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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

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
Publisher

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Solzhenitsyn:

The Hero's Happy Ending

by Joseph Pearce

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



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. >



The Progress of Orthodoxy in Russia

by André Julien

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. >

A Star from the East

Dostoevsky and Fatima

by Andrew J. Clarendon

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*



On the Russian Greek Catholic Church

by Gabriel S. Sanchez

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



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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Destined Manifestation:

World War I, Wilson, and Versailles

by John Dredger

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



The Great War, America, and the Modern Age

by Dr. Louis Shwartz

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

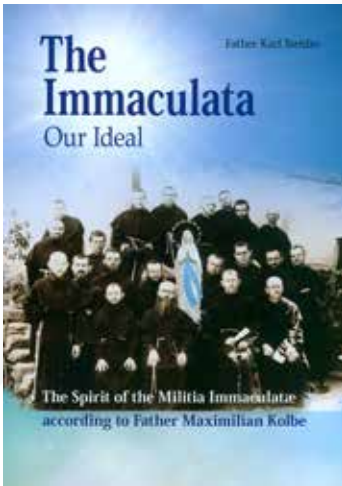
American WWI woman arsenal worker, 1918. She is welding a water jacket for a machine gun. The water jacket keeps the guns from overheating.





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.





The Immaculata, Our Ideal

Fr. Karl Stehlin, SSPX

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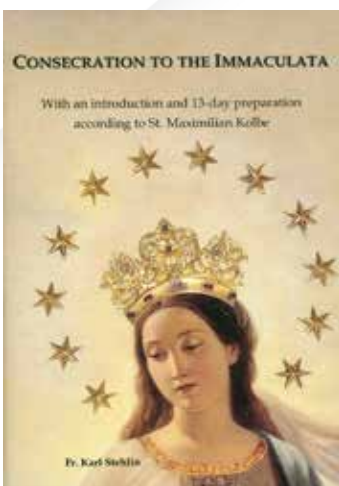
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The Holy Sacrifice of the Mass:

Latin in the Roman Rite

by Fr. Christopher Danel

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 Gühr in his fundamental liturgical commentary *The Holy Sacrifice of the Mass: Dogmatically, Liturgically, and Ascetically Explained*. Monsignor Gühr 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: Gühr, Nikolaus. *Messopfer dogmatisch, liturgisch und aszetisch 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



Sacro Vergente Anno

by Pope Pius XII, July 7, 1952

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.

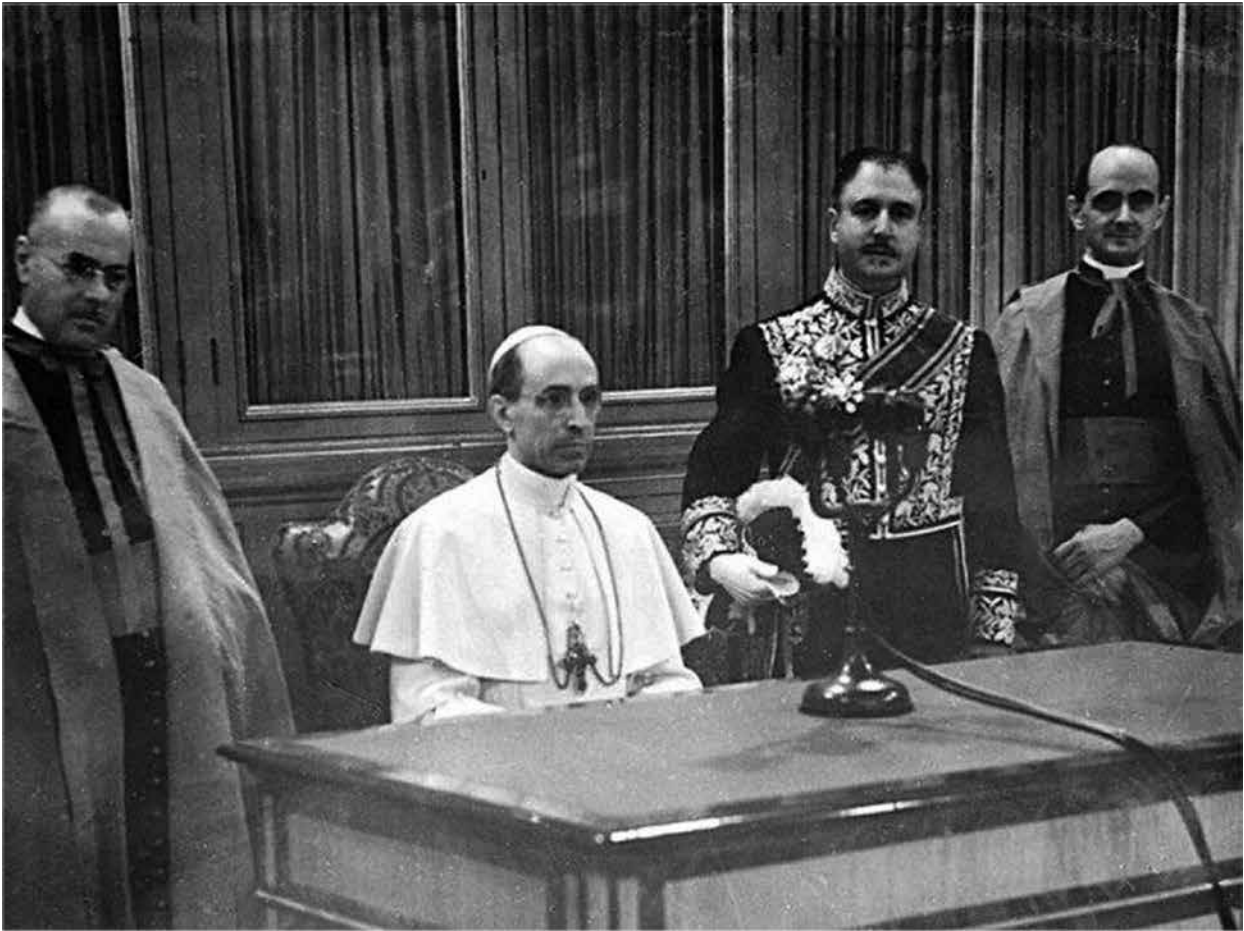
Admirable Page of Generosity

[*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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Russian Apostolate

by Fr. Shane Carlo Pezzutti

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.

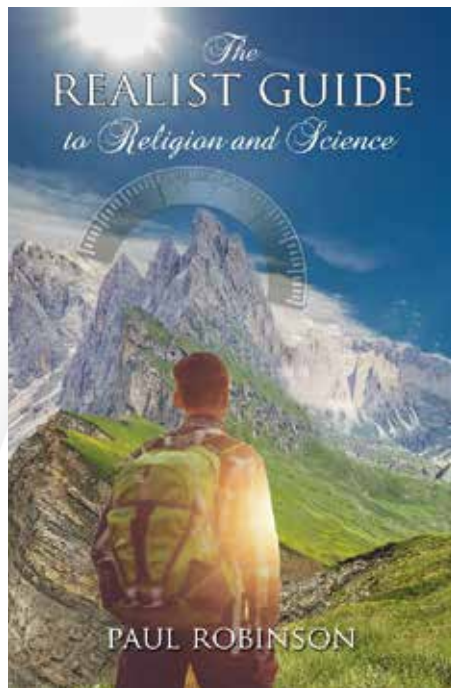
Spiritually speaking, things are worse. Atheistic communism has had a terribly enduring negative effect on the minds of most Russians. Religion is something still very foreign, strange, or simply an object of intellectual curiosity. Orthodox practice has gone down to less than 5% of the population. As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

The Realist Guide to Religion and Science



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

by a Benedictine Monk

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

The Beauty and Meaning of Sacred Art

by Daniel Mitsui

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

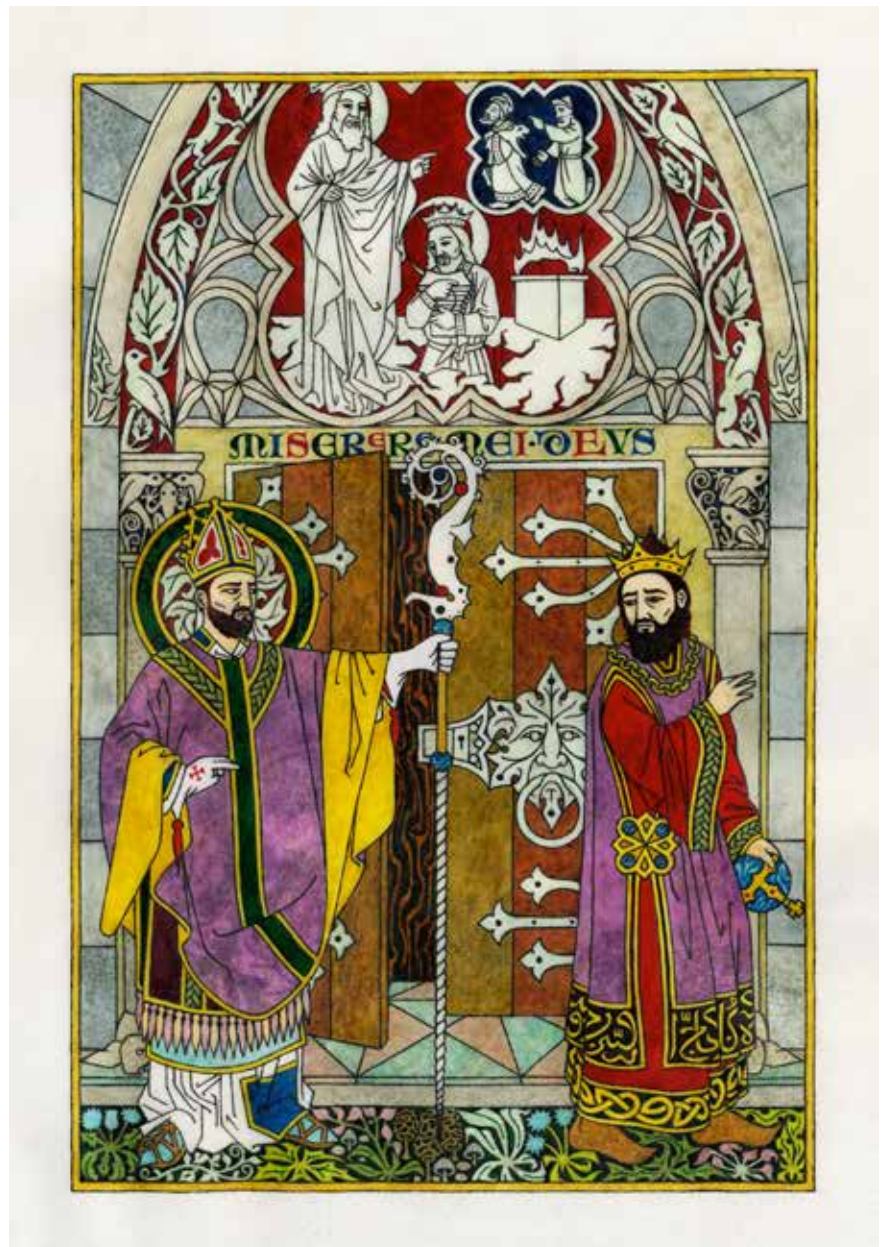
God has always written His allegory with fact. Greater meanings do not obliterate lesser meanings. Moses really saw the burning bush; Jonah really emerged from the great fish. A butterfly emerging from its chrysalis represents the Resurrection not because some poet imagined it. The symbolic meaning is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



World War One and the Russian Diaspora:

Spread of Truths and Errors

by Dr. John Rao

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

Punishment at School

by SSPX Sisters

“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.



Q & A

by Fr. Juan-Carlos Iscara, SSPX

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!*



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





The Integrity of Archbishop Marcel Lefebvre

by Fr. Paul Robinson, SSPX

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.

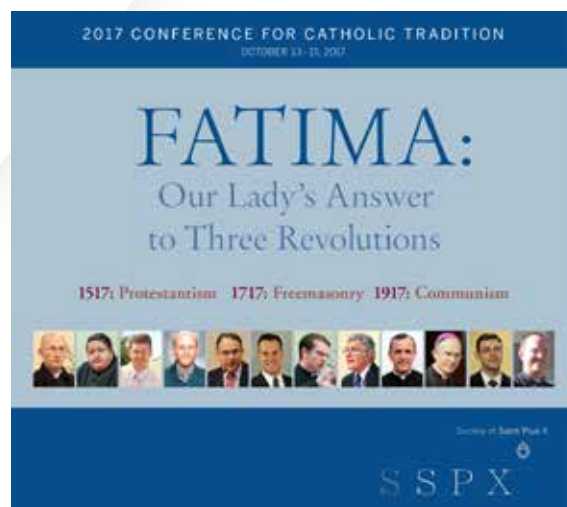
This article will attempt to defend his good name by considering the Archbishop's position and showing that he never changed it. We will first consider the Archbishop's notion of authority and how this notion influenced his attitude towards the Roman authorities. Then, secondly, we will show that the 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 >

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