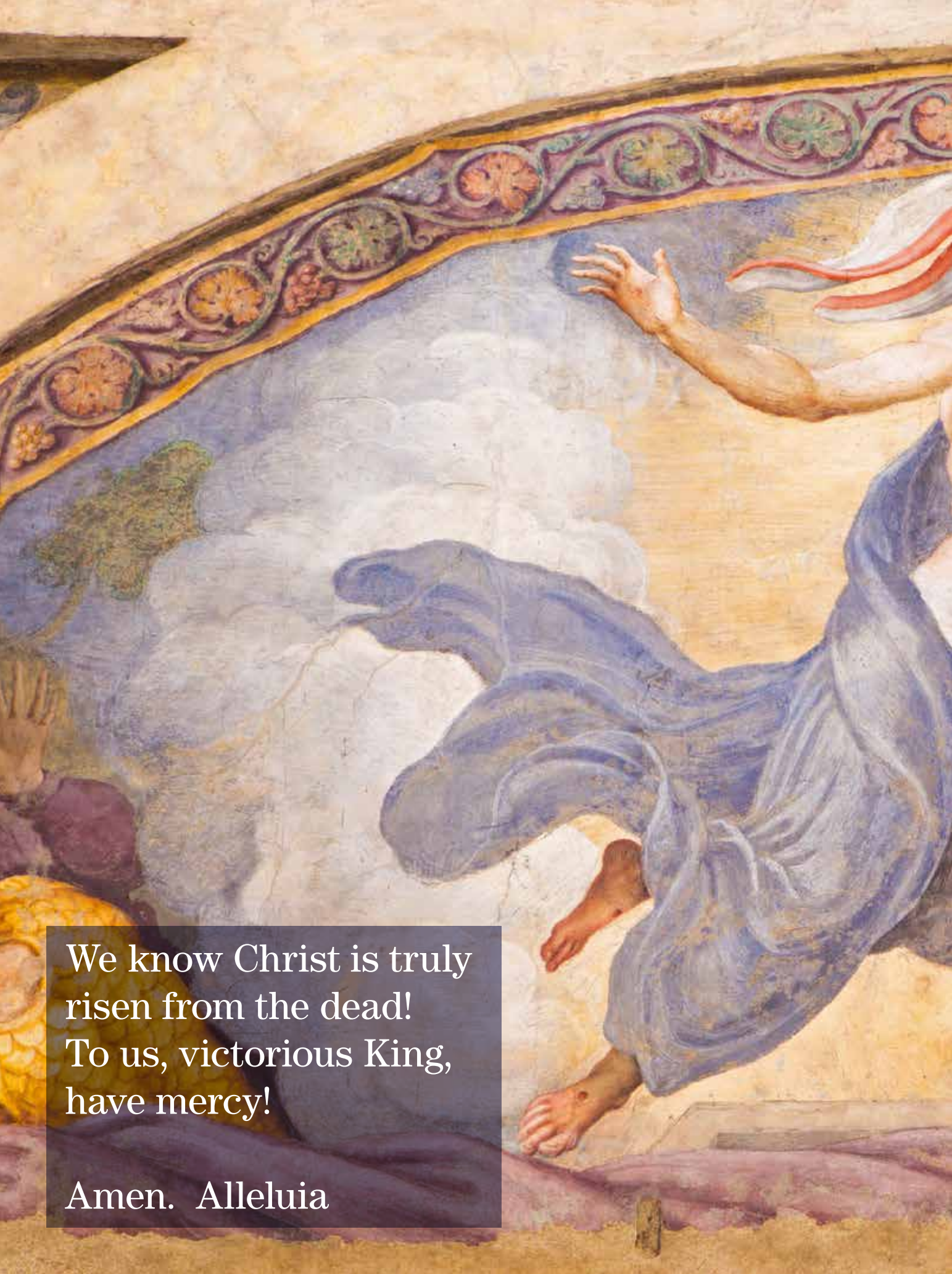
If we choose to fight for the “true King, Christ,” He directs our battle against our spiritual enemies. When He is present, the soul knows great peace in the midst of spiritual battle. The surface of our souls is often troubled by worries, stress and anxiety because of some exterior trial that we are obliged to undergo, but the depth of our soul is at peace. It is similar to when Jesus was asleep on the ship during the storm. The apostles were afraid and waking Jesus, sought His help. “... and rising up He rebuked the wind and said to the sea: Peace, be still. And the wind ceased and there was made a great calm” (Mk.

4:39). The presence of God calms the storms of the soul. The battle may continue, but the soul is at peace because its Creator is present. We are made for God and we must undertake the necessary means to achieve our goal. God asks us to fight against our own fallen nature inclined to evil and malice. The war is painful because as St. Paul says “the old man,” which is a part of who we are, must die. At the same time this war gives great peace because it restores us



to our true inheritance as children of God. To resist temptations, to refuse thoughts of anxiety and worry that trouble the soul is to live in the presence of God. His presence communicates great peace in spite of the battle we undertake to refuse our evil inclinations.

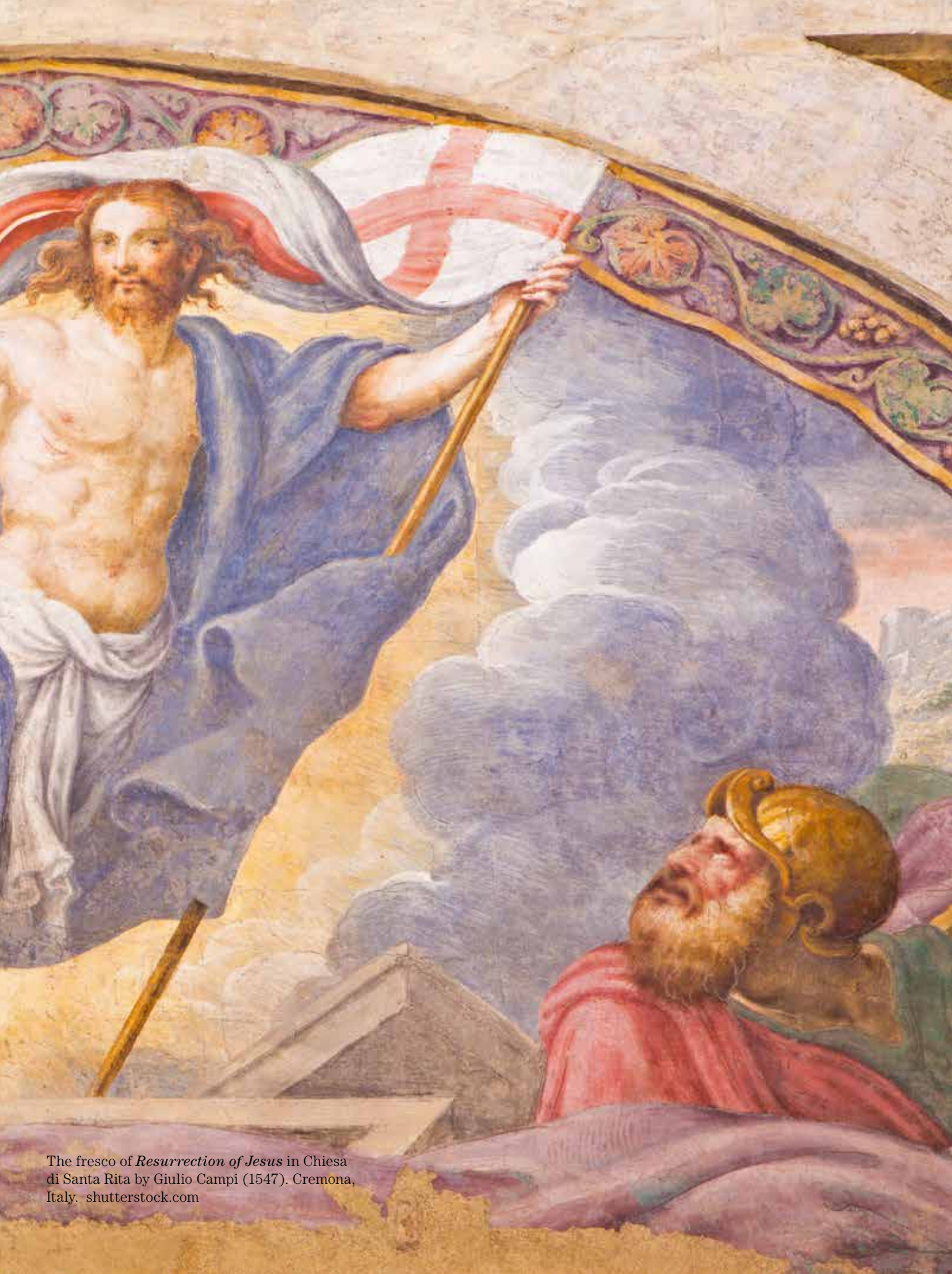
That World War I German soldier with his Christmas tree and carols brought with him a certain presence of Christ to that bloody battlefield. For a moment, peace was given to the men of good will. May this be the image of our soul in the midst of our worries and temptations, may we call upon our true King, Christ and peacefully wage war against all of His enemies. “These things I have spoken to you that in Me you may have peace. In the world you shall have distress; but have confidence I have overcome the world” (Jn.16:33).



We know Christ is truly  
risen from the dead!  
To us, victorious King,  
have mercy!

Amen. Alleluia





The fresco of *Resurrection of Jesus* in Chiesa di Santa Rita by Giulio Campi (1547). Cremona, Italy. shutterstock.com

# The Beauty and Meaning of Sacred Art

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by Daniel Mitsui

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Traditional sacred art visually expresses the thought of the Church Fathers; symbolism is one of the governing principles. God is the author of all life and all history, and is reflected in every created thing. Animals and plants, stones and celestial bodies are symbols of doctrines or moral truths. The Sun represents the New Testament and the Moon the Old. The events of the Old Testament are like dim, moonlit types of the life of Jesus Christ, who taught this doctrine Himself as he prophesied his Crucifixion and Resurrection. He is like the serpent lifted up by Moses in the wilderness, like Jonah in the belly of the whale.

The Church Fathers interpreted all of the numbers in the sacred scriptures symbolically, for it was God who ordered all things in number and measure and weight. Three represents

divinity, for God exists in three Persons. Four represents mankind and the created world; the time and space inhabited by mankind have four basic divisions, the seasons of the year and the cardinal directions that correspond to the rivers flowing out of Paradise. The interaction of Heaven and Earth, of God and Man, is represented by twelve and seven, the product and sum of three and four. This is why twelve and seven appear again and again in holy writ.

No theologian contributed more brilliant interpretations of nature, numbers, or the Old Testament than Augustine of Hippo. It was St. Augustine who articulated an important rule of symbolic exegesis, that the literal sense of things remains sacrosanct:

“Believe before all things when you hear the scriptures read that the events really took place



as is said in the book. Do not destroy the historic foundation of scripture, for without it you will build in the air.... All that the scriptures say of Abraham really happened, but he is at the same time a prophetic type.”

## Multiple Layers of Meaning

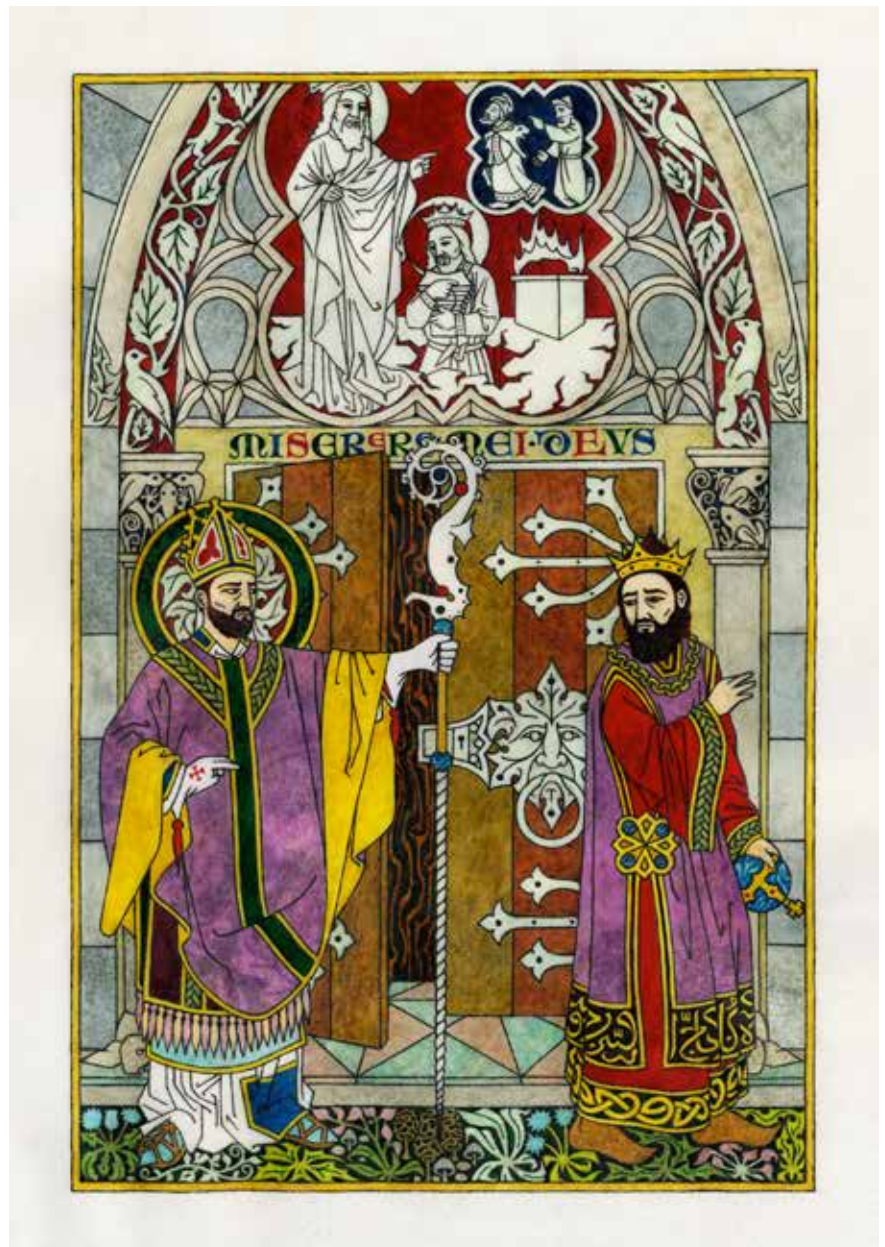
God has always written His allegory with fact. Greater meanings do not obliterate lesser meanings. Moses really saw the burning bush; Jonah really emerged from the great fish. A butterfly emerging from its chrysalis represents the Resurrection not because some poet imagined it. The symbolic meaning is really there. God put it there when He created the first butterfly.

The Augustinian principle stands in opposition to two errors. The more common one, held in nearly every modern mind, is to think that the symbolic meaning is pure fancy. And to think that reality—cold, hard, objective reality—is a matter of quantities and extensions moving within a grid of space. Reality, to the modern mind, is a matter of physical science. It is mathematical, but its numbers are not symbols of anything—as far as physical science is concerned, they are the only things that actually exist!

In truth, it is the mathematical description of the world that depends on human imagination. There is no grid; there never has been a grid. Why does the whole modern world believe that things exist within a grid? It

may in part be because the idea has so long been expressed in visual art.

In the fifteenth century, Humanist artists made innovations in painting that eventually were adopted all over the world. Filippo Brunelleschi invented a method of linear perspective that requires the artist to establish vanishing points toward which parallel lines converge. The intersections of those lines place objects in the >



picture, like coordinates. Leon Battista Alberti wrote the first treatise on the method; he actually instructed artists to paint while looking through a frame in which a perpendicular network of strings has been fixed. Other artists developed a method of shadow projection compatible with linear perspective. This requires an artist to fix not only vanishing points but also light sources; the manner in which shadows are cast by objects in the painting onto other objects in the painting is determined analytically.

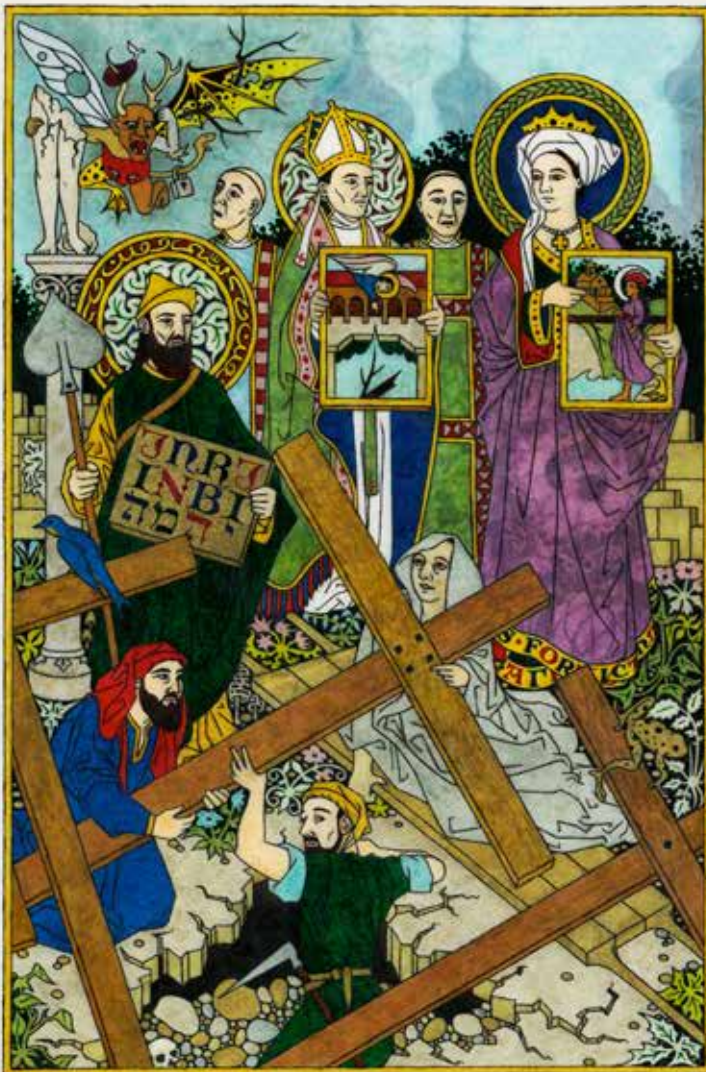
## A Change in Perspective

The conventional wisdom says that these artists simply discovered the way to paint realistically—that medieval men had always seen the world this way, but were not clever enough to figure out how to make pictures of it. But any mind that has not been trained to do otherwise will place objects in the field of sight in relation to other objects, not in relation to an invisible grid. It will consider their significance; not merely

the way that they occupy space and obstruct light. Medieval art looks a certain way because medieval men saw the world that way!

Perhaps nothing represents the way that modern men have learned to see than a digital photograph, a rectangular grid of pixels. And to a man with a camera, everything looks like a photograph. Have you ever seen somebody look at the real world that God made, then crane back his neck, close one eye and hold up his thumbs and forefingers at arms' length to create a small rectangular frame for his field of vision? This is no way to comprehend, with all the saints, what is the breadth and length and height and depth....

A digital photograph is the visual expression of one error, the modern way of considering reality. There is an opposite error, one that dismisses not the symbolic sense of things but the literal. Arguably, the Church Father Origen strayed this way. An artistic expression of this error might be an abstract expressionist painting, or an inkblot. You can make it mean whatever you want, because it does not actually represent anything. It is nothing but its significance.





Many historians of art understand any artistic development relative to these two extremes, conventionally named abstraction and realism. They place Cubism close to the inkblot, and the stylized sacred art of the Byzantine and Coptic churches just a little further away. They see Gothic art as a movement toward the digital photograph, and Neoclassical art as a movement further still.

## Gothic Art and the Augustinian Principle

These different kinds of art would better be understood as different paths corresponding to different ideas. The path to the digital photograph is Cartesian; the path to the inkblot is Origenist. Gothic art is not an intermediate place between these two, but a different path altogether, corresponding to the Augustinian principle.

Gothic art, like no art before or since, presents both the literal and allegorical senses as convincingly true. It began in France around 1140; almost immediately, almost miraculously, it displayed a symbolic order more perfect than any art that preceded it. Over the following centuries, the anatomy, landscapes and natural forms within its pictures became more detailed and less stylized. It became realistic without becoming meaningless.

This was possible because the world presented in Gothic art is not the world imagined by the physical scientist. It is rather the world whose dimensions God established - *qualitatively*, not *quantitatively*. He established them by making the perceptible differences between light and dark, sky and water, land and sea—not by extending homogenous time or space, as along the axes of a Cartesian grid.

The means by which mankind knows and understands this world are God-given: the bodily senses, those *five wits* that medieval laymen daily prayed God would rule and protect. The world described by sense perception is the primary reality that mankind inhabits, the reality from which he might ascend to a higher realm. That higher realm is the realm of the spirit, not the realm of physical science.

And Gothic art, like patristic exegesis and like the sacred scriptures themselves, describes the world in the terms of sense perception, not the terms of physical science. To the senses, things like cold and darkness obviously exist. They *are* things; they can be depicted as things. The description of them as the mere absence of energy—no matter how true in the terms of physical science, no matter how proven from experiment—does not overrule the shivering of hands or the squinting of eyes. A thing that does not really exist cannot bless the Lord, praise and exalt Him above all forever!

As a contemporary artist who wishes to be true to the principles of Gothic art, I know how deeply ingrained the modern ways of seeing are. I must make a conscious effort to place objects with a picture according to principles of hierarchy, symmetry and symbolism—to do what medieval artists did instinctively. I must remind myself that when I see a cross, I perceive it immediately as a cross, as two beams joined at a perfect right angle, and that I may as well depict it as such, no matter how many rules of linear perspective I break. When I see a pattern on a draped piece of fabric, I perceive the pattern as a whole, regardless of the folds. Many Byzantine iconographers and Gothic painters depicted fabric patterns unbroken over folds and creases. I follow their example. These aspects of traditional sacred art are not marks of crudity or inability, but of an older way to apprehend the world.

World War One and the Russian Diaspora:

# Spread of Truths and Errors

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by Dr. John Rao

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*Editor's Note:* In order to maintain flow and limit confusion over institutional names and historical figures, the designation of "St." has been retained throughout even for individuals who are only recognized as such by the Russian Orthodox Church.

One of the major consequences of the First World War was the tearing away of many people from the embrace of Mother Russia. Most of these men and women actually left that embrace quite happily, creating the independent nations of Finland, Estonia, Latvia, Lithuania, and Poland in doing so. Prominent among those ripped from the bosom of the old Empire very much against their will were faithful members of the Russian Church, forced out due to Bolshevik persecution. Their numbers included fervent clerical and lay

supporters of an Orthodox religious revival that had seriously begun in the 1790's; believers who had been greatly encouraged in their hopes for ever more significant national spiritual growth since the relaxation of state controls over ecclesiastical life began with the first Russian Revolution in 1905.

Although this diaspora grew to be active in many places in Europe and America, France and England were its most important intellectual centers after the Great War. Especially notable in this regard were both the community of exiles in Paris, where the St. Sergius Orthodox Theological Institute was founded in 1925, as well as *émigré* centers in Britain, which became home to the Fellowship of St. Alban and St. Sergius, a product of the Anglo-Russian Student Conferences of 1927 and 1928. The names of those connected with



these eclectic circles and institutions constitute a “who’s who” of Russian Orthodox influence in the entirety of the West from the 1920’s to the present, with the “founding fathers” of Sergii Bulgakov (1871-1944), Nicholas Berdyaev (1874-1948), Alexander Elchaninov (1881-1934), Georgii Florovsky (1893-1979), Lev Zander (1893-1964), Nicholas Zernov (1898-1980), and Vladimir Lossky (1903-1958) preparing the way for the next Orthodox wave, including Alexander Schmemmann (1921-1983), Oliver Clement (1921-2009), John Meyendorff (1926-1992), and Timothy Kallistos Ware (b. 1934).

## A Personal Connection to the Diaspora

I must confess that this Diaspora exercised a positive influence on my own development. Nicholas Zernov, probably the chief inspiration behind the Fellowship of St. Alban and St. Sergius, was one of my tutors at Oxford in the 1970’s, where he had taught since 1947 and long been in charge of St. Gregory and St. Macrina House, the chief center for Orthodox life at the University. Zernov was a fine Christian man, reflecting that concern for the liturgy, the Church Fathers, and the doctrine of “divinization”—which westerners tend to prefer to speak of as “transformation in Christ”—that were central to the discussions of the local Russian Orthodox community. I look back fondly upon his forthright encouragement of a young Roman Catholic student struggling with the disaster of the Second Vatican Council, despite the disagreements that appeared through my participation in these discussions.

For disagreements there were, and of a type that I can only relate here very broadly, with reference to the “tone” coming through the diaspora message in general. That “tone” involved a marked tendency to denigrate the role of reason and communal authority in the Christian dispensation. This Russian Orthodox tendency was not without its influence over developments in the Roman Catholic Church from the end of the First World War onwards—especially in those realms of spirituality, dogma, and ecumenism where the role of reason and communal authority

were perhaps most seriously needed. Moreover, such influence seemed to me to be all too painfully manifesting its dangerous character in that first and most dreadful post-conciliar decade, which happened to coincide with my interaction with the Russians in Oxford. A brief treatment of two of the diaspora’s great concerns, *hesychasm* and *sobornost*, regarding which its teachers felt something of an evangelical commitment, underline the tone and its impact neatly.

## Hesychasm and Eastern Mysticism

*Hesychasm* can be translated from the Greek as meaning “to keep still.” It is an essentially quietist mystical approach, based upon both very early eastern monastic writings as well as those of Simeon the New Theologian (949-1022) and gaining its most influential expression in the work of Gregory Palamas (1296-1359). Many *hesychasts* claimed to have found a method for achieving individual union with God based upon continual employment of a simple “Jesus Prayer,” along with a cultivation of the proper physical position and environment in which to recite it. They argued that commitment to their method allowed for a quiet divinization of its individual mystical practitioner, the depiction of whose sanctity, which was said to glow with the kind of light that illumed Christ on Mount Tabor, provided endless stimulation for iconographers.

*Hesychasm* became very strong in eastern monastic circles, gradually driving the earlier, communal-minded *Studite* monastic tradition into the shadows. Although they generally looked upon all things western with suspicion, *hesychasts* of the Palamas variety nevertheless shared with many late medieval Latin mystics a similar contempt for scholasticism and the role of any logical, speculative theology in paving a pathway to union with God.

But eastern critics of Palamas joined with their Latin counterparts in criticizing a spirituality one of whose main effects was abandonment of the mental tools needed to distinguish an erroneous from an acceptable form of mystical union. They were horrified by his apparent claim that the >

*hesychast* could achieve a union with God while on earth equivalent to that to be experienced in eternity. Worse still, they insisted that the unity he spoke of was not a complete one. Rather, it was limited to a union with God's so-called "operations"; the "uncreated light" that was said to shine down from Mount Tabor.

Palamas, in their minds, thus appeared to recoil from the idea that even the blessed in heaven could touch the actual "core" of divinity and see God fully, in His very essence. Separating the essence of God from His uncreated light was tantamount to positing the existence of two divinities: one that man could fully reach, even in this life, but through one particular anti-rational path to transformation in Christ alone; and another "god" who would remain forever unknown and unknowable. Whatever the outraged objections the passionately icon-friendly *hesychasts* might hurl at their opponents, this meant that such mystics once again had thrown the doctrinal work accomplished through the defeat of Iconoclasm into jeopardy. For the total divinization of man in Christ and the proper estimation of the glory of the universe was therefore precluded, with both the individual and the fullness of nature shut off from the truly inclusive, transforming embrace of God.

## Hesychasm and the Russian Orthodox Church

*Hesychasm* entered dramatically into the life of the Russian Church in 1793 with Paisius Velichkovsky's (1722-1794) translation into Church Slavonic of a number of writings on the subject, most importantly, the so-called *Philokalia* or "love of the beautiful," put together by St. Nikodemos of the Holy Mountain of Athos (1749-1809) and St. Makarios of Corinth (1731-1805). Velichkovsky's writings were passed down through the Optina Monastery where he lived and worked, in nineteenth century vernacular Russian translations, by means of a popular book entitled *The Way of the Pilgrim*, and also in novels of Dostoevsky. But so was the criticism of *hesycham's* seemingly non-dogmatic, non-sacramental approach to holiness,

with its Russian mixture of individual mystical effort and obedience to the guidance of the lay monastic spiritual directors known as *starsy*. And love for the *Philokalia*, *The Way of the Pilgrim*, *hesychasm*, the Jesus Prayer and the anti-rational, quietist mysticism of its individual practitioners migrated to France and England with the Russian Diaspora, promoting twentieth century translations of their basic literature into western languages, prompted by men like T.S. Eliot among many others.

## From Hesychasm to Sobornost

The westward movement of *hesychasm*, with its focus on individual mystical effort, was paralleled by that of the concept of *sobornost*, which aimed at explaining the nature of the "spiritual community of many jointly living people," as its name indicates. First associated with the Russian thinkers Aleksey Stepanovich Khomyakov (1804-1860) and Ivan Vasilyevich Kireyevsky (1806-1856), *sobornost* was intended to contrast an Orthodox vision of Catholicity—diversity in unity—with a western presentation of the same vision that was castigated as being theologically and legally precisionist and hidebound on the one hand, yet anarchically individualist in character on the other. Supporters of the concept said that Orthodox believers forming a truly catholic community inspired by *sobornost* were united by a free and loving abandonment of themselves to the absolute values and the society that they cherished, whose bonds were cemented by a consciousness of being one, by common prayer, and by a common liturgy; not by their dull recitation of intellectual dogmatic formulae and their bending of the neck to communally-enforced legal precepts.

But critics of *sobornost* were baffled by a number of historical anomalies that the concept seemed to ignore. Why in heaven's name was the accusation of theological and legal perfectionism laid at the doorstep of a rather sleepy western world that was only awakened to the need for precision in these matters from the intellectually much more picky East of the first seven ecumenical councils? How was it that bending





the fingers into the absolutely precise liturgical position was less legalist than accepting the dogma of the Immaculate Conception? In what way could the “free communities of Orthodox believers” be compared to the papal “tyrants” and Catholic “robots” who so often fought heroically against the will of the Caesaro-Papists to which the Eastern churches repeatedly subjected themselves? And how would you know if you were truly united as a loving community committed to absolute values if intellectual and legal precision regarding what these values actually might be were disdained? One was left with merely celebrating, liturgically, a union that in practical terms might not really exist.

## The Ecumenical Movement

It seemed to me, the more that I learned about the phenomenon while at Oxford, that there was no wonder that the *hesychasm* and *sobornost* promoted by the Russian diaspora were of interest to supporters of the ecumenical movement, personalists, new theologians, and enthusiasts for esoteric spiritual insights of the years leading from the end of World War I down to Second Vatican Council. The anti-rational, anti-legal, anti-communal authority approach that such mysticism and such a vision of Christian society embraced allowed all of them to escape the “dry, hidebound, dogmatic and spiritual legalism” of a Roman Church bewitched by the call for clarity demanded by the modern papacy since the days of the Syllabus of Errors. How much easier it would be for them to unite Christians in both a spirit of love as well as in a fight for the true Faith if all that Roman fuss and bother regarding what such a spirit, love, and truth faith actually meant were to be abandoned! And what better way was there of humbling Rome’s parochial pettiness by calling up the example of good-willed fellow believers who had so obviously been persecuted by secularist totalitarians!

Alas, the more I argued with precisely such good-willed, persecuted, fellow Christians at Oxford—along with their Anglican and Roman Catholic fellow travelers—the more I grew confirmed in my still embryonic traditionalist

conviction that everyone succumbing to the lure of the anti-rational, anti-dogmatic, anti-legalist, anti-communal authority message that their “tone” and “tendency” dictated were doomed—doomed to see their substantive faith and its morals dismantled around them by whatever forceful presence in the group could impose itself as an electrifying spiritual director or community guide. Any stepping back to determine whether such a *force de la nature* and his followers were rationally and morally on the right path would reintroduce the boogeyman of dogma and law back into the picture, disturbing the celebration of their community of prayer, love, and spiritual union. I know this for a fact, because having attempted to probe some of the things that I heard, brought me up against the immediate reproach of “trying to pin the spirit down according the lifeless precepts of Roman law”; of “not allowing the Holy Spirit to speak His message to me”; of “not opening my heart to the superior (and somehow never to be judged) spirituality and special mission of the East”; of “failing to grasp the special lessons the inspired Russian Church had learned about the evils of relying on the state to protect her”—as though the western concept of legitimate authority were the same as the exercise of Tsarist, Caesaro-Papist power.

Once again, I am grateful for what I have learned from Eastern Christianity—and Russian Christianity in particular. I agree with the argument that the Church breathes with two lungs—one from the East and one from the West. But that means that I can take pride in a Western Church that has indeed inherited a Roman concern for law and put this to work in her understanding of authority, community, and spiritual transformation in Christ; a Western Church that has done so in union with a dogmatic rigidity whose importance she very much first grasped under pressure from her Eastern Sister of the early Ecumenical Councils. And it is these two lungs together that tell me to use all the tools of my Faith and reason to ensure that Russia spreads her truths—and not her errors—to the rest of the globe.

# Punishment at School

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by SSPX Sisters

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“So, Vivien comes home from school with lines to do because he was talking too much. Last week, Jean, the eldest, was already deprived of a special outing, and yesterday, Amelie’s pencil sharpener was confiscated by Sister because she was playing with it in class. Still, they’re good children! I know how to raise them after all! It’s always mine that are punished. I wouldn’t go so far as to say they are being picked on, but really...” And there is mom, all upset.

When a child comes home from school with a punishment, the first thing to do is not to be surprised. All children are born with the stain of original sin, and so, notwithstanding their baptism, they all have a tendency to prefer laziness to work, ease to effort, dissipation to obedience. Even with the best education in the world, each one is inclined towards evil. Even as

adults we are still the same, as St. Paul already complained. The surprising thing would be a child who never got into mischief, never had bad grades and was never reprimanded!

Obviously, the parents would prefer their child to be always the top of the class and to come home every evening with their backpack full of good grades, but we must be realistic.

## Occupational Hazard

The fact remains that certain children are punished more frequently than others. Some children have a more difficult temperament than others: more fidgety, more noisy, more antagonistic, more talkative, and so their escapades are more disturbing to the class.



These children won't necessarily end up as delinquents later on, but in the meantime they greatly test the patience of their teachers. Of all his misdemeanors, Monsignor Prosper Augouard, nicknamed "bishop to the cannibals," was punished many times for his insolence; he didn't turn out so badly. As one young primary school pupil said to his classmate to console him for being reprimanded, "Don't worry, it's an occupational hazard" (true story!).

Still, the punishment needs to bring about the reform of the culprit. For that reason, the most useful thing is to follow the direction of the teacher who gave the punishment.

"My poor darling, you've been disciplined again. It really isn't fair. The teacher doesn't understand you—he doesn't know how to handle you. You won't be doing this punishment, it's much too long anyway. I'll write a note excusing you." If his mother reacts in this way, the miscreant will certainly take advantage of the bargain: "I act up and thanks to Mom, I escape the worst and we carry on as before—it's really quite funny." But if on the other hand he hears: "What? You've been disciplined again? I'm ashamed of you!"—it isn't often that his father puts on his big voice but when he does it's all the more intimidating—the wrongdoing becomes much less attractive, even more so because dad has decided to deprive him of dessert this evening, just when it was chocolate mousse. That night, the miscreant takes stock: the teacher's punishment, his father's dressing down and going without dessert—the prank was actually pretty costly...and so the child calms down for a week or so.

When a teacher asks for the punishment or the zero-graded work to be signed by the parents, it is a way of alerting them: there is a problem and it won't be resolved by shutting our eyes so as not to see it. The best thing to do is to ask for a meeting with the teacher in order to find a solution together.

## Hypothetical Injustice

But then Louis comes home from school with a huge punishment: a long and very tedious

piece of supplementary work. He is up in arms: "You see, Mom, it's not fair. The whole class was disciplined and I had nothing to do with it. The others were behind it all. It's just not fair." Children are very quick to sense justice and injustice and a punishment which seems to them unfair is sure to wound them deeply. What



should be said to Louis? Ask him to recount what happened and see whether in fact, objectively speaking, he isn't in some way responsible. "The others started the misbehavior, but didn't you also gain by it just a little? No? So you are less guilty than the ringleaders but you aren't completely blameless. Even if the punishment is a little strong for you personally, you're an equal member of the class. I'm not scolding you, because you haven't done very much wrong, but you have to do the punishment anyway. Come on, it's not so bad! This one will serve for all the other times when you might have deserved it but weren't found out."

Thomas is grown up now. He remembers the tomfoolery of his childhood and the monumental punishments they merited. It's not necessarily a bad memory. Those punishments helped him to become a man.



# Q & A

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by Fr. Juan-Carlos Iscara, SSPX

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We want to be holy, but how should be our desire for holiness to be truly efficacious?

We know that God has called us to be holy; we know that we should aspire to holiness and tend to it with our whole heart, soul, mind and forces (Mk. 12:28-30). As St. Teresa of Avila explained, our holiness consists in the perfect identification and conformity of our human will with the will of God, to be united to Him by love, to reproduce

Our Lord Jesus Christ in ourselves, as St. Paul repeatedly insists.

In the midst of our weaknesses and misery, when we do what we can to approach this ideal and try to fulfill this obligation, we are in the right path. Our duty is to aspire to holiness, truly and sincerely desire it. The problem is that, far too often, we do not have a true desire for holiness. When St. Thomas Aquinas was asked what one should do to attain holiness, he simply answered: *To want it!*



Thus, to obtain its entire efficacy, our desire for perfection must be, first of all, supernatural—that is, it must proceed from divine grace, directed to the greater glory of God, the ultimate end of our existence. The true desire for holiness is already a great gift from God, which we should ask for with humility and perseverance, until we obtain it from His divine goodness.

It must also be humble, never relying upon our own forces, always aware of our misery before God. We must not make of our aspiration to holiness a motive of pride, a means of glorifying ourselves, but see in such desire, a most excellent means to love and glorify God with all our forces.

It must be confident. We must be convinced that, while by ourselves we can do nothing, we can do everything in Him who strengthens us (Phil. 4:13).

This desire must be predominant, that is, it cannot be one more desire among many, and it must be more intense than any other. The greatest good is the glory of God and, as a means to it, our own sanctification. Everything else must be subordinated to this supreme end—knowledge, health, honors, apostolate... everything is less valuable than holiness. *Seek first the kingdom of God and His justice, and all these things shall be added unto you* (Mt. 6:33).

It must be constant. All too often, after a good beginning, we get tired with the constant effort to overcome ourselves, or discouraged by the first contradictions, and little by little, our desire for holiness cools down. Sometimes we give ourselves a bit of a “vacation” in our spiritual pursuits, with the pretext of gathering our strength, but such slackness weakens the soul and to get back in the path we were following now requires an even greater effort. The pursuit of holiness must be constant and progressive, steadfast, without losing heart, without violence or excesses, but without weakness or tiredness.

Finally, it must be practical. It is not a wish that we are not really working to make come true, “I would like to be holy,” but a decisive “I want”—here and now, in practice, using all the available means to pursue this perfection. Perhaps in a moment of fervor we convince ourselves that we desire perfection, but this desire must be shown, proven with concrete actions, without delays.

Otherwise, little by little, from delay to delay, our days pass without doing what is necessary, and we risk coming before God with our hands more than empty.

## Q&A

### Do we need spiritual direction?

The object of spiritual direction is to show to souls the path to be followed in the spiritual life, towards an intimate union with God. The path must be followed by the soul, but the director traces the road, the steps to be followed in every stage of the spiritual life. The director does not push or force the soul, but gently guides it forward—firmly, without deviations or shortcuts, without jumps or imprudent precipitation; always attentive to what the soul can and cannot do at that stage, and to the graces that God has granted; always encouraging the soul to a greater perfection.

The direction should begin as soon as the soul, under the impulse of divine grace, decides to advance in the road towards holiness. At every stage of that road there will be obstacles and difficulties, which, according to the ordinary providence of God, cannot be overcome without the vigilance and help of a spiritual director.

The whole of Catholic tradition affirms that spiritual direction is morally necessary to attain perfection.

“A person who has a director by whom he allows himself to be guided, whom he obeys in all his actions, great and small, will more easily and quickly arrive at perfection than he ever could by himself, even were he gifted with an extraordinary degree of intelligence and supplied with books explaining the nature of all the virtues and the means of acquiring them.... Our Lord, without Whom we can do nothing, will never bestow His grace on one, who having at his disposal a man capable of instructing >

and directing him, neglects this powerful means of sanctification, believing himself to be self-sufficient and that, by his own powers, he is capable of seeking and discovering the things necessary for salvation” (St. Vincent Ferrer). It is asserted not only by Sacred Scripture but also by the universal practice of the Church, even from apostolic times.

Certainly, some men and women have attained holiness without having spiritual directors, which proves that such direction is not absolutely necessary, but the general rule shown by divine Providence is that at the side of great saints is to be found a wise and prudent director who has guided them to those summits of holiness.

Usually, a priest is the spiritual director who guides a soul to perfection. It is not strictly necessary that the director should be a priest, but it is most convenient that it should be so: the general economy of salvation has reserved to the priest the role of teacher and guide; he is also the confessor of those souls, and he has special graces of state.

It is not strictly necessary, either, that the spiritual director should be also the confessor of the souls directed—they are two different functions which can be separated, and sometimes it is materially impossible. But it is most convenient that director and confessor should be the same priest, as both ministries are intimately related.



## Is it always sinful to reveal a secret?

Ordinarily, yes, it is a sin. But in extraordinary circumstances, higher duties of justice or charity towards our neighbor or to the common good of society may demand its disclosure, without committing a sin.

In itself, a “secret” is something that is

occult and must remain hidden. Therefore, “to keep a secret” means that, having come to the knowledge of that which is occult, one assumes the obligation of not manifesting it.

Moral theologians distinguish three kinds of secrets: (1) *natural*, in which the obligation to keep it occult arises from the very nature of the thing; its manifestation cannot be made without damage or reasonable displeasure of the person involved, who has a strict right not to be thus hurt without sufficient, reasonable cause; (2) *promised*, in which the obligation arises from the promise made after having acquired knowledge of the thing; he who makes the promise (to whom secret was confided) obliges himself to keep it faithfully—even if the thing does not oblige to secrecy from its very nature; and (3) *entrusted*, in which the obligation arises from the promise made before having knowledge of the thing, that is, one party obliges itself to manifest it, and the other to keep it occult, even if by its very nature it could be revealed.

The obligation to keep the secret exists *per se*, out of justice or fidelity. The natural secret obliges in justice, by reason of the damage that can be caused; its violation is sinful, mortally or venially, according to the gravity of what is revealed and the sadness or damages that it may cause, with the eventual obligation of making reparation. The simply promised secret obliges by a motive of fidelity, by reason of the promise made; its violation constitutes a venial sin. The entrusted secret obliges in justice, by reason of the special contract, and its violation is a sin, which, again, may be mortal or venial according to the damages and sadness that its revelation may cause.

Therefore, in general, it is illicit to seek knowledge of secrets, by listening to private conversations, or by opening letters or private papers, reading them when kept in a reserved place, *etc.* But there is no sin at all if such papers are read with reasonably presumed permission, or out of grave and founded suspicion of imminent, grave damage to self or to others, which can be averted by the examination of the letters (it becomes thus self-defense). Letters thrown away or voluntarily abandoned in public places may be read without injustice, as the



owner is considered to have relinquished his right. But if they contain something that, if revealed, could cause damage, out of charity, the content must be kept occult. It is not licit to read torn letters, especially if in such small pieces that it is clear the owner's intention of not allowing others to read them.

It is also illicit to manifest what another justly wants to keep secret, as its manifestation would cause damage or displeasure to the "owner" of the secret—a damage that must be avoided out of charity, fidelity or justice. Finally, it is illicit to use the secret for one's or another's benefit, against the reasonable opposition of the "owner," especially if this causes him some damage.

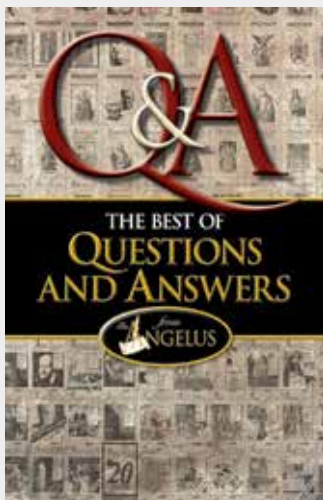
Nonetheless, and with the exception of the case of the seal of confession, the obligation to keep a secret is not absolute, but relative and limited, in such a manner that in certain circumstances it is permissible to reveal the secret: the duty of justice and charity towards our neighbor does not oblige in every circumstance

and in spite of any detriment to self or another; moreover, the demands of the common good may override the obligation to keep the secret.

Thus, it is licit to seek knowledge of a secret for reasons of public utility (for example, in a country at war, regarding secrets of the enemy, or the Church investigating the life and morals of candidates to the priesthood, or a civil magistrate investigating crimes committed, *etc.*). It may be also licit for reasons of private utility, as sometimes this inquiry is equivalent to self-defense against an imminent, proportionately grave damage.

A secret may—and even must—be revealed to avoid damages for the persons involved, or for a third, private person, or for the common good. In those cases, the owner of the secret can be presumed to grant permission to reveal it, or he could not be reasonably opposed to its revelation. But even if he were to oppose, higher obligations of charity or justice would permit or even demand its revelation.

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Statue of Saint George slaying the dragon  
in the Cathedral of Stockholm, Sweden





When she was there, St. George passed by, and when he saw the lady he demanded the lady what she made there and she said: Go ye your way fair young man, that ye perish not also. Then said he: Tell to me what have ye and why weep ye, and doubt ye of nothing. When she saw that he would know, she said to him how she was delivered to the dragon. Then said St. George: Fair daughter, doubt ye nothing hereof for I shall help thee in the name of Jesus Christ. She said: For God's sake, good knight, go your way, and abide not with me, for ye may not deliver me. Thus as they spake together the dragon appeared and came running to them, and St. George was upon his horse, and drew out his sword and garnished him with the sign of the cross, and rode hardily against the dragon which came towards him, and smote him with his spear and hurt him sore and threw him to the ground. And after said to the maid: Deliver to me your girdle, and bind it about the neck of the dragon and be not afraid. When she had done so the dragon followed her as it had been a meek beast and debonair. Then she led him into the city, and the people fled by mountains and valleys, and said: Alas! alas! we shall be all dead. Then St. George said to them: Ne doubt ye no thing, without more, believe ye in God, Jesus Christ, and do ye to be baptized and I shall slay the dragon. Then the king was baptized and all his people, and St. George slew the dragon and smote off his head, and commanded that he should be thrown in the fields, and they took four carts with oxen that drew him out of the city.

*(Legenda Aurea, St. George)*



## More Contradiction from Pope Francis

On January 8, Pope Francis gave the annual papal address to the members of the diplomatic corps (ambassadors accredited to the Holy See from approximately 180 nations). For the content of the address, the pope looked to the Universal Declaration of Human Rights adopted by the United Nations in 1948. The Holy Father then proceeded to explicate the various ways in which human rights are still being violated throughout the world. He made specific reference to the slaughter of the unborn by stating: “In our day, there are more subtle means: I think primarily of innocent children discarded even before they are born, unwanted at times simply because they are ill or malformed, or as a result of the selfishness of adults.”

Of course, many “conservative” Catholic commentators lauded this statement by the pope waxing eloquently about what a champion he is for the unborn. Unfortunately, as good as these words are from Pope Francis, the Holy Father’s actions seem to applaud those who advocate and even carry out the discarding of innocent children before they are born. Two rather notorious examples come to mind.

In 2016, Pope Francis called the abortionist Emma Bonino one of Italy’s “forgotten greats” supposedly for her efforts on behalf of refugees, seeming to ignore the fact that Bonino, on her own admission, performed illegal abortions using her own homemade device. The outcry from Catholic pro-life Italians fell upon deaf ears and Pope Francis never recanted his praise.

Towards the end of 2017, Bonino was instrumental in the passage of the Italian government’s passive euthanasia law. Some have claimed that Pope Francis’ refusal to comment on the parliamentary debate on the issue assured the passage of the law.

In January of 2018, it became public that Pope Francis honored Lilianne Ploumen, former minister for Foreign Trade and Development Cooperation in the Netherlands, with the title of

Commander in the Pontifical Equestrian Order of St. Gregory the Great. All of this despite the fact that she is proudly pro-abortion and worked to raise over 300 million dollars for the “She Decides” program to fund organizations providing abortion services, including Planned Parenthood International. The “She Decides” program was instituted after President Trump reinstated the Mexico City Policy which cut United States funding for international organizations which promoted or provided abortions.

So now we once again come face to face with contradiction coming from this pope. In one breath he condemns the taking of the slaughter of innocent unborn children while at the same time praising and publicly honoring two women who worked tirelessly for the slaughter he supposedly condemns. Intellectual contradiction has been the hallmark of this papacy and, not only this papacy, but also of the entire Vatican II juggernaut. We should be thankful to Pope Francis that he has so boldly and publicly brought this acceptance of contradiction to light so that many right thinking Catholics are now beginning to acknowledge the great crisis facing the Church.

Emma Bonino and Pope Francis





## Papal Nuncio Makes an Astonishing Statement

Archbishop Thomas Gullickson, an American born in 1950 who is the current Apostolic Nuncio (Vatican ambassador) to Switzerland, recently had a meeting with the priests in Switzerland who celebrate the Traditional Latin Mass. During the meeting, the Archbishop made the statement that “the Old Latin Mass is the future of the Church.” Although the statement was only reported by one of the priests in attendance, the veracity of the statement cannot be questioned since there has been no denial of it by Archbishop Gullickson who certainly would have done so if it were not true, considering the amount of publicity the remark engendered. What makes the words of the Archbishop astonishing is not that it isn’t true, but that a papal diplomat to a European country has made it.

Although Archbishop Gullickson’s name is not one that normally comes to mind when speaking of “tradition friendly” bishops, it certainly should. He began his Vatican diplomatic career in 2004 by being appointed nuncio to the many island nations of the Antilles and consecrated bishop on November 11, 2004 (the Feast of St. Martin of Tours). In 2011, he was named nuncio to Ukraine and remained in that post until being named nuncio to Switzerland and Liechtenstein in 2015 by Pope Francis. The Archbishop has written a blog from each of his diplomatic postings. If one goes back to his first posts and progresses through his later postings, it is obvious that his appreciation for Tradition, particularly in the liturgy, has grown and developed.

In one of his latest posts, Archbishop Gullickson has questioned the wisdom of religious liberty as being the best way to further the mission of the Church. Archbishop Gullickson writes:

“Believe it or not, the Church has its inalienable hallmarks, which are born of necessity and flow from the will of God for the sake of the life of the world.

No doubt, the only right place to start a conversation of this sort is by calling bishops and priests to account in terms of their faithfulness to the Gospel. We need more honest, integral, bold witnesses like St. Charles Borromeo, who by

prayer and penance sought to conform their lives to that of our loving Savior, thus credibly speaking His Truth and shepherding His Flock. Maybe it is too much to expect that we can walk hand in hand with a given temporal power for the sake of the good of society.

What I’d like to say is that past schemes (*ancien regime*) may have been unacceptable vehicles for establishing Christ’s Church and furthering its mission. As I read, look and listen, however, I am missing the restless search for whatever that better or adequate vehicle might be. As I say, religious liberty comes up more than short, when it comes to guaranteeing unfettered discourse in the public square, about the truth which comes from God in Jesus Christ. But ‘it’s all we’ve got’ does not do it for me as a response and hence my insistence that we stand somewhere between a pipe dream and an untried hypothesis when we appeal to religious liberty as the better mousetrap.”

Given his statements and writings, it should come as no surprise that the groups in the uber-liberal Swiss church have been pushing for his removal as nuncio, claiming that he is dividing the church in Switzerland. One example they give is that he sympathizes with the “schismatic” Society of St. Pius X! In charity, it would be well for us to remember Archbishop Gullickson in our prayers in the days ahead.

Archbishop Gullickson celebrates the Traditional Mass in Switzerland



### Academy of Life Reborn?

As had been extensively reported elsewhere, Pope Francis removed all the members of the Pontifical Academy for Life and appointed an entire slate of new members which included some proponents of abortion. In addition, Pope Francis gave a new mandate regarding the workings of the Academy and insisted that it include immigration and environmentalism in the scope of its work.



In December of 2017, one new member of the Pontifical Academy, Fr. Maurizio Chiodi gave a lecture entitled *Re-reading Humanae Vitae in light of Amoris Laetitia* at the Pontifical Gregorian University in Rome. During the lecture, Fr. Chiodi stated that, “an artificial method for the regulation of births could be recognized as an act of responsibility that is carried out, not in order to radically reject the gift of a child, but because in those situations responsibility calls the couple and the family to other forms of welcome and

hospitality. [This would be the case when] natural methods are impossible or unfeasible.”

Fr. Chiodi further explained that the basis for this “new” understanding was Chapter Eight of the Apostolic Exhortation *Amoris Laetitia*. There had been talk in recent months that Pope Francis was indeed considering reversing the Church’s immemorial teaching that artificial contraception is always immoral and this lecture certainly adds credence to these rumors. Of course, no papal decree of Francis could make that which is immoral and sinful become moral and good, especially in this matter in that many respected moral theologians (Msgr. William Smith as just one example) hold that the prohibition of artificial contraception is actually an infallible teaching of the Church. (Because of this “new direction” of the Pontifical Academy for Life, some of the former members who were summarily dismissed by Pope Francis have joined forces to form the John Paul II Academy for Human Life and the Family. This was announced by Professor Josef Seifert in Rome last October. It should be recalled that Professor Seifert was removed from his teaching position by the Archbishop of Granada because of his printed critique of the Apostolic Exhortation *Amoris Laetitia* which the Archbishop claimed was causing division in the Church.)

Fr. Chiodi’s conclusions regarding artificial contraception based upon *Amoris Laetitia* highlight the fact that the greatest danger of the infamous Chapter 8 is not the admittance of the divorcees and remarried to Holy Communion (as sacrilegious as this may be), but the premise put forward in that chapter that sinful actions can, depending upon circumstances, now become good and moral. As Professor Josef Seifert pointed out in the article which got him fired by the Archbishop of Granada, this understanding (*i.e.*, that an immoral act can become a good act) turns all of the Church’s moral teaching on its head.



## Some Highlights From the “New Springtime” of Vatican II

### **From the Vicar General of the Diocese of Oakland, California regarding the new “Cathedral of Christ the Light”:**

“I write today to update you regarding our investigation of the design and construction issues at the Cathedral Center. As I have previously reported, the Catholic Cathedral Corporation of the East Bay board of directors approved a plan recommended by our expert consultants for comprehensive physical testing on Cathedral Center buildings. This is part of our ongoing legal action to ensure the responsible parties pay for the necessary corrective work.

The initial physical testing, which focused on the Chancery, rectory and parking garage, was completed in December 2016. As part of our continued investigation, we reviewed the design of the Cathedral and its foundation, in light of the defects discovered in those areas adjacent to and surrounding the Cathedral itself. Unfortunately, this review has uncovered underlying conditions similar to those found in other parts of the Cathedral Center. We are deeply disappointed to discover the Cathedral is also affected.

A full list of defects has recently been reported to the court-appointed special master for our case and to the parties named in our claim. The court-appointed special master is overseeing the development and exchange of information between the parties in preparation for mediation. Since this is a complex case, it is not possible to predict the timeline or outcome of the mediation. The special master is making sure the case moves along as quickly as possible without sacrificing our rights or the rights of the defendants.

Our goal is to ensure the safety of all who use these facilities, and to be good stewards of the generosity which built our Cathedral and the Cathedral Center. The Cathedral of Christ the Light should stand as a reminder of the beautiful radiance of Christ’s light in our community. The project architect and structural engineer have advised us that the Cathedral Center buildings are safe for our employees, visitors and parishioners to occupy, while we continue to seek resolution of the design and construction issues.

To limit further deflection of the floor slab and future repair costs of the B1 level of the parking garage, it will remain closed for the foreseeable future. We have also asked our expert consultants to identify recommended repairs to limit further deterioration and future repair costs throughout the Cathedral Center and the Cathedral itself.”

So it seems the huge expenditure of funds from the Catholic faithful of Oakland to build a new cathedral of dubious architectural beauty has resulted in a less than safe “worship environment.”



### **From the Archdiocese of New York:**

“The Archdiocese of New York released an update today on the Independent Reconciliation and Compensation Program (IRCP), its outreach program to victim-survivors of sexual abuse by members of the clergy of the archdiocese. The IRCP was announced in October 2016, and ran for nearly 13 months, concluding on November 1 of this year, and more than 200 individuals applied to participate in the program. The program was administered by noted mediator Mr. Ken Feinberg and his associate, Ms. Camille Biros, who were given total independence to evaluate claims and determine compensation. The Dioceses of Brooklyn and Rockville Centre have subsequently begun their own IRCP program.

As of November 30, 2017, 189 victim-survivors had resolved their claims through the archdiocese’s IRCP, with compensation totaling \$40,050,000. There are additional claims which were made prior to the November 1 application deadline that are still being processed by the program administrators.

The report also provides a summary of the Church's efforts to combat the scourge of sexual abuse of minors, which have resulted in the Church being a leader in the prevention of abuse, and in the care for victim-survivors. At a time when nearly every institution that involves minors has had to face allegations of abuse, the Church is now a model in how to respond to this horror.

By any measure, the reconciliation program has been a success. Many of the victim-survivors have expressed their gratitude that the Church extended an invitation, listened, and responded with compassion and understanding. All left knowing that the Archdiocese of New York was willing to make a genuine act of reparation for the harm that was done to them."

"By any measure, the reconciliation program has been a success"—over 40 million dollars of donations from the faithful Catholics of the Archdiocese of New York paid out to victims because of the malfeasance of archbishops and chancery officials who did not do their duty in removing priests who abused vulnerable children. This is what is now considered a successful program?

### From the Vatican:

The number of people attending Pope Francis's *Urbi et Orbi* Christmas message and blessing has diminished substantially. In 2014, St. Peter's Square was filled with faithful who came to hear the Pope's message. In 2017, the Square was only half full. It should be noted that the weather on Christmas in both years was sunny.



### From the Bucks County *Courier Times* (Pennsylvania):

"Members of the general public visited the National Shrine of St. Katharine Drexel in Bensalem on Friday before it was set to close permanently late Saturday afternoon.

The Sisters of the Blessed Sacrament order announced in May 2016 that it would reduce its financial burdens by selling the Bensalem property where Drexel's body is entombed. The saint's remains will be moved in early 2018 to the Cathedral Basilica of SS. Peter and Paul in Philadelphia.



The heiress, who used her inheritance to serve the black and Native American communities, died in 1955. Drexel became the second American-born person to be canonized in 2000 after two miracles involving hearing were attributed to her intercession.

The Bensalem property (off Route 13) became a shrine during Drexel's canonization, and faithful from around the world flocked there to pray for her intercession with God. It is one of two sites the nuns are in the process of selling. The other is a 2,200-acre property they own in Powhatan, Virginia, that previously had been the site of two schools for black students.

The order, which has missions in the United States, Haiti and Jamaica, has worked with a Michigan-based real estate agent to sell the properties. The sisters are awaiting approval from Pope Francis at the Vatican before they announce the transactions."

The once-thriving religious orders are now forced to sell their properties because of a lack of vocations. Particularly distressing is the fact that Mother Catherine Drexel's order was one of the first in the United States to begin educational institutions for blacks in the United States.



# The Integrity of Archbishop Marcel Lefebvre

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by Fr. Paul Robinson, SSPX

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## Part I

### Introduction

Archbishop Marcel Lefebvre was well-known, throughout his life, to be a man of great integrity. He was unwavering in his principles, honest in all of his dealings, and charitable to a fault. Among the foundational ideas that guided him were the Catholic notions of authority and obedience, which directed the heroic prudence of the Archbishop in the many difficult decisions he had to make in his relations with Rome.

Certain figures, however, seem to deny that the Archbishop was a man of principled integrity in his ideas about the Church and in his relations with Roman authorities. Some accuse him of having held contradictory principles, while others accuse him of having changed his principles after the episcopal

consecrations.

This article will attempt to defend his good name by considering the Archbishop's position and showing that he never changed it. We will first consider the Archbishop's notion of authority and how this notion influenced his attitude towards the Roman authorities. Then, secondly, we will show that the consecrations did not cause the Archbishop to change either his principles or his application of them.

### The Archbishop's Principles on Authority

The most helpful way to consider the Archbishop's principles on authority is to compare three different positions that have been taken with regard to the authority of the post-Conciliar hierarchy, wherein a majority of churchmen have been infected with Modernism to a greater or lesser >

degree. These three positions are the following:

1. A Modernist hierarchy has no authority
2. A Modernist hierarchy has unlimited authority
3. A Modernist hierarchy legitimately exercises authority when it commands according to the faith but does not legitimately exercise authority when it commands against the faith

The first position judges authority on the basis of persons. If the person uses his authority badly or is wayward in theology, then he loses his office. He no longer possesses any authority. This is a Protestant model for judging authority, and the sedevacantist camp leans towards this notion of authority.

The second position judges authority purely on the basis of office. If a person holds a certain office, then one must do everything he says. The neo-conservative Catholics lean in this direction, for they hold that the Pope must be followed blindly, unless he commands something obviously sinful, such as the commission of murder.

The third position corresponds to the Catholic notion of authority and was the one held by Archbishop Lefebvre. He judged authority according to both office and persons. Those who hold an office receive their authority from God and continue to hold that office legitimately, even when they abuse their authority. A distinction must be made, however, in the way in which authorities use their position. If the one commanding demands something that is morally licit, then he is to be obeyed; if he commands something that is against God, however, then he is acting outside of his authority and is to be disobeyed. This is the Catholic position on obedience that holds for all situations.

The conformity or disconformity of a command to God's laws, then, is what dictates the duty to obey or disobey the authority commanding. When subordinates are confronted with a clear case wherein those in authority are commanding what is offensive to God, they are to disobey; otherwise, they are to obey.

## References to the Principle

The Archbishop consistently applied the Catholic notion of obedience throughout his life. This was especially true in regard to the authority of the Church. We will take one example of him obeying authority when it was not being abused and one example of

him disobeying authority when it was being abused.

In the first example, he was addressing a crisis in the United States District. Some of his priests, including Seminary rector Fr. Donald Sanborn, were refusing to use the 1962 missal. After all, they said, it was promulgated by a Modernist Pope, John XXIII. This was a classic case of considering the person exercising authority (Pope John XXIII), without considering whether he was using his authority well or ill.

No, said Archbishop Lefebvre. There is nothing in the 1962 missal that poses a danger to the faith. As such, the SSPX has no justification for refusing it. As he explained to the American seminarians at the time, he was, in this decision, only applying the principle of the Church:

"The principle of the Church is the principle of St. Thomas Aquinas....So, what does St. Thomas Aquinas say about authority in the Church? When can we refuse something from the authority of the Church? Only when the faith is in question. Only in this case. Not in other cases. Only when the faith is in question."

The second example concerns disobeying an authority that is being abused. The Archbishop expressed the principle on this question in 1978:

"Obedience presupposes an authority which gives an order or issues a law. Human authorities, even those instituted by God, have no authority other than to attain the end apportioned them by God and not to turn away from it. When an authority uses power in opposition to the law for which this power was given it, such an authority has no right to be obeyed and one must disobey it."

Ten years later, the Archbishop cited the same principle in order to explain the basis for moving ahead with the consecration of four bishops against the will of the Roman authorities. Rome would not allow the SSPX to continue as it was. But it was necessary for it to continue as it was in order to keep the faith. Thus, the consecration of four bishops was an "Operation Survival," a drastic step needed in order to maintain the Faith. As such, it was justified, even though it was contrary to the will of the Roman authorities.

## Application to the Crisis

Let us return to the three positions on authority laid out above to see how they are applied to the





prudential decision of whether or not one should be under the authority of a Modernist hierarchy:

1. Sedevacantists: Modernists do not have authority one must not put oneself under the authorities in Rome in any way whatsoever until they return to Tradition.
2. Neo-conservatives: Modernists have all authority one must put oneself under whomever has authority, no matter what those authorities command.
3. Archbishop Lefebvre: Modernists legitimately exercise authority when they command in accordance with the faith one should submit to the authority of Rome when one may be assured that he will be able to keep his Catholic Faith. The basis for this assurance, in the case of the SSPX, would be exemption from modernist influence, by the granting of a separate entity such as a personal prelature. If the SSPX were granted a canonical recognition “as is,” then it would be left as it is, while being under Roman authority, and so be able to keep the faith.

It should be clear that the position of the Archbishop was completely consistent with the Catholic notion of authority. It should also be clear that his prudential decisions in relation to the SSPX’s regularization under a Modernist hierarchy were simply an application of that notion. Thus, he was a man of integrity in his principles and their application.

Let us now turn to the objections against this position. First is the objection that the Archbishop’s principles were incoherent and second is the objection that he changed them after the consecrations.

### The Inconsistent Principles Objection

In 1994, eleven years after he had been expelled from the Society of St. Pius X, sedevacantist Bishop Donald Sanborn wrote an article entitled “The Mountains of Gelboe.” He maintains there that the Archbishop was not a man of fixed principles. If his argument were put into a syllogism, it would run as follows:

Major: There are only two possible positions for a man of fixed principles to hold in this crisis:

- the hard-liner: reject the authority of the post-Vatican II Church and maintain the faith
- the soft-liner: accept the authority of the post-Vatican II Church and compromise the faith

Minor: But Archbishop Lefebvre wanted to accept and be under the authority of the post-Vatican II Church (soft-liner), and he wanted to maintain the traditional faith (hard-liner).

Conclusion: Therefore, he was not a man of fixed principles. “It is evident...that there were two opposing sides to Archbishop Lefebvre, capable of dictating their own distinct and contradictory theory and course of action.” As a man of faith, the Archbishop was a hard-liner; as a man of the Church, as a diplomat, he was a soft-liner. As a man of principles, he was neither. As such, he was not a man of principles at all.

What the SSPX should do, then, at its General Chapter of 1994, is the following:

- recognize that their founder was wishy-washy on principles, but that he was, at heart, a sedevacantist
- reject the Archbishop’s false ecclesiology that recognizes the authority of the Pope and accept the true, hard-liner ecclesiology
- denounce the Conciliar hierarchy as heretics
- abandon all attempts at regularisation

### Refutation of the Argument

Sanborn seems to struggle to comprehend the higher principles by which Lefebvre operated and so proposes a false dilemma. For him, one must either accept authority wholly or reject it wholly if one is to have consistent principles. He does not see that there is a third scenario under which it is possible to be consistent: accepting authority in one respect and rejecting it in another.

It is true that it is contradictory to hold that authority is to be both obeyed and disobeyed *in the same respect*. But Archbishop Lefebvre held that the post-Conciliar authorities were to be obeyed in one respect—in what does not pose an immediate danger to the Faith—and disobeyed in another, in that which does pose an immediate danger to the Faith. No contradiction exists in such an obedience, but it is rather the very definition of virtuous Catholic obedience. >

Once we realize that the Archbishop obeyed the Pope as Pope but did not obey him as God, the false dilemma of hard-liner and soft-liner, which tries to split the single vision of the Archbishop into two competing personalities, evaporates of itself.

## Logical Strategy

Somewhat tangential to the subject of this article, and yet important to note, is the fact that Sanborn's conclusions about the Archbishop do follow from his premises. If we were to accept his premise that the Archbishop had a contradictory ecclesiology, then it would only be logical for us to have nothing to do with Archbishop Lefebvre. Traditional Catholicism, if it is anything, is a question of holding firm to the unchanging truths of the faith, to that which has been believed always, everywhere, and by everyone. But if the Archbishop was not firm in his principles on the Church and its authority—if he held that the authority of the Church should be both accepted and rejected, in the same respect—then he was surely, in that area at least, closer to Modernism than traditionalism.

Moreover, it is common knowledge that *Romanitas* was one of the key characteristics of the Archbishop. He was formed at the French Seminary in Rome, he served faithfully and zealously the direct authority of Rome as Apostolic Delegate in Africa, he was constantly professing to the members of his priestly society his attachment to Rome and the Church. Thus, when Sanborn attacks the stance of the Archbishop towards the conciliar hierarchy, he is attacking an aspect of the Archbishop that was close to his very priestly identity. If the Archbishop was wrong in such a matter, in something that was so important to him, we could only conclude that his entire spirit, his entire manner of looking at the crisis of the Church, was also wrong.

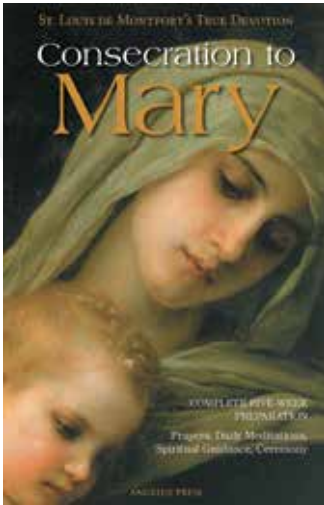
The strategy of Sanborn, then, is coherent:

1. Establish that the Archbishop was a man of wavering principles in ecclesiology.
2. Argue that, on this account, the Archbishop should not be followed in those principles and, really, in anything else of principle.
3. Conclude that the stance of the Archbishop should be rejected in favour of the so-called hard-liner position, which logically leads to sedevacantism.

The one who accepts the first point should logically accept the ones that follow. We have shown above that the first point is false. For that reason, there is no need for us to refute the second and the third points.

There is, however, a class of people who accept the first point without accepting the second or the third. They are those who put forward the second objection against the Archbishop's integrity by claiming that he changed his principles in 1988. They are the members of a loose conglomeration of hard-liners that work under the name of "The Resistance."

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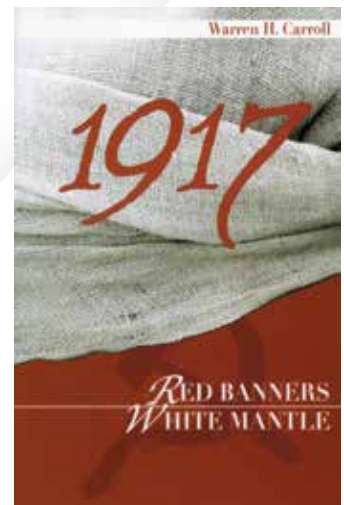
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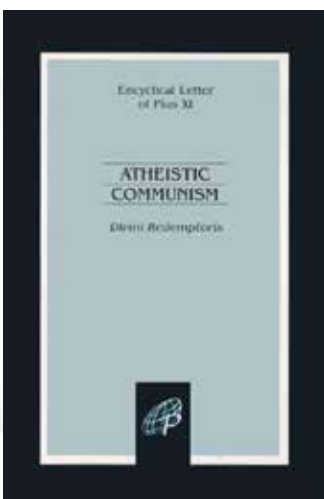
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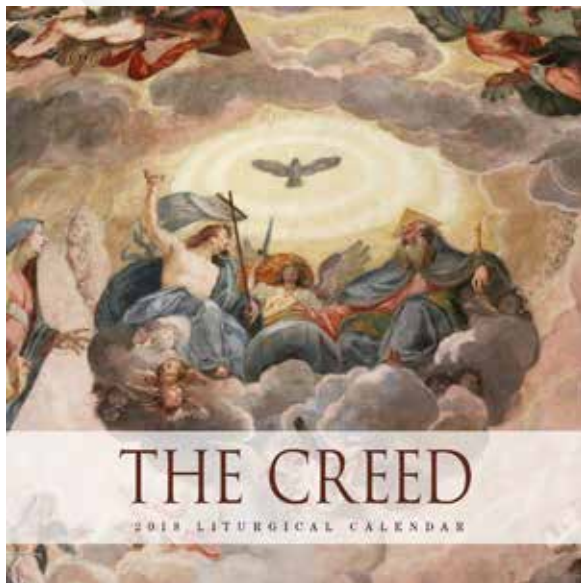
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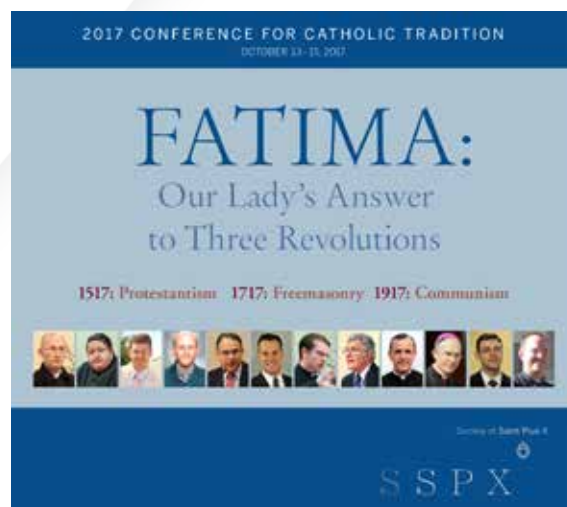


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# The Last Word

Dear readers,

“The continual prayer of a just man availeth much” (Jas. 5:16).

The First World War is framed by the sacrifice of two saints. On August 20, 1914, Pope St. Pius X offered his life to prevent it (we will only know in Heaven the effect of this papal sacrifice) and on September 21, 1918, Padre Pio, after months of asking the Divine Justice to end the bloody war, and of continuously offering himself as a holocaust for this intention, found out that his prayers had been answered, but not the way he had expected it. He had been ready to die instead of all the war victims, but instead, by receiving the sacred stigmata on that day, he was literally going to live an ongoing death for 50 years. He lost about one pint of blood every day for 50 years and by 1950 he was eating about once per day, and barely sleeping at night. Doctors could not understand how he was alive. Nevertheless, he would carry his sacred wounds a solid 50 years, until three days before his death, which occurred on September 23, 1968.

Indeed “[t]he continual prayer of a just man availeth much.”

“From pestilence, famine and war, deliver us O Lord” (Litany of the Saints). War unleashes the most inhumane passions, it is true, but it is also the occasion of the greatest acts of heroism, heroism of self-denial, of sacrifice, of acts of mercy, of charity. If the fear of the Lord is the beginning of wisdom, Almighty God knows how to use the calamity of war to put some wisdom in man’s heart.

At Fatima in 1917, Our Lady also made use of the prayers of little children to accelerate the end of that Great War. “I want you to come here on the 13th of next month, and to continue praying the Rosary every day in honor of Our Lady of the Rosary, in order to obtain peace for the world and the end of the war, because only She can help you... Continue to say the Rosary to obtain the end of the war.”

If prayer and self-sacrifice can end a bloody war, and it did, it can also bring peace to the Church who is in the midst of this frightening spiritual warfare. Let us be encouraged by the lessons of history and the teaching of Sacred Scripture.

Fr. Daniel Couture

Society of Saint Pius X



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