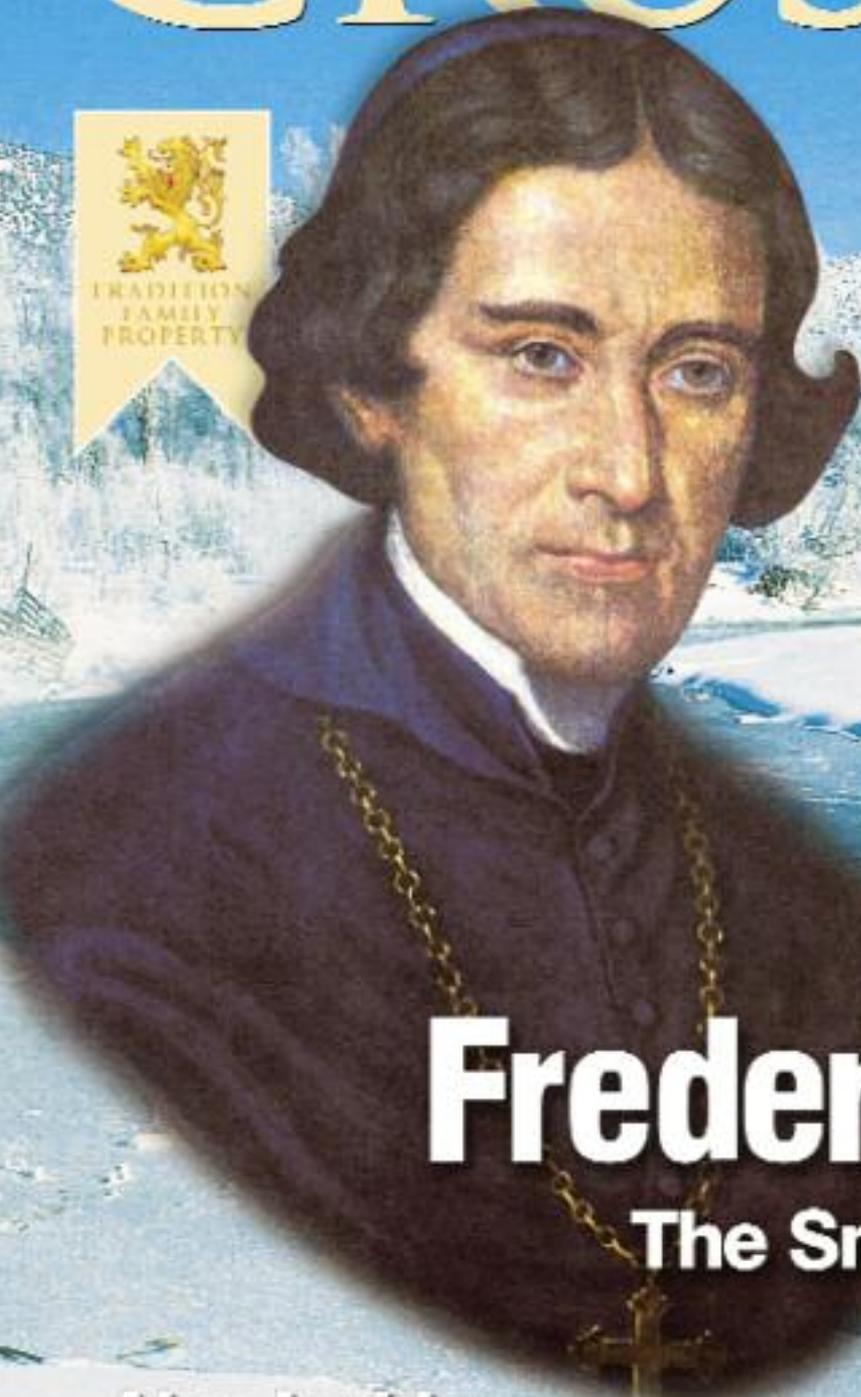


May/June 2000 /\$5.00

# CRUSADE

MAGAZINE



## Frederic Baraga

The Snowshoe Priest

### Also Inside:

- Pius XII: Hitler's Pope?
- Where is Elian's Journey Leading Us?
- Beyond the Digital Divide

# Where Is Elian's Journey Leading Us?

This statement was also published in *The Washington Times* and *The Wanderer*.

The steady stream of photos of a smiling Elian Gonzalez reunited with his father could well foster the impression of a happy ending to the sad story of this young Cuban refugee. Were one naive enough to believe this, one might well conclude that the entire matter was a tempest in a Miami teapot. Moreover, one would think that Bernard Cardinal Law of Boston was quite right when he said the whole thing was nothing but a circus with a simple solution: returning the boy to his father.<sup>1</sup>

With possession regarded as nine points of the law, Elian's is a closed case for many Americans. All too soon, this family affair will be yesterday's news. Father knows best, and Fidel — who in a candid moment described himself as the true father of all Cubans — will have won more than meets the eye for his “new look.” Cuba's baseball team has already come to the United States to play the Orioles, and American tourists, in turn, are visiting the prison island in growing numbers. All's well that ends well.

In this prevalent — if perverse — mindset, the valiant fight for Elian's freedom is reduced to three elements: a nonsensical case of parental rights, an emotional group of aging anticommunist Cubans, and a government that overreacted by using armed force to solve the problem.

Is that its real meaning? Is that how we will see it when we look back years from now? Does the fact that Elian appears to be happy with his father and stepmother end the story? We're not so sure. Before the final chapter is written and the camera lights go out, we have a few words to say.

## What is the real issue? Returning a child to his father, or dealing with Cuba's stark reality?

Of course, if the Elian case really concerned only the father's rights, there would have been no case — and no story to consume so much printer's ink and radio and television airtime.

Behind the question of the father looms the larger problem of the fatherland, or rather, the unrepentant communist dictatorship. That decrepit despotism lies at the heart of the matter — and everyone knows it.

A courageous group of priests on the island recently declared that Castro's regime shows “diabolical efficacy” in its domination of the

Cuban people.<sup>2</sup> Even the United Nations Human Rights Commission has again condemned Cuba for its human rights violations.<sup>3</sup>

There is no freedom in that island prison, where the most basic civil liberties — the freedom to practice one's faith, to own property, to associate with friends of one's choosing, to express one's opinions openly, to travel in safety — are routinely denied.

Elian's return to Cuba — forced or voluntary — cannot alter that fundamental reality. By holding on to him, the Cuban-American community was fighting to defend him from a police state whose constitution decrees that the government must see to “the formation of the communist personality of youths and children”.<sup>4</sup>

## Let justice be restored in Cuba and we will restore friendly ties

If, like Cuban-Americans, all Americans had a family member languishing in a Cuban prison (well out of sight of free-spending tourists), we would soon join the anti-Castro chorus of our Cuban-American brothers and sisters. And instead of inviting Castro's baseball team to come and play in our cities, we would demand that Castro liberate our kinfolk before any improvement in relations. We would settle for nothing less.

If, like Cuban-Americans, all Americans had relatives subjected to the stifling oppression in Cuba, earning a pittance for their hard labors, eating whatever rations are distributed, while being forced to proclaim their allegiance to Marxist doctrine and policies, would we tolerate any cozying up to Castro?

Of course not. Rather, the American people would rise up as one to demand that the regime branded by Joseph Cardinal Ratzinger as the “shame of our time”<sup>5</sup> be overthrown, and that freedom, private property, free enterprise, and family life be restored.

If every American family had a relative in such demeaning and unnatural conditions, would anyone dare raise the question of loosening — much less lifting — the embargo against so cruel a regime? Obviously, no. The only acceptable option would be the total restoration of a free society under the rule of law.

*Continued on page 29*

1. Cf. Bernard Cardinal Law, “End the Circus: Let Elian Rejoin His Father,” *The Boston Globe*, April 19, 2000.

2. “Cuba, su pueblo y su Iglesia de cara al comienzo del tercer milenio,” *El Nuevo Herald*, Miami, September 27, 1999.

3. Pablo Alfonso, “Condena por derechos humanos aisla a Cuba en la ONU,” *El Nuevo Herald*, Miami, April 19, 2000.

4. Chapters IV (“Family”) and V (“Education and Culture”), and the Code on Childhood and Youth, II.

5. Joseph Cardinal Ratzinger, “Instruction on Certain Aspects of the Theology of Liberation,” Congregation for the Doctrine of the Faith, August 6, 1984, no. XI, 10.

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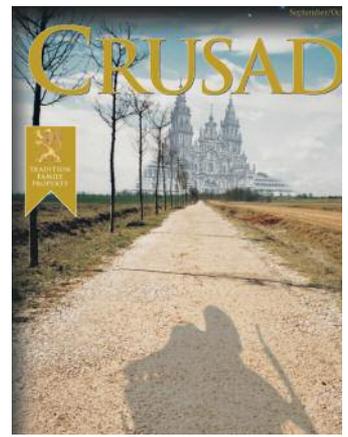
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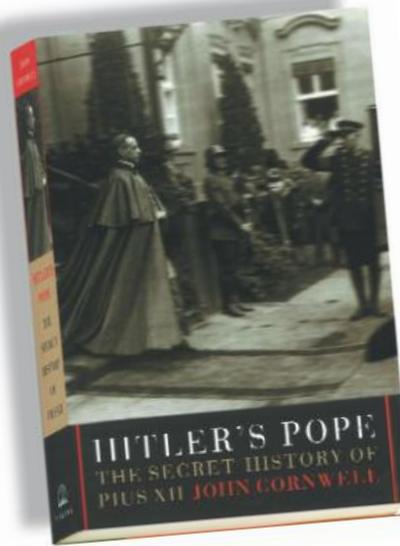
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Cover: Frederic Baraga as a young bishop

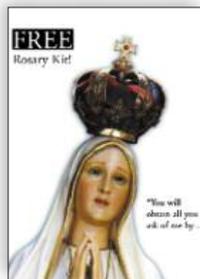


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In defense of Pius XII, in defense of the Church — a counter-thesis

## Page 4

The Divine institution of the family is under constant attack, so it must be constantly defended and upheld. Call us now to see how you can help — 1-888-317-5571.





## Reacting to the Dilemma of Self-effacement

Since the Second Vatican Council, rapprochement with other religions, dialogue, and gestures of repentance for the past deeds of Catholics and the Church Herself have become increasingly fashionable.

Traditional liturgical prayers on Good Friday for the Jews had already been suppressed by Pope John XXIII. The terms “schismatic” and “heretic” had been replaced with “separated brethren” to stress the unity of Christians as opposed to their differences. As a gesture toward the Greek Orthodox Church, Paul VI lifted the sentence of excommunication against Michael Cerularius, the Patriarch of Constantinople who had been excommunicated in 1054. Later came the celebrated overtures toward the Lutherans and other Protestant groups. With the inter-religious meetings at Assisi the term “ecumenical” seemed to take on a whole new meaning, now indicating a convergence of all religions rather than a conversion so “that all might be one.” These largely unilateral acts of reparation have been taken by the media to signify a virtual admission by the Church that holiness is not always among Her attributes.

How can we, on the one hand, venerate a Saint Bernard of Clairvaux or a Blessed Urban II, who preached the Crusades, while, on the other hand, renouncing that past as evil and mistaken? How can we pray to Saint Pius V, who promoted the Inquisition, and ask pardon for it at the same time? It seems difficult to have it both ways.

In this issue of *Crusade*, we present one facet of this problem. How are Catholics to answer the accusation that Pope Pius XII was “Hitler’s Pope?”

Roberto de Mattei, a scholar and Italian Catholic leader, has taken up this challenge to

the Church by anti-Catholic British author John Cornwell. In his book *Hitler’s Pope: the Secret History of Pius XII*, Cornwell argues that Pius XII did not do everything he could have done to save the Jews during World War II.

It has become commonplace, even in some Catholic circles, to believe the myth that Pius XII was an accomplice of the Nazis. As the Vicar of Our Lord Jesus Christ, he symbolized tradition and Catholic militancy. The name Pius harkened back to the great Saint Pius X, who had blasted the modernists and put the Church on a secure footing at the beginning of the century.

By accusing Pius XII of complicity with the Nazis, liberals achieve two goals: They discredit the Church, and they perpetuate the myth that conservatism and orthodoxy tended to support the horrors of the Nazis.

What Professor de Mattei does is a service to truth. Where liberal myths break down is at the level of facts. By bringing out the details of what happened, a testimony to the holiness of the Church shines through the clouded picture that has been so uncritically accepted.

It is not difficult to debunk the complicity myth, but voices of protest and reality have to make themselves heard. The answer to the dilemma we face when confronted with this type of accusation is to study the facts carefully.

Apologetics and polemics may have become bad words in a time when consensus politics and appeasement are in vogue, but adversaries of the Church know they can go a long way when unopposed. A little bit of reality goes a long way, too. When scholars again take time to reexamine the history of the Church without the constraints of political correctness, they will find, as Professor de Mattei does, that its past is lily-white.

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### The American TFP

The American Society for the Defense of *Tradition, Family and Property* (TFP) was founded in 1973 to confront the profound crisis shaking the modern world. It is a civic, cultural and non-partisan organization which, inspired by the traditional teachings of the Supreme Magisterium of the Roman Catholic Church, works in a legal and peaceful manner in the realm of ideas to defend and promote the principles of private ownership, family and perennial Christian values with their twofold function: individual and social. The TFP’s words and efforts have always been faithfully at the service of Christian civilization.

The first TFP was founded in Brazil by the famous intellectual and Catholic leader Prof. Plinio Corrêa de Oliveira in 1960. His work has inspired the formation of other autonomous TFPs in 26 countries across the globe, thus constituting the world’s largest anticommunist and anti-socialist network of Catholic inspiration.

## Social status for beasts

Having a pet is certainly an innocent thing in itself. But an ever greater number of Americans are taking the matter to an absurd extreme. Consider the most recent findings of the American Animal Hospital Association. Their survey, covering 1,200 pet-owners in the United States and Canada, provides the following statistics about man and beast relationships: 85 percent refer to themselves as their pet's "mom" or "dad"; 94 percent keep a pet's photo on display; 60 percent hire pet-sitters; 63 percent celebrate pet birthdays; two-thirds have sung to or danced with pets; two-thirds take their pet to the vet more often than they see their own physicians.

When questioned about what they most frequently spoke about with co-workers, 20 percent said spouse, 23 percent said children, and 34 percent said pets. Although 47 percent say that their spouse or "significant other" understands them best, 31 percent say that their pets understand them best. Only 11 percent chose friends, while another 11 percent chose family members. Among married pet-owners, 72 percent "greet their pet first when they return home."

It is almost hard not to laugh, but the fact is this spells a serious breakdown of *human* social relationships. People are now turning to unintelligent animals because they are losing or have lost genuine interest and concern for their own kind.



This situation takes on an even graver aspect when one considers the complete inversion of values this represents. While millions of babies are savagely aborted in their mothers' wombs, irrational animals are being treated better than humans.

## Six thousand e-mails

On March 22 the Mississippi House approved a ban against adoption of children by homosexual couples. If the Senate approves, Mississippi will join Florida as the only states having such a ban.

Just six days earlier it had seemed that the ban was dead. After having gained the approval of the House judiciary committee, the bill had not come to the floor in the House.

When this news reached members of the Mississippi Family Council, they decided to let the House members hear from their pro-family constituents. A brief announcement was aired every half hour on American Family Association radio. It provided information about the bill and encouraged people to call or e-mail the Speaker of the House and their local representatives.

The results: 6,000 e-mails and 9,000 telephone calls to the state capitol demanding a vote on the bill. The Speaker of the House acquiesced, and the bill was voted upon. It passed by a huge majority, 107-8. Democracy at work — at least when the majority makes enough noise.



## The problem is not in believing, but in belonging

"No man can find salvation save in the Catholic Church. Outside the Catholic Church he can find everything but salvation. He can have dignities; he can receive the sacraments; he can sing 'Alleluia' and answer 'Amen'; he can accept the Gospels, have faith in the Name of the Father, the Son and the Holy Ghost, and preach it too. But never, save in the Catholic Church, can he find salvation."

— *Saint Augustine, Sermon to the People of Caesarea, no. 6*

### The Catholic Church, the only true Church

"She is the Holy Church, the One Church, the True Church, the Catholic Church, the Church that strives against all heresies; She can fight, but She can never be conquered. All heresies have departed from Her — like useless twigs lopped from the vine. She alone abides in Her root, in Her vine, in Her charity."

— *Saint Augustine, De Symbolo, 14*

"God is one and Christ is one. His Church is one and His See is one, founded upon Peter by the voice of the Lord. No other altar can be set up, no other priesthood instituted apart from that one altar and that one Priesthood. Whosoever gathers elsewhere, scatters."

— *Saint Cyprian, Ep. 50, 5.*



# Our Latest Campaigns

BY PAUL SLOBODNIK

In the last few months, the American TFP has embarked on four important campaigns on behalf of moral principles in our country and, more specifically, against the onslaught presently being waged against the Catholic faith and the American family.

## “Civil unions” in Vermont

In response to the pending efforts in the Vermont State legislature to effectively grant homosexual couples the same benefits as married couples, the TFP’s America Needs Fatima campaign launched a sweeping nationwide effort urging Americans to voice their protest. Thousands of protest leaflets were handed out on the sidewalks of New York City and 150,000 were mailed to America Needs Fatima campaign members in Vermont and across the country. Attached to each flyer were two postcards, one addressed to the President of the Vermont Senate and the other to the Speaker of the State’s House of Representatives, urging them to pass a constitutional amendment to safeguard the natural concept of marriage between man and woman. The leaflet features a fictional letter from an eight-year-old boy named Joseph, expressing his fears about his future in face of the relentless onslaught of the homosexual agenda in today’s society. Joseph says he is too young to do anything and makes a plea to the reader to act on his behalf. Many have answered his plea and sent protest postcards to the Vermont legislative authorities. According to the press, “literally thousands of mass-produced postcards calling for a constitutional amendment to ‘defend God’s law and the American family’ from the ‘nightmare of same-sex marriage’ have been burying the offices of House Speaker Michael Obuchowski and Lieutenant Governor Douglas Racine” (*Rutland Herald*, Mar. 31, 2000). We are honored to make this strong contribution to the recent groundswell of rejection of “civil unions.”

## Disney boycott

The TFP’s second campaign is a call for an all-out boycott of the Walt Disney Company. Disney, once considered a trusted source of wholesome family entertainment, is now attacking the family’s very existence with immoral movies, TV programs, and books. Disney also hosts “Gay Day” festivities at its Orlando theme park, celebrating the homosexual vice.

We are sending out millions of “Boycott Disney” leaflets enumerating some of Disney’s recent assaults on

our families and our faith and urging people to join the boycott against all Disney products. Recipients are asked to mail attached protest cards to Disney. Each leaflet pictures two cute little children and asks, “Disney’s next victims?”

## The 21st Century Rosary Campaign

We boycott Disney because as Catholics we cannot in good conscience have anything to do with a company that is so blatantly immoral and anti-Catholic. At the same time, we realize that Our Lady’s help is absolutely necessary for the conversion of America, aid which she promised at Fatima if only we would pray the Rosary, offer sacrifices, and make reparation to her Immaculate Heart. So, we are engaged in a redoubled effort to promote the Rosary. Our “21st Century Rosary Campaign” aims to have ten million rosaries offered for genuine world peace, the souls of poor sinners, America’s youth, and the urgent realization of Our Lady of Fatima’s prophecies. In this effort, we hope to put free rosary kits into the hands of millions of families before Christmas 2000.

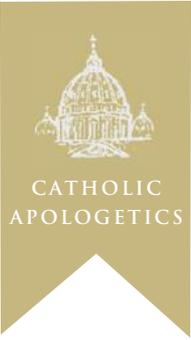


## NO! to Dogma on video

The anti-blasphemy fight continues as the TFP launches a huge protest against Sony-owned Columbia TriStar Home Video for producing and distributing the blasphemous movie *Dogma* on video and DVD. As *Crusade* readers will remember, *Dogma* portrays a supposed descendant of Holy Mary and St. Joseph working in an abortion clinic! It mocks everything we hold sacred — God, the Church, the Mass, Mary’s virginity, and more. And it blithely exhibits what we condemn — murder, obscenity, nudity, violence, profanity, drugs, drunkenness, and rebellion!

The TFP is spearheading the protest by asking people to sign and send two protest postcards, one to *Dogma*’s producing studio, Columbia TriStar Home Video, and the other to Sony Pictures Entertainment, its parent company. Postcards tell producers that they “will be responsible for spreading blasphemy to homes all across America and for advancing a culture in which the Catholic faith is wrongly ridiculed and scorned.”

To help with our Disney Boycott campaign, call us toll free 1-888-317-5571



Part 2

# Jesus Christ Claimed to Be God

BY RAYMOND DE SOUZA

If Jesus' claim of divinity is true, He had made a unique claim, which gives the Religion He founded an infinitely greater degree of superiority over all others: He would be God Incarnate, the very One all men are called to worship. All other religions, regardless of the elements of truth they may have, would be just man-made philosophies.

But there are many who deny that Jesus ever claimed divinity, including Jehovah's Witnesses, Christadelphians, and modernist Catholics and Protestants of various sorts.

Additionally, it has become rather commonplace these days, even among trendy Catholics, to say that Our Lord was not aware that He was God. (Recall the Aussie priest in the previous article, for example.) Of course, they can never prove that, since they have no access to the Mind of Christ, but they claim to know it anyway. And, since they supposedly know better than we, we've got to take their word at face value.

In this article, I aim to demonstrate that, far beyond Our Lord's awareness of His divinity, He actually claimed to be God — and, because of that claim, He was “betrayed to the chief priests and the scribes; and they condemned Him to death, and delivered Him to the Gentiles to be mocked and scourged and crucified” as He Himself predicted (cf. Matt. 20:18-19).

Below are some of the most evident claims of divine attributes made by Our Lord Jesus Christ.

## **He claimed to be God, the Judge of all mankind.**

Matt. 25:31-32 — “The Son of Man shall come in His majesty and all the angels with Him...and all nations shall be gathered together before Him, and He shall separate them one from another.” He thus claimed



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*Our Lord was “betrayed to the chief priests and the scribes; and they condemned Him to death, and delivered Him to the Gentiles to be mocked and scourged and crucified.”*

- Matthew 20:18-19

to be God, the judge of mankind, Who knows the minds, intentions, and deeds of the billions of people throughout history, from the first to the last, and apportions to them their desserts.

## **He claimed to be God, the law-giver.**

In the Sermon of the Mount (Matt. 21) He referred to the Law of God given to Moses on another Mount, Sinai, and He augmented those Commandments! For instance,

### *The 5th Commandment*

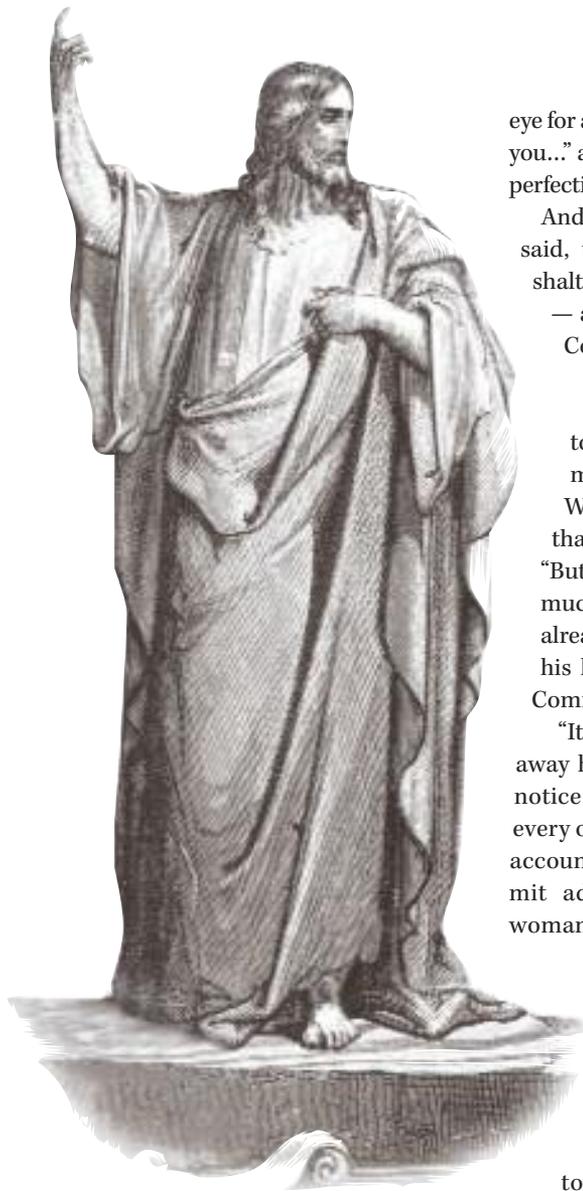
“You have heard that it was said to them of old, thou shalt not kill, *but I say* to you that whosoever is angry with his brother, shall be in danger of judgment.” He augmented the Fifth Commandment.

Notice how He did not say: “But God bids Me to tell you this,” or, “thus saith the Lord.” No, He said, *I say to you*. — I, since I am speaking on my own authority. So, He claimed divine authority to modify the Commandments, clarifying them, extending them, applying them.

Again: “You have heard that it was said, an

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This is the second article in a four-part series on Our Lord's divinity. The first article appeared in our March/April *Crusade*; the third will be published in the July/August issue.



*When the Pharisees  
accused the disciples  
of Jesus of having  
violated the Sabbath,  
He said, "The Son of  
Man is Lord even of  
the Sabbath"*

*- Matthew 12:8*

eye for an eye, a tooth for a tooth. But *I say to you...*" and He went on to introduce another perfection in the Fifth Commandment.

And again: "You have heard that it was said, thou shalt love thy neighbor and shalt hate thy enemy. But *I say to you...*" — a further perfection of the Fifth Commandment.

#### *The 6th Commandment*

"You have heard that it was said to the ancients, thou shalt not commit adultery." It was God the Father Who had said that to the ancients, that is, to Moses and the twelve tribes. "But *I say to you*, that anyone who so much as looks with lust at a woman has already committed adultery with her in his heart." He thus perfected the Sixth Commandment.

"It was said, moreover, whoever puts away his wife, let him give her a written notice of dismissal. But *I say to you*, that every one who puts away his wife, save on account of immorality, causes her to commit adultery; and he who marries a woman who has been put away commits adultery" — a further perfection of the Sixth Commandment.

#### *The 8th Commandment*

"Again you have heard that it was said to the ancients, "Thou shalt never swear falsely, but fulfill your oaths to the Lord. But *I say to you...*" — thus perfecting the Eighth commandment.

*Conclusion:* "Do not think that I have come to destroy the Law or the Prophets. I have not come to destroy, but to fulfill." To fulfill means precisely what it says, that is, to fill to the full, to finish the work, to bring it to its final perfection. Hence He also said, "Be ye perfect, even as your heavenly Father is perfect."

#### **He claimed to be God, the Lord of the Sabbath**

When the Pharisees accused the disciples of Jesus of having violated the Sabbath, He said, "The Son of Man is Lord even of the Sabbath" (Matt. 12:8). Now, the keeping of the Sabbath in Jewish theology and law has to do with the 3rd Commandment, to keep holy the Sabbath day. Now Jahweh is the Lord of the Sabbath — and Jesus claims to be the Lord of the Sabbath as well!

#### **He claimed to be God the Son, one in nature with the Father.**

In Cesarea Philippi, when Peter said to Our Lord that He was "Christ, the Son of the Living God," Jesus replied that Peter was blessed, for it was not flesh and blood (that is, men) who had revealed this to him, but the Heavenly Father (cf. Matt. 16:15-17).

He explicitly claims here that His filial relationship with the Father was not like everyone else's — not sons of God by adoption as we are — but a relationship that was so special that it required a revelation from God the Father. He was *the* Son par excellence, sharing in the nature of His Father, just as any son receives his nature from his father.

In the parable of the vineyard (Luke 20:13-16), He makes the same claim, that He is the son of the lord of the vineyard. The Pharisees wanted to kill Him for this. Why? Because in their tradition, Israel was the "vineyard of the Lord," and Jesus claimed that the vineyard's caretakers — the Jewish authorities — would betray their mission and kill the son of the lord of the vineyard, that is, the very Son of the Living God.

They tested Him when they asked Him that precise question: "Art Thou the Christ, the son of the Living God?"

"I am!" He replied. "And you shall see the Son of Man sitting on the right hand of the power of God and coming with the clouds of heaven."

At that they accused Him of blasphemy, making Him punishable by death. Why? Because He claimed to be the Son of God, one in nature with the Father, having more than the mere sonship that all men have (cf. Mark 14:61-64).

#### **He claimed to be omnipotent and therefore equal to the Father**

- "All power is given to Me in heaven and on earth (Matt. 28:18).
- "All things are delivered to me by my Father. And no one knoweth the Son but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal Him" (Matt.

# Biblical Foundation

A few quotes from Our Lord in Sacred Scripture suffice to demonstrate that He claimed divine nature, titles, prerogatives, attributes, and names.

<i>“I am from above”</i>	-John 8:23
<i>“From God I proceeded and came”</i>	-John 8:42
<i>“I am come from heaven”</i>	-John 6:38
<i>“I am the bread of Life”; “I am the living bread that came down from heaven”</i>	-John 6:48, 51
<i>“All things have been delivered to Me by My Father”</i>	-Luke 10:22
<i>“I and the Father are one”</i>	-John 10:30
<i>“I am in the Father and the Father is in Me”</i>	-John 14:10
<i>“All things whatsoever the Father has are Mine”</i>	-John 16:15
<i>“He that sees Me sees the Father also”</i>	-John 14:9
<i>“All power is given to Me in heaven and on earth”</i>	-Matt. 28:18
<i>“Know that the Son of man has power on earth to forgive sins”</i>	-Matt. 9:6
<i>“Whatsoever the Father does, these the Son does in like manner”</i>	-John 5:19
<i>“He that loves father and mother more than Me is not worthy of Me”</i>	-Matt. 10:37
<i>“I am the way, and the truth, and the life”</i>	-John 14:6
<i>“I am the resurrection and the life”</i>	-John 11:25

- 11:27).
- “Amen, amen, before Abraham was made, *I am*” (John 8:58). Notice, in this eminent passage, that He uses not the past tense *was*, but the present tense *am*.
  - The Father “hath given all judgment to the Son, that all men may honor the Son, as they honor the Father.” — How must all men honor the Father? With divine worship, with adoration. That’s how we must also honor Him, He claims (John 5:22-23).
  - Jesus does not merely claim to know the way to God (the king’s mission), or to teach the truth (the prophet’s mission), or to be able to restore spiritual life (the priest’s mission). Rather, He affirms that He is “*The way, the truth, and the life*” (John 14:6).
  - He calls on God the Father to glorify Him with divine glory: “Glorify Thou me, O Father, with Thyself, with the glory

which I had, before the world was, with Thee.... And all My things are Thine, and Thine are mine” (John 17:5,10).

## **His enemies knew His claim of divinity and crucified Him precisely because of it**

The Jews sought to kill Him because He said that God was His father, thus making Himself equal to God: “We have a law and according to that law He ought to die, because He made Himself the Son of God” (John 19:7).

## **His enemies admitted His claim to be divine, but rejected it**

When He said, “I and the Father are one,” they threatened to stone Him for blasphemy, saying, “Thou, being a man, makest Thyself God” (John 10:30, 33). In no way did Jesus seek to defend Himself from their threats by claiming that they misunderstood His assertion.

Our Lord made it clear that He has two natures, one divine and one human. When

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*When the Jews took offense at Our Lord for curing a man on the Sabbath, He said, “My Father works until now and I work.”*

– John 5:17

*Continued on page 16*



# Beyond Digital

BY JOHN HORVAT II

A huge geo-social gorge has suddenly appeared on the nation's political landscape, and nearly everyone is talking about it. This strange chasm unites politicians of all parties into demanding immediate action. Educators, too, have placed it high on their agenda.

What is this yawning gash that must be bridged at all cost? It is a mysterious "digital divide" that separates the virtual haves and the non-digital have-nots.

As little as a year ago no one really seemed to notice. Computer have-nots scarcely realized their downtrodden state. But as elections near, candidates all over the nation are focusing on Internet access, elevating it as if it were an innate human right. It has become a trendy national imperative to try to link everyone, willing or not, to the information superhighways.

Indeed, everyone seems to be surfing on the virtual bandwagon. Some candidates are promising free laptops to all eighth-graders. Ford Motor Company is offering a computer and linkup to all its employees worldwide for a mere five dollars a month. Companies that once gave free e-mail service now offer free web access.

## Looking beyond

In the headlong rush to bridge the digital divide, everyone seems so intent on getting across. Few, however, seem to worry about what lies beyond. Like so many technological developments that enthralled the world, Internet access is often welcomed with giddy optimism.

The Internet is a sort of digital wonderland where one creates his own reality. A Nortel Networks advertisement portrays it in the words of rock guitarist Carlos Santana as "a road to a world with no borders, no boundaries, no flags, no countries. Where the heart is the only passport you carry."

In a technology measured in nano-seconds, the

tendency is to point and click impulsively on the future. There seems to be little time to stop and ask what the world is going to be like once the divide is bridged and the Internet all-encompassing.

## Losing the human touch

Some social scientists, however, are starting to make projections about the virtual future. They are asking questions which they say must be raised about the psychological and emotional impact of the cyber-culture on the horizon.

Researchers point to a growing number of hours spent on the Internet by all social and age categories. No longer is the medium a mere educational tool. Its amusement, shopping, and working functions have invaded the home and diminished the time people spend on real human relationships.

They note that face-to-face family and social connections are suffering. Abstract and fleeting chats and keyboard conversations simply fail to fill the emotional void in a topsy-turvy world where a living room conversation is labeled "facemail"

An August 1998 study at Carnegie Mellon University reported that those who spent even a few hours a week on the Internet experienced higher levels of depression and loneliness.

## A lonelier crowd

Recently, one of the first large-scale surveys of the societal impact of the Internet offered an even more sobering assessment.

Political scientist Norman Nie of Stanford University claims that Internet use is creating a broad new wave of social isolation, raising the danger of an atomized world without human contact or emotion.

His analysis, published by the Stanford Institute for the Quantitative Study of Society, was based on a survey of 4,113 Americans. It has been compared to the landmark sociological book *The*

*Internet use is creating a broad new wave of social isolation, raising the danger of an atomized world without human contact or emotion.*

# The Divide



*Lonely Crowd*, written in 1950 by David Reisman with Nathan Glazer and Reuel Denney.

Nie found that heavy Internet users are increasingly “home, alone, and anonymous.” They are spending less time with family and friends, attending social events, or reading and shopping. Even television viewing is declining.

In a society already hampered by poor personal communications, Nie warns, “there are going to be millions of people with very minimal human interaction.”<sup>1</sup>

Trendwatcher John Naisbitt in his 1999 book *High Touch, High Tech* echoes this finding when he notes that Internet technologies “can actually isolate humans from each other, from nature, and from ourselves. Technology can create physical and emotional distance and distract us from our lives.”<sup>2</sup>

## A cultural divide

Other Internet critics fear that bridging the digital divide may only create a gaping cultural divide. They cite waning interest in cultural pursuits which require effort, skill, and talent. This contrasts sharply with the passive and effortless surfing in cyberspace.

The noble art of writing, for example, is a telling casualty of e-mail and chat rooms. These have given rise to a written sub-dialect where punctuation and capitalization are casually discarded, acronyms replace phrases, and non-verbal smiley faces abound.

*Wired Style*, a manual on digital English usage, advocates this development. Authors Constance Hale and Jessie Scanlon openly advise e-writers: “Think blunt bursts and sentence fragments. Writing that is on-the-fly — even frantic.” Readers are further told to “appreciate unruliness” and “welcome inconsistency.”

Such trends send a message that cannot but hurt deteriorating personal and social relation-

ships. Moreover, declining reading, musical, and conversation skills point to a society that no longer values or actively participates in the more spiritual delights of the soul.

## Mapping the future

Some might object that the Internet is the wave of the future. All resistance is useless. Cultural considerations must yield to e-progress. Laggards will automatically be condemned to a non-digital Dark Ages.

That is far from the case.

In fact, only fourteen percent of Europeans are connected to the web. Among the French, forty-two percent do not own, use, or intend to buy a computer, and there is a reluctance to go online. They claim that e-ties are corrosive to inter-personal relationships.

In an interview with National Public Radio, France’s Secretary of State for Industry, Chretien Pierret, says the French value a well-rounded lifestyle with its emphasis on “the human condition and the ability to achieve more equilibrium.”<sup>3</sup> This lack of connectivity has not affected the second fastest growing economy in Europe.

## Taking the leap

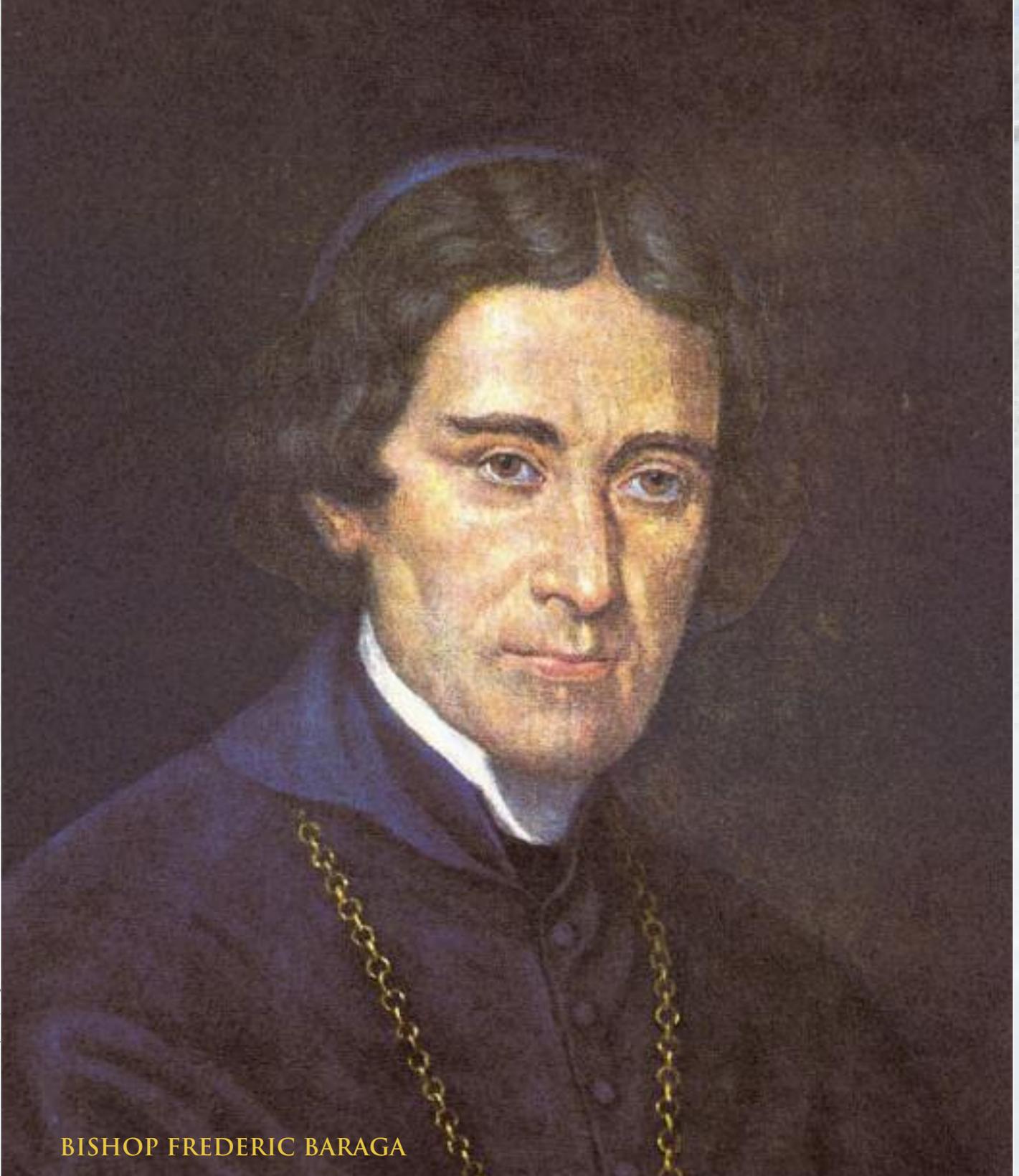
Perhaps the hype around the digital divide, (if it does exist) should be treated as just that: hype. After all, forty-five percent of Americans remain unconnected — and many of these are oblivious to their “plight.”

While Internet use can provide helpful information, it is not a panacea. As recent studies have suggested, there are definite dangers on the web, especially in the all-important field of human relationships. Perhaps it would be good to look beyond the digital divide and see what lurks there before making the leap. ■

## Notes

1. John Markoff, “A Newer, Lonelier Crowd Emerges in Internet Study,” *The New York Times*, Feb. 16, 2000, p. 1.
2. John Naisbitt, Nana Naisbitt, Douglas Philips, *High Touch, High Tech* (New York, 1999), p.21.
3. Weekend edition, National Public Radio, Mar. 4, 2000.

Courtesy: Bishop Baraga Archives



BISHOP FREDERIC BARAGA

# THE SNOWSHOE



*n June 29, 1797, Frederic Baraga, the fourth of five children, was born in Malavas in the Austrian dukedom of Carniola. His parents had him baptized as Irenaeus Frederic that very day in the parish church of Dobernice. From his earliest days, Frederic's parents were concerned not simply with his academic education but with his spiritual and moral formation. Warning her son of the need to fight temptation, his godly mother admonished him, "Be strong, trust in the Lord, and in the end you will know victory." Even while young, Frederic's faith was sorely tested. He saw the family estate impoverished because of the Napoleonic wars in the region and, worse, his mother died in 1808, and his father in 1812. He often recalled his mother's wise counsel: "Look to your Heavenly Father for the graces necessary to live a good life."*



# PRIEST



BY WALTER THOMAS CAMIER

For the next four years, Frederic attended a school in Ljubljana, where he lived in the home of Dr. George Dolinar, a lay professor at the diocesan seminary. He continued his education, studying law at the University of Vienna. It was in Vienna that Frederic met the Austrian priest Fr. Clement Maria Hofbauer, who had been inspired by the writings of Saint Alfonso de Liguori, the founder of the Redemptorists. Frederic's friendship with Father Hofbauer awakened his vocation to the priesthood, and he devoted himself more intensely to his prayers and the sacraments, kindling the flame now burning in his soul — ardent desire to serve God as a priest.

During the summers, Frederic walked throughout the Vienna countryside and neighboring countries. These walking tours helped build the stamina he would find indispensable in his later missionary life. Frederic graduated from law school in 1821 and was ordained a priest by the bishop of Ljubljana on September 21, 1823. He was assigned to Saint Martin's parish near Krainberg.

Counteracting the abominable heresy of Jansenism, which held a debased view of man and denigrated the spiritual benefits conferred by the sacraments, Father Baraga encouraged frequent confessions and wrote devotional works to inspire the laity to live lives of prayer and holiness. As for himself, he embraced the cross through the practice of penance, poverty, and service to the poor.

After Father Baraga created a Sodality of the Sacred Heart even though such associations were forbidden at the time by the emperor, his bishop banished him to a neglected parish in Metlika in Lower Carniola as the last among three assistant priests. Father Baraga remained steadfast in his resolve to serve the forgotten faithful, but his pastor and brother curates opposed him at every step.

### Arbre Croche

While praying for divine guidance, Father Baraga learned of the need for

missionary priests in America. Bishop Edward Fenwick of Cincinnati had sent an emissary to convince the Austrian Emperor, Francis I, to support a missionary society to help spread the Gospel in the United States. The emperor agreed and the new society was named the Leopoldine Foundation after his late daughter, Leopoldina, who had been Empress of Brazil. The American emissary granted Father Baraga's request to work in the Indian missions, and the bishop approved his transfer. On October 29, 1830, he left his homeland to



Frederic Baraga's childhood home

spend the remainder of his life as a missionary among American Indians.

Arriving in New York on December 31, 1830, Father Baraga journeyed to Cincinnati, which he reached on January 18, 1831. There he served the German Catholics residing in that area while beginning his studies of the Ottawa language under the instruction of the son of an Ottawa chief,

who was attending the Cincinnati seminary.

On May 28, 1831, Father Baraga arrived in his first Indian mission, Arbre Croche, (near present-day Harbor Springs, Michigan), where the faithful, who had been converted by the Jesuit missionary Fr. Peter Dejean, welcomed Bishop Fenwick and their new pastor with great affection. During his four-day stay, the bishop confirmed thirty Ottawas. On his departure, Bishop Fenwick confided to Father Baraga, "I would gladly exchange my residence in Cincinnati for a small hut and the happy lot of a missionary among these good Indians." In later years, Father Baraga would echo these words.

The "happy lot" of the missionary was not an easy one. A rough log cabin with a birch roof served as Father Baraga's home. He had just one coat to protect himself against the frigid winter winds, during which he often had to warm the wine and water before offering his morning Mass.

Father Baraga was devoted to serving the souls entrusted to his care. In 1831 alone, he baptized eighty-seven Ottawa adults and forty-four children. During the two years and four months he would serve in Arbre Croche, he would baptize 547 Ottawas. He strove to better the condition of these poor souls not only spiritually but physically as well. The woodland Indians had lived a nomadic life, hunting, fishing, and gathering sap and berries. Feast and famine alternated. Under his direction, the converts at Arbre Croche began turning to agriculture and stored their harvest to last the long winter.

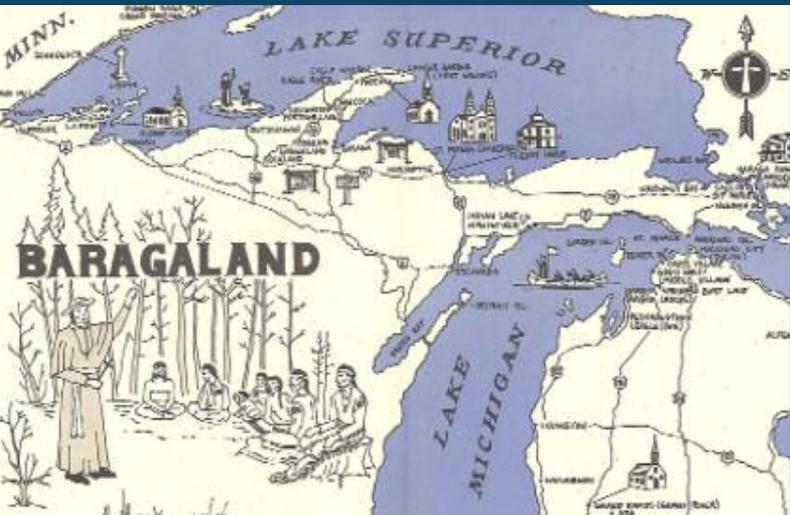
Seeing that these Indians were adept in mechanical skills, he also established blacksmithing, carpentry, and book-binding shops for them.

### Missionary journeys

Neither snow, wind, nor rain could stop this intrepid missionary from his apostolic labors, as he set out to evangelize the neighboring Indian tribes. He first focused his attention across Lake Michigan to Beaver Island, but the Indians there were



## Bishop Baraga began the many journeys that earned him the title of "Snowshoe Priest" in the winter of 1832.



hostile to the faith, so he turned to Indian Lake on Lake Michigan's north shore where the Indians were more receptive. All but one were baptized, and a church dedicated to the Blessed Virgin was built. Father Baraga then journeyed to Detroit to proofread Animie-Misinaigan, his prayer book in the Ottawa language, returning to Arbre Croche with 2,000 bound copies.

Father Baraga often traveled many miles alone in the desolate wilderness and, finding nowhere to stay, he would lay down in the snow, pull his coat over himself, and fall asleep. More than once, he awoke to brush several inches of snow off himself before continuing his journey. Despite such hardships, he ate very little — perhaps, a small piece of bread with some water. His energy came not from food, but from his love of God and of the souls He entrusted to his care.

In the spring of 1832, Father Baraga and his Indian companions set out for Little Detroit Island on Green Bay, 30 miles across Lake Michigan. The Indians would never have embarked on such a long journey in a small canoe, save for their trust in the priest's faith and prayers. During their voyage a storm arose, tossing the canoe in its wake. As the Indians looked to the missionary, he encouraged them to confide in God. The storm passed and they reached Detroit Island, where Father Baraga taught and baptized for eight days, and selected a site on which to build a church.

Low on supplies, the small mission band then traversed the north shore. The Indians admired Father Baraga's willingness to sacrifice the little he had for others, but what would happen when the supplies ran out? After rising and praying in the early morning hours, he pressed on. Toward nightfall, a flock of birds drew their canoe to shore where Father Baraga and his companions gathered 130 eggs.

### Grand River

Rather than returning to Arbre Croche, Father Baraga, at the urging of the Indians, spent the winter 300 miles south at Grand River (now Grand Rapids, Michigan). In a building owned by the Catholic fur trader Louis Campall, he offered Mass and instructed converts. Because his report to his new bishop in Detroit, John B. Purcell,



Courtesy: Bishop Baraga Archives

One of the first articles Fr. Baraga and the other missionaries acquired was a bell he used to call his congregation to prayer. In this painting Bishop Baraga has just rung the bell and is welcoming a family of Indians.



### Frederic Baraga's coat of arms

For his motto, Baraga chose *Unum est Necessarium* — One thing is necessary. This one thing was love of God and neighbor. His devotion to the Blessed Mother was part and parcel of this dedication to her Divine Son.

On the left field of the coat of arms is "IHS" for Christ; on the right field is "AM" for Mary, whom he hailed in his daily Ave Marias.

The cross and three nails on the left field symbolize the instruments of Christ's crucifixion. The sword that pierced Mary's heart at that crucifixion and the star that symbolizes her triumphant queenship appear in the right field.

At the bottom half are the signs of faith, hope, and charity: a cross, an anchor, and a heart. Frederic Baraga lived his entire life in these theological virtues.

noted eighty-six converts and the potential for more among the 900 Ottawa natives, the Bishop directed him to transfer to Grand River. A Redemptorist priest and two brothers were sent to serve the mission at Arbre Croche.

Father Baraga built a church and school. He also confronted the fur traders, who exchanged cheap whiskey for the valuable furs the Indians had trapped; he challenged them for making their bellies their god. The furious traders threatened his life and even went to his home to burn it down. It was only a visit of the sheriff — in response, no doubt, to his unceasing prayers — that saved the day.

The Indians renewed their faith, abandoning their drunkenness to return to the sacraments to nourish their souls. They found joy in their servant, Father Baraga. His speech was kind and his approach gentle, and an air of reverence pervaded all that he did. His conduct induced the Indians to trust him and believe in the Faith he professed.

After the new church was dedicated, other Catholics joined the native Catholics from up and down the river.

### La Pointe

In July 1835, Bishop Purcell sent Father Baraga to La Pointe (near Bayfield, Wisconsin). This came about through the intrigues of a government agent angered that the



## Testimony regarding preservation of Bishop Baraga's body

Bishop Baraga's body was originally buried in the ground beneath a chapel in the old Bishop's residence in Marquette. From there it was translated to the cathedral, at which time the casket was opened for inspection.

Msgr. Antoine Rezek, who was among those present, related what he had observed to Msgr. Zryd of Bishop Baraga Association Headquarters. Msgr. Rezek found the body still quite intact at that time. While the body had naturally decomposed, the bones were intact and the skin and features were still recognizable. It had been buried in a purple cope that still held together. Msgrs. Rezek and Hager were able to move the remains into the new casket by lifting the cope.

Later, when a new cathedral had replaced the previous one damaged by fire, the Bishop's remains were transferred to a new crypt. The coffin was again opened and Msgr. Zryd, then present, provided an eye-witness account. He said that the body was found as previously described by Msgr. Rezek, that is, still dressed in the purple cope and having the skull still intact and with sufficient patches of dry skin and hair to make the Bishop's features recognizable in comparison with photographs taken during his life.

saintly priest had used his legal training to aid Indians whom the government had treated unjustly. Suffering his own injustice with heroic virtue, Father Baraga prayed for even greater suffering so that he might offer it for the conversion of the Ojibway Indians living near Lake Superior. Both aspects of his prayers were answered. When the boat that was to have brought his winter cloth-

ing failed to arrive, he was left to spend the fierce winter with just summer clothing. The suffering bore its fruit: Our Lord's servant baptized twenty adults and two children on Christmas Day.

Father Baraga later traveled to Fond du Lac, where he worked with a pious Catholic trader, Pierre Cotte. There he baptized another fifty-one members of the

Ojibway tribe.

In 1836, Father Baraga returned to Europe to seek priests and funds for the missionary work. While there, he printed a prayer book and a life of Christ in the Ojibway and Ottawa languages. He was also received in audience by Pope Pius IX, who listened intently to his account of the American missions.

Returning to La Pointe, Father Baraga found his converts steadfastly practicing their faith. What joy filled his soul as a second, larger church and a school took shape. In 1838, the church was dedicated, and the bishop confirmed 112 adults.

### L'Anse

Always seeking new souls to save, Father Baraga was asked by Pierre Crebassa, another Catholic fur trader, to come to L'Anse, on the shore of Keweenaw Bay off Lake Superior, to set up a mission for the Indians living there. He arrived in 1843 to find the village in drunken revelry. Nevertheless, he saw excellent grounds in which to plant the seeds of faith. He converted many souls and helped them build a church and log homes for their families.

During the winter and through the next summer, Father Baraga visited the missions he had founded, encouraging the faithful to persevere in the faith. He was pleased to see that, thanks to their hard work and sober living, the Indians were better prepared to endure the harsh winters. Continuing his solitary missionary treks in the winter of 1845, he traveled some 600 miles in just five weeks.

### "We will be saved"

As evident from his life, Father Baraga had absolute confidence in divine Providence. Once he had to make a journey from Sand Island, off the Wisconsin shore, to Grand Portage, in present Minnesota. Rather than travel 200 miles along the coast, he insisted on canoeing across the open waters of Lake Superior. A storm arose, and Father Baraga and his Indian companion Lewis found themselves buffeted by the wind and waves. Turning to the priest, the Indian found him praying calmly. Father Baraga looked up to his friend and assured him, "We will be



*Left: Baraga as a young bishop. Right: Bishop Baraga shortly before his death. A comparison of this photograph with pictures of Father Baraga at the time of his arrival in America readily reveals how he has taken on the features of the Indians he served so faithfully in life*



*+ Father Baraga*

# Why Snowshoes?

Letter of Father Baraga, January 24, 1846

saved, go straight ahead.” Soon they saw a small, calm river, where they disembarked, erecting a large cross in gratitude to God and His Blessed Mother for their deliverance. To this day, the river is known as Cross River.

In the spring of 1850, Father Baraga traveled from La Pointe to Ontonagon. His companions became alarmed when the ice they were walking on broke apart and they were set adrift on an ice floe that moved farther and farther from shore. Seeing their alarm, Father Baraga comforted them. Scarcely had he spoken the words, “We will be safe,” when the wind shifted, driving them directly to the safety of the shore — close to their destination. As they left the floe, Father Baraga said with a gentle smile, “See, we have traveled a great distance, yet we have worked little.”

## Heir of the Apostles

In May 1852, the First Council of Baltimore petitioned Pope Pius IX for a bishop to serve the upper peninsula of Michigan and adjacent areas of Lake Superior. That fall, Father Baraga completed his 1,700-page dictionary of the Ojibway language, a labor of twenty years. On November 1, 1853, Father Baraga was preparing to leave for Europe to beg for priests and funds when he received word of his appointment as bishop of the diocese of Sault Sainte Marie.

Arriving in Europe, Father Baraga was greeted by crowds who had read of his missionary endeavors. They were moved by the penitential life written into every line of the tanned and weathered face of the small and frail priest. During his year in Europe, five priests had promised to come to his diocese, but only two actually did so.

Bishop Baraga resided in Sault Sainte Marie for the next twelve years. He regularly visited the outlying missions of his diocese, traveling by horse, sleigh, steam-

er, and on foot.

**“Take up thy cross and follow Me.”**

In 1855, Bishop Baraga lost his hearing due to an illness. It was a cross to be unable to hear the confessions of the Indians he loved so much, but he bore it heroically. Eventually, *Deo gratias*, his hearing returned. When ungenerous souls denigrated him for “spoiling” his Indian converts with too many kindnesses, he suffered their calumnies with his customary patience and charity.

In 1857, the stamina of Bishop Baraga, now sixty, began to fail. Despite the crippling pain he silently bore, he continued to bring the consolation of the sacraments — and of his presence — to the far-flung Indian missions, even in the midst of winter. On one such journey, Bishop Baraga was so wracked with fever that he could scarcely keep up with his Indian companions, but Divine Providence and his perseverance saw him safely to his destination.

## Saved by the Cross

In 1865, Father Baraga’s episcopal seat was moved from Sault Sainte Marie to Marquette, Michigan. The following year, the Second Council of Baltimore required his attendance. As he was preparing to depart, he suffered a stroke. Nevertheless, he felt obliged to attend and traveled three long and grueling weeks, reaching Baltimore in seri-

In this connection I will explain how a missionary has to travel during winter in this Indian country. In winter a person cannot travel otherwise than on foot. As the snow is generally deep and there are no traveled roads, the only way to travel is on snowshoes. The snowshoes are from four to five feet long and one foot wide and are tied to one’s feet. With them a man can travel even in the deepest snow without sinking in very much. But this style of walking is very tiresome, especially for Europeans, who are not accustomed to it. When the person must walk upon such snowshoes all day long, and for that many days in suc-

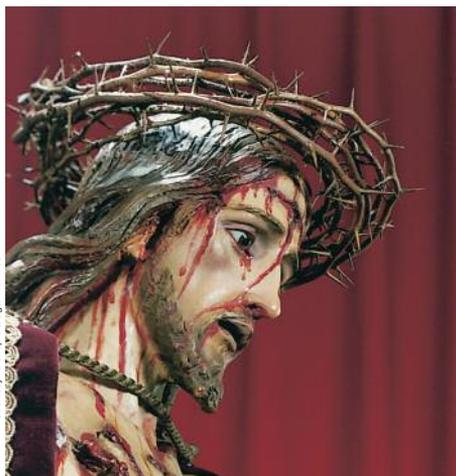


cession, especially in these trackless North American forests, he cannot travel without extreme fatigue and almost total exhaustion.

Another hardship is sleeping in the open air in a northern winter, for there are no huts in which to stay overnight. Generally speaking, a man may travel four or five days in this extensive and thinly settled country before coming to another Indian settlement. It is true, a large fire is made but this soon goes out, for the Indian guide who accompanies us sleeps the whole night as if he were in a feather-bed, and then a person suffers much from the cold. It is especially hard to pass the night in such a way when it storms and snows all night and in the morning a person is covered all over with snow. But all these hardships the missionary joyfully endures if thereby he can, through God’s help and grace, save even one soul.

This winter I have to make a far longer journey, that is, from L’Anse to La Pointe and Fond du Lac and return, a distance of about 690 miles! I will begin this journey, please God, on the 4th of February, and hope to be back here again before the end of March. I am going to Fond du Lac, Minnesota, to make arrangements for the building of a church there. I think, thereafter, I will not go there anymore, as now a missionary has arrived for my assistance, namely Rev. Father Otto Skolla, who spends this winter at La Pointe, where I have been for eight years.”

The house in which Bishop Baraga died



Courtesy, Bishop Baraga Archives

[Continued from page 7]

He said, "I and the Father are one," He referred to the divine nature, the same as that of the Father; when He said, "The Father is greater than I," He referred to His human nature, created and necessarily inferior to the Father.

When He cured a man on the Sabbath, the Jews took offense. He said: "My Father works until now and I work." Their reaction? "They sought the more to kill Him." Why? Because He said that God was His father, thus "making Himself equal to God" (cf. John 5:17-18).

Far from saying they had misunderstood Him, Jesus replied: "What things whatsoever He [the Father] does, these the Son also does in like manner...for as the Father raises up the dead and gives life, so the Son also gives life to whom He will" (John 5:19, 21). Here He claims as His own the power to do the things the Father does, including giving life.

When Pilate tried to acquit Jesus, the Jews cried out, "We have a law, and according to that law He ought to die." Why? "Because He made Himself the Son of God."

He could easily have denied it or explained it away. But He did not. Even His mother could have saved Him from death simply by saying that His father was her deceased husband, Joseph. But she did not.

**He claims to be able to forgive sins in His own name**

To the man sick with the palsy, He said: "Son, thy sins are forgiven thee" (Mark 2:5). The Pharisees objected: "Who can forgive sins but God only?"

Indeed, only God can forgive sins. Therefore, by claiming that He had the power to forgive sins and by going to the extent of performing a miracle to prove that He was thus able, Jesus claimed that He was God, and publicly so.

The same happened when He said, first *about* Magdalene, "Many sins are forgiven her because she has loved much," and then *to* her, "Thy sins are forgiven thee" (Luke 7:47,48). Therefore, since it is through love of God that sins are forgiven, love of Him is love of God.

**He delegated His power to forgive sins**

To His closest disciples, the Apostles, He delegated this power to forgive sins! "Peace be to thee! As the Father has sent Me, I also send thee." When He said this, He breathed upon them and said to them,

"Receive the Holy Spirit; whose sins thou shalt forgive, they are forgiven them. And whose sins thou shalt retain, they are retained" (John 20:21-23).

**Conclusion**

That Jesus Christ claimed to be not only the Messiah but God is self-evident, according to the historical record left by the Apostles. That He died because of that claim is also evident.

Now the claim is either true or false. It cannot be a matter of opinion. In the next article we shall call on witnesses whose testimony supports that claim, that is, the prophets of the Hebrew people.

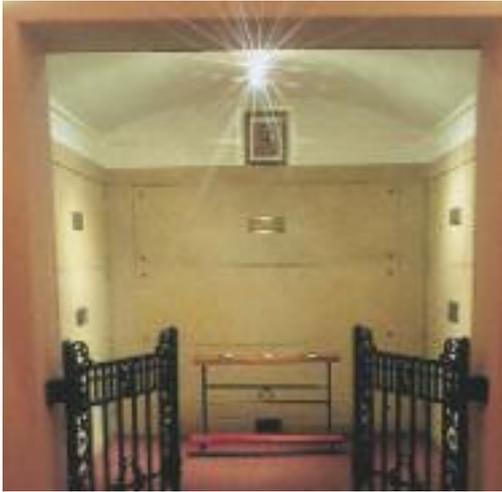
Those are the men who, centuries before His birth, show us that Jesus Christ is the only founder of a religion whose life was prophesied in incredible detail by men living in different places and in different times — and all prophecies come true in Him and in Him alone. All of the other

CRUSADE readers who wish to hear the complete talk from which this article was taken may obtain a tape-recording from the author at:

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Courtesy: Bishop Baraga Archives

Bishop Frederic Baraga is buried in the crypt of St Peter's Cathedral in the Marquette diocese, a diocese formed largely through his missionary zeal, first as a priest and then as its first bishop.

ously weakened health. While attending the Council, he suffered another stroke and fell down a flight of stairs. Miraculously, divine Providence intervened through the instrumentality of the bishop's pectoral cross, which punctured his chest and caused bleeding that relieved the blood pressure within his head. While his brother bishops urged him to stay, Bishop Baraga quietly left the Council to return to his diocese of Marquette to live his final days in the company of the Indians for whom he had given his life.

For the next three years, despite the increasing burdens imposed by his failing health, he continued his labors. On January 19, 1868, after thirty-seven years of sacrificial apostolate, Bishop Frederic Baraga died, trusting in God to his dying breath.

How many of the converts this lover of souls led to Christ are now with him, God alone knows, but who can doubt that those who remained faithful are with their beloved snowshoe priest in the celestial cathedral we call heaven?

As for us here below in the ranks of the Church Militant, the cause for Bishop Baraga's canonization having been approved by Rome, we ardently long for the day that Holy Mother Church will solemnly elevate this noble son to the lofty altars of Her saints. ■

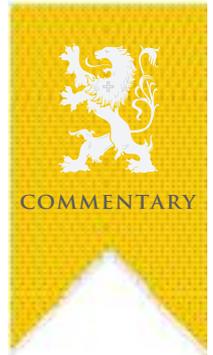
To become a member of the Bishop Baraga Association or for more information about Bishop Baraga please call Elizabeth Delene at (906) 226-7024.



# Pius XII

HITLER'S POPE, OR HITLER'S ADVERSARY?

INTRODUCTION BY ALBERTO CAROSA



*The American TFP recently invited Prof. Roberto de Mattei, president of the Rome-based Centro Culturale Lepanto, to present a lecture on the pontificate of the late Pope Pius XII. Professor de Mattei's aim was to refute the widespread allegations that Eugenio Cardinal Pacelli, the future Pope Pius XII, was actually an accomplice in Hitler's rise to power*

by his alleged silence on Nazism and its horrors. De Mattei's counter-thesis, focusing on *Hitler's Pope: The Secret History of Pius XII* by British author John Cornwell, is that these allegations are not simply an attack on Pius XII, but ought to be seen against the background of an unprecedented worldwide offensive against the Catholic Church and the principles She incarnates.

Prof. Roberto de Mattei is well known to many of our readers both as a professional historian

and a brilliant Catholic leader. As an academic he has authored *Plinio Corrêa de Oliveira: The Crusader of the 20th Century*, the most insightful and exhaustive biography of Prof. Corrêa de Oliveira thus far. The Centro Culturale Lepanto that Prof. De Mattei directs has scored resounding successes in Italy and in Europe by its uncompromising defense of natural and Christian law.

Prof. De Mattei was introduced by Mr. Mario Navarro da Costa, director of the TFP Washington Bureau. In his introductory remarks, Mr. Da Costa thanked Prof. De Mattei for coming and expressed his joy in recalling how Prof. Plinio Corrêa de Oliveira, the founder of the first TFP, had dedicated great energy to opposing the rise and expansion of Nazism by pointing out its doctrinal likeness to Communism and the fact that both are inimical to the holy Catholic Church.

The lecture was held at Washington's Cosmos Club last February 16 before some 250 guests, including well-known figures of American Catholicism such

as Prof. Michael Novak, the former Ambassador to the Holy See Thomas Melady, and the Sovereign Order of Malta's Knight of Justice Fra' Michael von Stroebel. Many academics were present with their students, attracted by the intellectual debate on Cornwell's controversial book. A summary of the most significant excerpts from Prof. de Mattei's lecture is presented on the following pages.



Born in Rome in 1948, Prof. Roberto de Mattei holds the chair of Modern History at the University of Cassino in Italy. A journalist and writer, he is the author of several books including *From the Utopia of Progress to the Reign of Chaos*, and *Plinio Corrêa de Oliveira — The Crusader of the 20th Century*.



# Pius XIII

# Totalitari

BY ROBERTO DE MATTEI

## The “black legend”

By temperament and vocation, Pius XII was a man of peace. The very name he chose, Pius, evokes the yearning for that Christian peace which is not neutral indifference but, according to the renowned definition of Saint Augustine, “tranquillity of order.”

The Western democracies of his time were not strong enough to restore the true peace Pius XII sought. In Yalta, for example, with the endorsement of Western governments, Soviet communism became the absolute master of Eastern Europe and started an aggressive policy of ideological imperialism aimed at seizing the entire free world.

National Socialism and Communism, the most violent expressions of contemporary totalitarianism, reached their greatest historical expansion during Pius XII's pontificate. He opposed both of them with the doctrinal Magisterium and administrative action, which made the twentieth century Papacy still the radiant “candle upon the candle-stick,” the standard unfurled among nations, *signum levatum in nationes, the civitas supra montem posita*, “a city set on a hill,” against whose foot the fury of sea-waves breaks down.<sup>1</sup>

The smear campaign against the memory of Pius XII started just a few years after his death on October 9, 1958. It was occasioned by the appearance of Rolf Hochuth's play *The Deputy (Der Stellvertreter)*, first staged in 1963 in Germany.

Hochuth's thesis is that Pius XII made insufficient efforts to save European Jews

and refused to speak out about the Holocaust despite detailed knowledge of the scale of Jewish suffering. Hochuth's work, though devoid of any historic value, became internationally known thanks to massive media coverage.

In view of these accusations, which implicated not only Pius XII but the Catholic Church as a whole, Pope Paul VI opened the Vatican diplomatic archives to shed full light on the Holy See's activity during the Second World War. Three Jesuit Church historians, Pierre Blet, Angelo Martini, and Burkhardt Schneider, assumed the burden of research. Joining them later was the American Robert A. Graham.

The labors resulted in the twelve volumes of the *Actes et Documents du Saint Siège relatifs à la Seconde Guerre Mondiale*, published by the Vatican Press between 1965 and 1981.<sup>2</sup> These volumes contained details on every aspect of Vatican diplomacy before and during the Second World War and revealed that the Vatican, under Pius XII's direction, had done a great deal to assist Jews attempting to flee Nazi persecution. In the words of the historian Eamon Duffy, the Acts and Documents “decisively established the falsehood of Hochuth's specific allegations.”<sup>3</sup>

But the accusations against Pius XII did not subside. They were recently rekindled by Cornwell's book, *Hitler's Pope: The Secret History of Pius XII*.

Cornwell distances himself from Hochuth, calling his book “historical fiction based on scant documentation.” He pres-

ents himself as a historian who has had access to “crucial” and “unseen” material in Rome, and even claims to have changed his mind while his work was underway, having first intended to defend Pius XII. His slandering purpose, however, does not differ from that motivating Hochuth's work and, in fact, is meant to be more far-reaching and radical than all those thus far waged against Pius XII.

The real target of Cornwell's accusations, in reality, is not Pius XII, nor even John Paul II, who surprisingly surfaces in the last pages of the book as a sort of “Pius XII *redivivus*.” The Catholic Church is severely indicted for Her rule and Magisterium, the “centralized,” “pyramidal” and “monolithic” “Church model,” which Cornwell summarizes in the formula “Papal power.” The pontificate of Pius XII, especially in the postwar period, was “the apotheosis of that power.”<sup>4</sup>

From an academic point of view, Cornwell's book would warrant no answer. Thanks to the mass media, however, his basic thesis pervades public opinion, even Catholic public opinion.

Cornwell is not a professional historian, but a journalist, having no academic degrees in history, law, or theology. He is known for volumes that are anything but “scientific,” such as *A Thief in the Night* (1989) and the novel *Strange Gods* (1993). Even less can he be called a Catholic historian. Even though he was formerly a seminarian at the English College in Rome, his earlier works invariably cast Catholic

# and anism

morality and ecclesiastical structures in a bad light. In fact, he calls himself a “Catholic agnostic.”

Before publication of *Hitler's Pope*, Cornwell claimed in an article in the *Sunday Times* to be the only person ever granted permission to visit the archive of the Vatican Secretariat of State. He said he had worked there for months on end and had discovered previously unknown documents. An official and authoritative Vatican statement published in *L'Osservatore Romano* on October 13, 1999, denounces all these claims as false.

## Pius XII — silent?

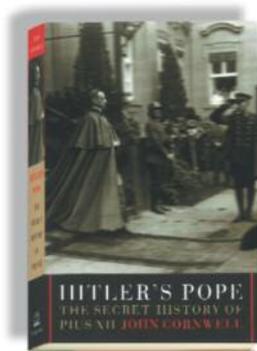
On the alleged silence of Pius XII, the Vatican *Actes et Documents* summarized by Father Blet speak definitively. His reconstruction of events suggests that no other head of State or religious leader of the 1930s or 1940s did as much as Pius XII to aid Jews fleeing from Nazi persecution.

“The degree of communication between the Holy See and the Jewish community in these years,” observed Father Graham, “can be said to have no parallel in history.”<sup>5</sup> The Holy See was constantly present in the unfolding drama. The Secretariat of State instructed his nuncios and apostolic delegates to intervene with governments and national episcopates to undertake relief actions whose efficacy was acknowledged at the time with repeated gratitude by Jewish organizations.

“Pius XII's attention,” writes Father Blet,



## Mit brennender Sorge: the Vatican condemnation of Nazism



### *The accusations against Pius XII did not subside. They were rekindled by John Cornwell's book Hitler's Pope: The Secret History of Pius XII.*

“extended to the War in all its breadth and under all its aspects. Countries under military occupation, countries suffering from starvation, the civilian population, the elderly, the women and the children who perished by the thousands during the bombing of German cities, the Poles who were destroyed, the Jews who were deported and murdered, the combatants who fell on the first line of battle on both sides of the front, prisoners separated from their spouses and children, mothers, married couples, and children separated from these captives — all were the objects of his concern and, insofar as he could do something for them, of his tender care. To all these evils Pius XII wanted to bring the remedy of peace.”<sup>6</sup>

However, as Father Gumpel observes, “many Jews were among those who counseled Pius to refrain from a public denunciation.... Hundreds of Jews who had fled Berlin and other German cities arrived in Rome and came to the Vatican to persuade Pius XII to refrain from making any protest. The same advice came from German bishops.”<sup>7</sup>

The Church in Holland learned this at great cost when the Nazis stepped up their barbaric outrages following an episcopal statement of condemnation. When the Dutch bishops publicly protested in July 1942 against the deportation of their fellow Jewish citizens, deportations were accelerated and extended to Jews who had become Catholics.<sup>8</sup> Pius XII said, “If the Dutch bishops’ protest cost the lives of 40,000 people, what would my denunciation, which is sharper than theirs, cost?”

#### **Mit brennender Sorge: the Vatican condemnation of Nazism**

During its twelve-year tenure in Germany, National Socialism was never challenged as radically as by Pius the XI’s 1937 encyclical *Mit brennender Sorge* (“with

burning concern”).

This encyclical has fallen into near oblivion today. Yet it was one of the most important documents ever published against Nazism, not only by virtue of the supreme authority from which it came, but for its profound refutation of the doctrinal foundations of Nazism.

Cornwell devotes just three pages to the encyclical, downplays its significance, and contrasts Pius XI’s document with the subsequent silence of Pius XII, thus contradicting his basic thesis that Pacelli had instigated all the Vatican’s international moves that took place while he was Secretary of State.<sup>9</sup>

History shows that Cardinal Pacelli’s role in drafting and propagating the document was pivotal. In this regard, Father Martini says: “The encyclical certainly represents the highlight of his diplomatic-religious activity towards National Socialist Germany in his capacity as Secretary of State of Pius XI.”<sup>10</sup>

It was Secretary of State Pacelli who on January 16, 1937, while Pius XI was seriously ill, summoned to Rome in utmost secrecy five of the most distinguished German prelates: Cardinals Faulhaber of Munich, Bertram of Breslau, and Schulte of

Cologne, and Bishops Preysing of Berlin and Galen of Münster. Despite his illness, Pius XI wanted to receive them in his room and encourage their work.

A first draft by Cardinal Faulhaber was revised, partially re-written, and supplemented by the Cardinal Secretary of State Pacelli, who changed its title from *Mit grosse Sorge* to *Mit brennender Sorge* for more impact.

The encyclical, dated March 14, was published seven days later, on Palm Sunday of 1937. The Secretary of State secretly instructed that the text be simultaneously read that very Sunday from every pulpit in Germany. The bishops had the document printed, and it was rapidly disseminated nationwide. In the diocese of Münster alone, 120,000 copies were distributed. The encyclical, issued in German in a very clear and forceful style, was “one of the most severe condemnations of a national regime ever made by the Vatican.”<sup>11</sup>

*Mit brennender Sorge*, for its clarity, for its invoking of the truths of the Catholic Faith and their opposition to Nazi neopaganism, for its condemnation of racism and the totalitarian State, caused a violent shock to Germany and in international public opinion. The surprised Führer exploded in frightful anger. But the encyclical had the effect of a threat.<sup>12</sup> The encyclical rekindled German resistance to Nazism, which was carried out by Catholics, and, indeed, all Christians.

One may not pretend that *Mit brennender Sorge* did not exist or that Cardinal Pacelli did not play a crucial role in its promulgation. The truth of the matter is that this encyclical is an uncomfortable, politically incorrect document, like *Divini Redemptoris* against communism, since it proves that the Church raised its voice, with a doctrinal strength unknown to liberal democracies, against the double-headed monster of the twentieth century. These two documents

## Pius XII's Magisterium: family, State, Church



confirm that Catholicism's incompatibility with Nazism and Communism is total and absolute. These documents should suffice to overthrow Cornwell's thesis. Not only was there no connivance between Pius XII and Hitler, between the Catholic Church and Nazism, but in the twentieth century there was no greater resistance to Nazi and Communist totalitarianism than that of the Catholic Church.

### Pius XII's Magisterium: family, State, Church

A point that should be highlighted is that Pius XII's opposition to Nazism and totalitarianism is not premised on diplomatic ploys or his concrete help to the downtrodden, but rather on his Magisterium, intrinsically anti-totalitarian and therefore intrinsically anti-Nazi and anti-Communist.

The guidelines of this vision are set forth in his encyclical *Summi Pontificatus*, on the State in the modern world, of October 20, 1939, with which he opened his pontificate. This encyclical underscores the darkness brewing over the earth on the eve of the Second World War. The root and ultimate cause of the imminent war and evils, which Pius XII deploras, in modern society "is the denial and rejection of a universal norm of morality as well for individual and social life as for international relations; We mean the disregard, so common nowadays, and the forgetfulness of the natural law itself, which has its foundation in God, Almighty Creator and Father of all, supreme and absolute Law-giver, all-wise and just Judge of human actions. When God is hated, every basis of morality is undermined; the voice of conscience is stilled or at any rate grows very faint, that voice which teaches even to the illiterate and to uncivilized tribes what is good and what is bad, what is lawful, what forbidden, and makes men feel themselves responsible for their actions to a Supreme Judge."

### These allegations are not simply an attack on Pius XII, but ought to be seen against the background of an unprecedented worldwide offensive against the Catholic Church.

This excerpt summarizes the guidelines of Pius XII's Magisterium: the refusal of a universal norm of morality leads to barbarity and totalitarianism.

There can be no effective battle against totalitarianism outside the natural and divine law, outside an absolute order of principles. This order is reflected in what we could call an absolute order of institutions.

What are these institutions? Pius XII saw the family and the State as the two main pillars of human society.<sup>13</sup> Within all States, the family is the primary and essential cell. Like the cells making up the human body, families in the social body are interconnected. Everything that destabilizes the family threatens the stability of the State.

Besides the domestic society of the family and the political society of the State, however, there exists a third society, the ecclesiastical society embodied in the Church.

The Church alone is able to dispel the darkness of barbarity and totalitarianism, bringing the peace of Christ in the Reign of Christ to the world. We can today repeat what Pius XII said in 1945: "One can say

that the entire world must be rebuilt; the universal order must be re-established. The material order, the intellectual order, the moral order, the social order, the international order — all must be remade and set back in a regular, constant motion. That tranquil order that is peace, that is the only true peace, cannot be reborn and endure except by building human society upon Christ, so as to gather, recapitulate, reunite everything in Him: *Instaurare omnia in Christo*" (Eph. 1:10).<sup>14</sup>

### Totalitarianism and anti-totalitarianism

Totalitarianism is much talked about today, but what does it consist of?

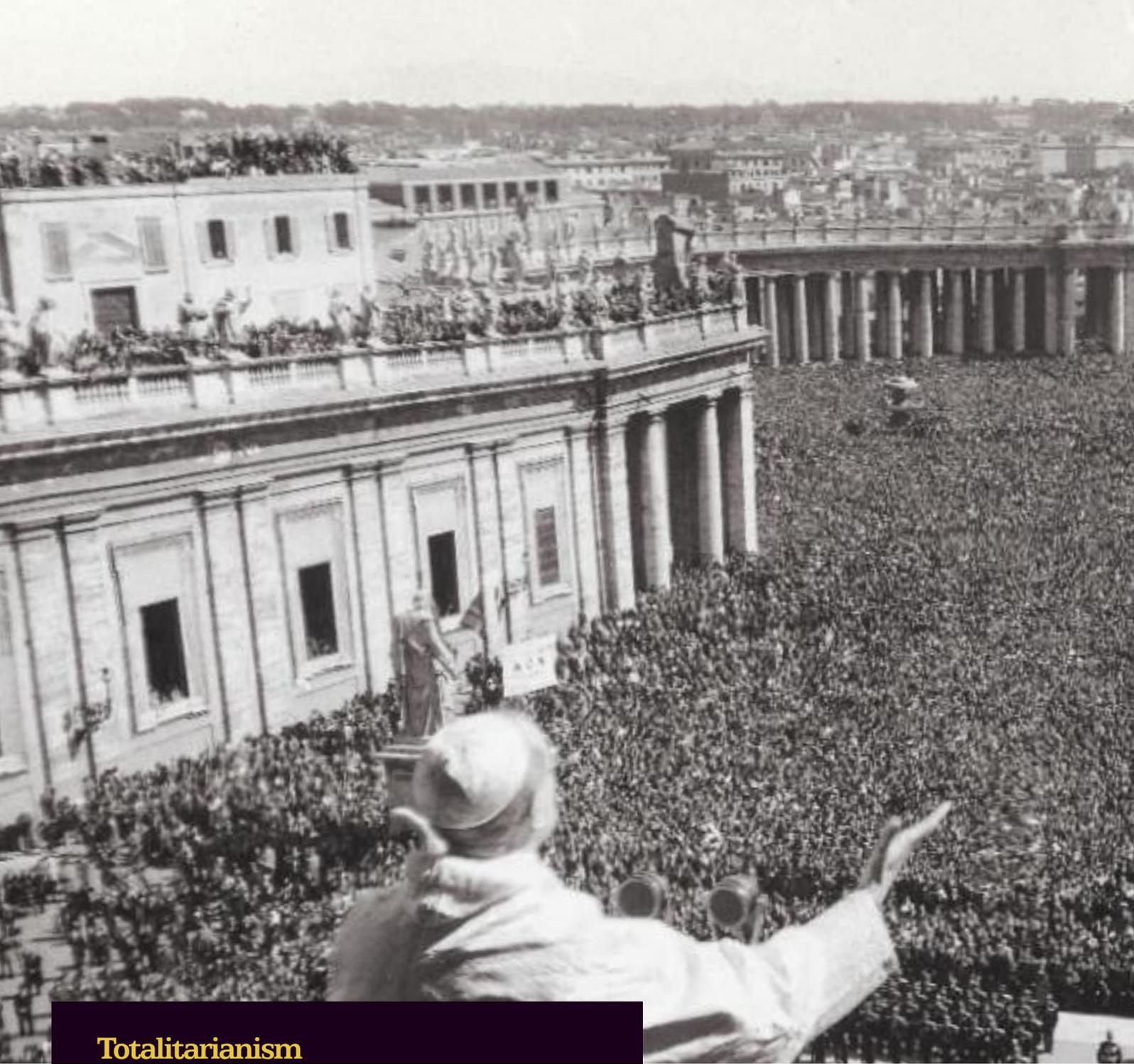
When one thinks of totalitarianism, Auschwitz or the Soviet gulags come reflexively to mind. But what is the specific essence of totalitarianism?

The real question is whether there exists a common totalitarian dimension in these various ideological systems, a core, a seed of totalitarianism, so to speak, that is bound to produce different and seemingly opposite results.

The multitude of answers to this central question can be reduced to two basic positions.

The first thesis says that totalitarianism's essence lies in its pretense of imposing a truth, a system of absolute values. Communism and Nazism are said to be totalitarian for their pretense of imposing an absolute truth in terms of a "religion" based on class or blood.

In this light, the Catholic Church is the totalitarian society par excellence. She is totalitarian to the extent that She professes to impose a universal faith, through an absolute government, using tools such as Canon Law and Her hierarchy. This is Cornwell's thesis and that of Catholic progressivists in general.



## Totalitarianism and anti-totalitarianism

In this view, the only antithesis to a totalitarianism which claims to impose a truth is a relativism which dissolves any truth: an open society and a religion in which truth is demoted to opinion and all opinions are welcomed in a polytheistic system of values, as is in a pantheon.

Complete relativism implies the denial of natural and permanent institutions such as the family, private property, the State. These bear a germ of totalitarianism inasmuch as

they claim to be stable and permanent.

By the same token, relativism implies the denial of natural law, of divine revelation, of a true religion. Ultimately, what is not compatible with relativism is not so much the idea of God, the Church, or religion, but the idea of a true God, a true Church, a true religion, namely the metaphysical idea of truth based on the principle of identity and non-contradiction, which is the foundation of the creation of the universe.

Now, if this is true, if real anti-totalitarianism consists of this relativism which dissolves any truth, how then can it be explained that philosophical and moral relativism constitutes the essence of the two major totalitarisms of the twentieth century, National Socialism and Communism? If this common point indeed exists between Nazism and Communism, as it does, how do we explain that it is precisely relativism?

Auschwitz is an evident fruit of Nazism,



Pope Pius XII imparts his Easter blessing on the overflow crowd at St. Peter's Square on March 28, 1948.

AP/Wide World Photos

but Nazism was social Darwinism, evolutionist and relativist. The Gulags were a fruit of Communism, but Communism was historical and dialectical materialism, evolutionist and relativist. But why, when speaking of relativism, evoke Auschwitz and the gulags but forget, for example, about the massacres of unborn children in the second half of the twentieth century?

Abortion is the fruit of a democratic and liberal civilization. Hedonism and

secularism — once again, philosophical and moral relativism — are the ideological foundations of our democratic and liberal civilization, born of the French Revolution, like Nazism and Communism.

Among the recent and most stringent critics of “totalitarian democracy” is John Paul II himself, who says that its origin lies precisely in its ethical relativism.

In truth, an absolute system of values constitutes an objective limitation on the

abuse and violence that are the core of totalitarianism. If certain juridical and social norms, such as the precepts not to kill and not to steal, are rooted in a system of absolute principles, this clearly constitutes a much greater limit to abuse than a merely conventional foundation, as may be the case with parliamentary majority decisions.

This is the second interpretation of totalitarianism, our thesis, Pius XII's thesis, John Paul II's thesis.



## The restoration of the natural and Christian order

The essence of totalitarianism lies in relativism. The only real antithesis to relativism is the objective order of principles, the primacy of being, truth and good, the transcendent vision of history.

Only an absolute order of values can curb the lust for power of an individual, a group, a state, a class, a race, a tribe, a lobby. Without a system of absolute principles, society is bound to become a hotbed of conflicts and a global disorder — like our contemporary society, which is no less totalitarian than Nazi and Communist societies. Contemporary society is bogged down in chaos, and chaos is the supreme expression of totalitarianism. Chaos is a social hell.

Relativism is a philosophical and moral principle which denies the existence of an objective truth and good and wants all to be subordinated to the whims and will of the power of the individual. The core of relativism is the individual's self-determination apart from any natural and moral norms.

On the spiritual and moral level, the opposite of self-determination is submission to a moral law, namely the spirit of sacrifice. The spirit of sacrifice can only be drawn from meditation on the Passion of Our Lord Jesus Christ, and most of all, the implications of that terrible night which preceded His Resurrection.

Pius XII invites us to do this in one of his last speeches, his Easter message of April 21, 1957.

“The night prior to Jesus’s resurrection was a night of desolation and weeping, a night of darkness.... Jesus is in the tomb. His body lies on the cold stone and is still scourged; his lips are silent.”

This silence appears to imply an immense tragedy. “A real night,” Pius XII continues, “a night of passion, anguish, and darkness, yet a blessed night: *‘vere beata nox,’* because He alone deserved to know the time when Christ resurrected from death, but most of all because it was written about it: the night will shine like the day: *‘et nox sicut dies illuminabitur.’* A night which was preparing the dawn and the splendor of a brightening day: an anguish, a darkness, an ignominy, a passion which was preparing

joy, light, resurrection.

“The night of the world,” Pius XII proclaimed, “bears the clear signs of a dawn to be.”

These are the words we repeat with him, beholding Mary as the person who in that terrible night of the Passion was the burning flame, the unfailing lamp, the star which, as Pius XII recalled, enlightened darkness.

It was she who, at Fatima, enlightened the darkness of the twentieth century, the century of totalitarianism, and announced the dawn of the twenty-first century, the century of the reign of Mary and, we believe, of the restoration of the natural and Christian order. ■

### Notes

- 1 Pius XII, Address to the College of Cardinals, December 24, 1944.
- 2 Father Blet subsequently published one-volume summaries of the work in several languages. The English edition is *Pius XII and the Second World War. According to the Archives of the Vatican* (N.Y.: 1999).
- 3 Eamon Duffy, *Saints and Sinners: A History of the Popes* (Yale: 1997), p. 264.
- 4 J. Cornwell, *Hitler's Pope: The Secret History of Pius XII* (N.Y.: 1999), p. 7.
- 5 Robert Graham, S. J., “What Pius XII did or did not do,” *Inside the Vatican*, October 1999, p. 4.
- 6 P. Blet, S. J., *Pius XII and the Second World War*, p. 287.
- 7 P. Gumpel, “Justice for Pius XII,” Interview, *Inside the Vatican*, June 1997, p. 24.
- 8 P. Gumpel, “Cornwell’s Cheap Shot at Pius XII,” *Crisis*, December 1999, p. 24.
- 9 J. Cornwell, *Hitler's Pope*, pp. 181-184.
- 10 Cited in Raimondo Spiazzi, Ed., *Pio XII mezzo secolo dopo* (Bologna: 1991), p. 59.
- 11 Antony Rhodes, *Il Vaticano e le dittature 1922-1945* (Milan: 1975), p. 211.
- 12 Jean Chélini, *L’Eglise sous Pie XII. La tourmente (1939-1945)* (Paris: 1983), p. 87.
- 13 Pius XII, Address of February 20, 1946.
- 14 Pius XII, Allocution to the Roman Patriciate and Nobility, January 14, 1945, in Plinio Corrêa de Oliveira, *Nobility and Analogous Traditional Elites in the Allocutions of Pius XII*, (York, Penn., 1993), p. 444.



RELIGION

# “Thank you, Jacinta”



This May 13, Francisco and Jacinta Marto are to be declared blessed by Pope John Paul II. The American TFP and its *America Needs Fatima campaign* have followed their process with interest and now rejoice with the Catholic world at this step, which paves the way for their canonization.

In view of the beatification of the two Fatima seers, *Crusade* thought it opportune to publish a report on a recent intervention of Jacinta Marto on behalf of a little girl, Molly Jayne Ivory. We share the story with our readers with permission of the Ivory family.

In 1996 the TFP published the book *Jacinta's Story*, a fully illustrated account of the Fatima apparitions for children. It is because this book reached the Ivories and has a bearing on this story that we learned of Molly's case.

Daniel and Monica Ivory have six children. Two of the children, Mark Daniel, age 3, and Molly Jayne, 2, were born with infirmi-

ties. Mark is hydrocephalic and has other severe impairments. Molly was diagnosed a few days after her birth with respiratory illnesses and chronic asthma. For fifteen months the asthma was constant. There was always a heavy wheezing in Molly's chest and seldom a night that either Daniel or Monica was not up with their child on account of the condition.

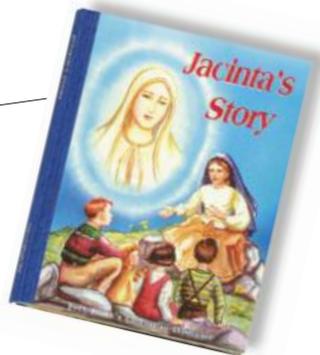
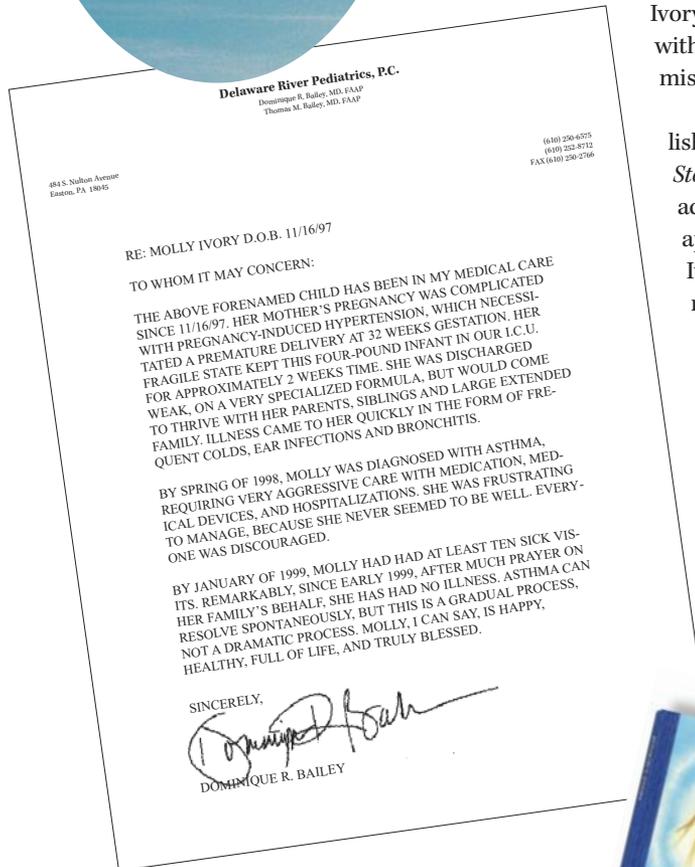
In December of 1998, a friend gave the family a copy of *Jacinta's Story*. It was only some time in January that Monica began to read it to the children. As the reading progressed, Monica felt something of a "grace" or call to a deeper devotion and holiness.

While attending Mass on Sunday, January 30, 1999, Monica felt that, in some unexplainable way, Jacinta was close. "I didn't see or hear anything," she told a representative from *Crusade*, "but I knew she was there. It was as if she was clearly saying to me, 'Pray to me'" Monica immediately prayed for Mark, whose cure was foremost in her mind. She says that the inspiration again came very clearly to her: "No, not for Mark, for Molly." So, Monica prayed to Jacinta for Molly and then forgot the incident.

Here we quote from Monica's written account: "Then, a few days later, I picked Molly up out of her crib after a full night's sleep, uncommon for her due to her constant wheezing, coughing, and choking. I realized right away that she was not wheezing! Although I do recall feeling that Jacinta had interceded and God had answered, I kept this to myself for the next few days. I began confiding in close friends and family and, finally, the doctors.... One year later Molly remains in wonderful health.... Thank you, sweet Jacinta."

Monica has sent a complete copy of her account to Sister Lucy in hopes that it might contribute to the process of canonization of the youngest of the Fatima seers.

To the left we publish the statement of Molly's doctor attesting to the fact that, without medical explanation, her asthma abruptly ceased. ■





COMMENTARY

*What  
modern  
edifice  
can be  
compared  
favorably  
with a  
Gothic  
cathedral?*

# A Civilization Modeled on Christ

BY LUIZ A. FRAGELLI

**H**ow do you speak of an era in which you did not live, a time known only by means of books, an epoch that took place so many centuries ago?

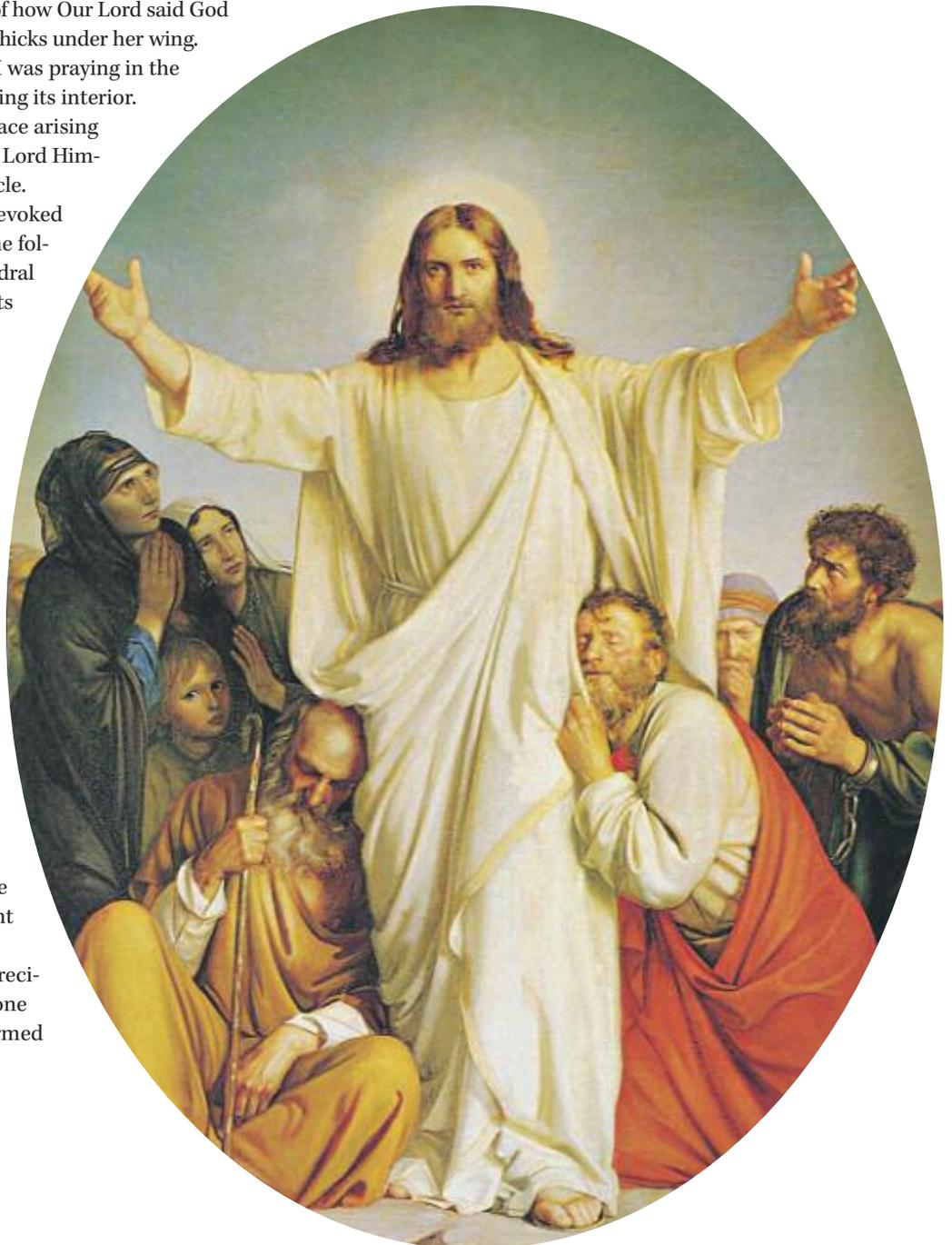
It's distant past notwithstanding, this era left such a mark that, after the lives of Our Lord Jesus and His Holy Family, no other period in human history has made a more lasting impression on mankind. I am, of course, referring to the Middle Ages. To this day, Americans planning to visit Europe are sure to include cathedrals, castles, and other medieval wonders in their itineraries. I do not know anyone — at least, in my circle of family and friends — who travels to Europe to see its skyscrapers.

What modern edifice can be compared favorably with a Gothic cathedral? Its construction intrigues the architect; its power demands respect; its sacrality inspires veneration. The visitor of a such a cathedral leaves marveling at its majestic proportions and bearing, and equally enchanted by the paternal welcome that, by means of a thousand imponderables, exudes from its massive walls. A giant of stone, defying time, it reminds us of a past long ago and, at the same time, captivates us today. Its towering presence, dwarfing the faithful beside it, reminds me of how Our Lord said God watches over us as a hen gathers her chicks under her wing.

Once, during a brief visit to Paris, I was praying in the cathedral of Notre Dame, contemplating its interior. The impression I received was as a grace arising from the soul of an angel or even Our Lord Himself, dwelling within the holy tabernacle. Superlatively serious and elevated, it evoked affection, serenity, and paternity. The following day, as I was leaving the cathedral after Mass, the organ began to play. Its celestial notes echoing through the naves were so sublime that my entire being felt as though I were being transported from this earth to heaven. At that moment, I found it easy to imagine the heavenly anthems that welcome the souls of the blessed on their reception into Paradise. To this day, I have no small nostalgia for Notre Dame.

One day, I was conveying my impressions of Notre Dame to Prof. Plinio Corrêa de Oliveira, the renowned professor of contemporary and medieval history and Catholic leader *extraordinaire*. Pointing to his right arm, he confided with his customary calm, "Were this arm not needed by the Catholic struggle and were Our Lady to ask me to give it up so that Notre Dame might never be destroyed, I would offer it immediately." Indeed, Dr. Plinio's appreciation for Notre Dame was such that one day, while contemplating her, he affirmed

*A giant of stone, with its towering presence, dwarfing the faithful beside it, reminds us of how Our Lord said that God watches over us as a hen gathers her chicks under her wing.*



*Opposite: Sainte Chapelle, France.*

*Right: Christ Consolator, by Carl Bloch, Landskrona Church, Sweden*



Our Lady of Paris

*From the adoration of Our Lord was born the veneration of Our Lady. Medieval man understood that there was an inseparable bond between Mother and Son and that the Blessed Virgin's role was not only to bring her Son into the world, but also to bring the world*

this worthy temple of the One True God to be “the joy of the entire world.”

Let us imagine contemporary man, awakening to a world beset with the problems that preoccupy his mind. Opening his window to admit fresh air, he sees in the distance a medieval cathedral, always present, ever at his disposition, with a majesty that reminds him of God's. Who can doubt, that if he has not already hardened his heart, his soul will gain confidence for the battles ahead?

How blessed it would be to live near such a cathedral! In contemplating her, we might come to see the Middle Ages more clearly than by reading shelves of dusty tomes, for she is the living embodiment of that noble era. She speaks to us of the spirit that created her, for a work reflects its author, and, in this case, the author was not a single man, but a civilization.

The primary material of this civilization were barbarians. After the decay, the decline, and the fall of the Roman Empire, only the Holy Church survived, and She alone redeemed the barbarians from their darkness with the light of Christ, Her Founder. It was these converted barbarians who built the great cathedrals and castles, created the orders of chivalry, and founded religious orders, hospitals, and universities.

The medieval knights championed the defenseless, the nobles did battle to protect their subjects, and the king watched over his countrymen. The nuns cared for the poor, the monks taught the uneducated, and Holy Mother Church guided the faithful to heaven. Men did not neglect the supernatural in the course of their daily lives, nor did God remain aloof from their cares and labors in this vale of tears.

Of course, evil remained to stain even the Middle Ages. Its beauty was blemished with envies, passions, injustices, intrigues, revolts, and wars — the spoiled fruits of Original Sin — but these human failings were tempered by the spirit of an age in which man — from peasant to king — sought to live his life in imitation of Christ. For medieval man knew that God loved him personally and his love for God likewise arose from his very being.

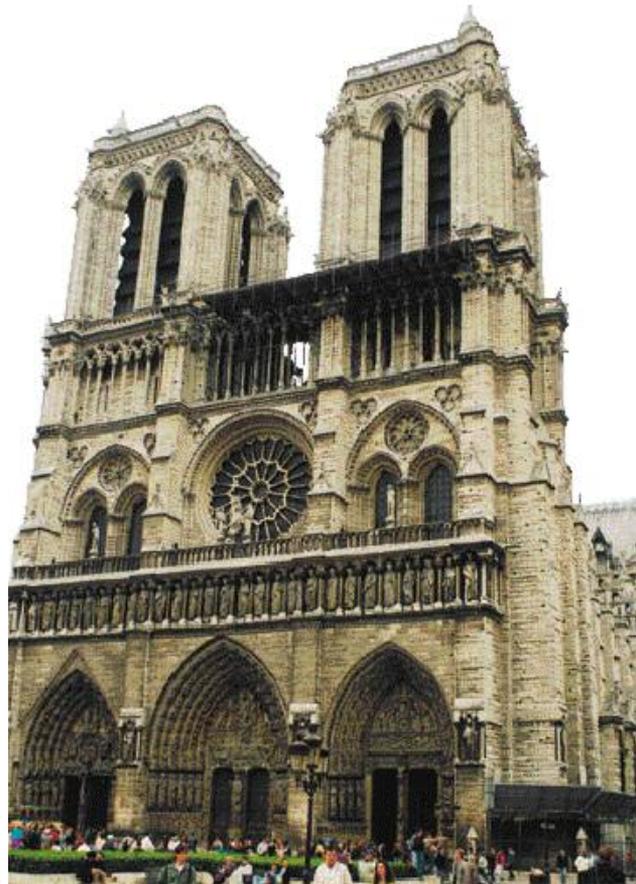
God's love for man — and man's love for God — nurtured patience, pardon, charity, and compassion and inspired hope and confidence — the confidence

of a child in the Father Who loves him. With deep reverence for God's sovereignty and childlike confidence in His love, medieval man opened his soul — and his society — to be shaped by God and modeled on Him. This model produced a man who was strong yet merciful, bold yet reflective, great yet good.

More than anything else, medieval man saw in Our Lord the Redeemer that took His mission to its logical end in willingly embracing the sacrifice of the Cross, avoiding not even the least suffering for its fulfillment. This sacrificial ideal embodied in the life — and death — of the God-Man burst the empty bubble of life as worldly pleasure, an illusion so prevalent in our day.

Dr. Plinio once observed that it was evident that medieval society was born of an extraordinary grace, which he likened metaphorically as having flowed from the side of Our Lord when pierced by the lance of Longinus. In that moment in which Our Savior, surrendering all, shed the last drop of His sacred Blood, He made reparation to His Father on our behalf for every sin that had ever been — or would be — committed against God.

It is not difficult to imagine — indeed, for



The façade of Notre Dame, Cathedral of Paris

same moment, God's only begotten Son purchased from His Father, with His life's blood and His Mother's tears, the grace that gave birth to a civilization centered on His divine Person — the glory of Christian civilization that we revere as the Middle Ages.

Through this grace of discernment, medieval man allowed himself to be formed by Our Lord and deeply moved by the unfathomable perfection of His attributes, in particular, His wisdom, for everything Christ taught was wise, judicious, forceful, and taken to its logical end.

From the adoration of Our Lord was born the veneration of Our Lady. Medieval man understood that there was an inseparable bond between Mother and Son and that the Blessed Virgin's role was not only to bring Her Son into the world, but to bring the world to Her Son. No one knows Jesus Christ more intimately than His Mother, and it is through devotion to Our Lady that we grow in the knowledge of Our Lord. This is the heart of the Middle Age's veneration of the Mother of God, who commonly graces the rose windows of its cathedrals.

The hatred that has inspired countless defamations against the Middle Ages persists to our day. The world's enmity to a Christian civilization also endures and testifies to the truths written in these pages.

His Holiness Leo XIII, the pope of the great social encyclicals of the 20th century, confirms this with that assurance that comes from the Chair of St. Peter. Referring to the Middle Ages in his encyclical *Immortale Dei*, he declares:

“THERE WAS ONCE A TIME when States were governed by the philosophy of the Gospel. Then it was that the power and divine virtue of Christian wisdom had diffused itself throughout the laws, institutions, and morals of the people, permeating all ranks and relations of civil society. Then, too,

the religion instituted by Jesus Christ, established firmly in befitting dignity, flourished everywhere, by the favor of princes and the legitimate protection of magistrates; and Church and State were happily united in concord and friendly interchange of good offices. The State, constituted in this wise, bore fruits important beyond all expectation, whose remembrance is still, and always will be, in renown, witnessed to as they are by countless proofs which can never be blotted out or ever obscured by any craft of any enemies. Christian Europe had subdued barbarous nations, and changed them from a savage to a civilized condition, from superstition to true worship. It victoriously rolled back the tide of Mohammedan conquest; retained the head ship of civilization; stood forth in the front rank as the leader and teacher of all, in every branch of national culture; bestowed on the world the gift of true and many-sided liberty; and most wisely founded very numerous institutions for the solace of human suffering. And if we inquire how it was able to bring about so altered a condition of things, the answer is — beyond all question, in large measure, through religion, under whose auspices so many great undertakings were set on foot, through whose aid they were brought to completion.”

As previously noted, the Middle Ages was not devoid of defect. After all, it did not fall into the decay that led to the Renaissance because it was too good. Sin — doubtlessly immense sin — aborted the development of a civilization such as God Himself intended for mankind, and a lamentable decadence began, for the corruption of the best is the worst.

For those who love Christ and therefore Christian civilization one question yet remains: What would the world we live in be like now if the path of our medieval forefathers towards the perfection of a civilization modeled on Christ had continued its ascent? ■

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## Where Is Elian's Journey Leading Us? (Continued from inside front cover)

### We must steer clear of this “psy-war” maneuver!

A crafty maneuver of revolutionary psychological warfare is under way, seeking to exploit the good-hearted sentiments for which Americans are renowned and blind our eyes to a rabid wolf in sheep's clothing. We are expected to accept as a legitimate ruler a blood-stained despot — the unelected “President” Castro — while closing our eyes to steps designed to normalize relations with his police state. In short, we are being asked to endorse the Neville Chamberlains of our day—or at least to look the other way at their betrayal.

Would we have agreed to cozy up to Hitler in 1944? Unthinkable!

We must not forget that to uphold the principles of freedom, America waged wars against Nazism and its evil twin, communism, sacrificing legions of her sons.

Are we not the same America? Why should we renounce our principles and convictions now? The very principles that made America great?

The American TFP does not believe our nation will so dishonor itself. Rather, we cherish an abiding hope, nurtured in faith, that we will defeat these psy-war intrigues and work to restore the sound principles of our nation's glorious past that have made America known across the globe as the

“land of the free and the home of the brave.”

Our future — and the future of the world — depends to a great degree on our faithfulness to that heritage.

We turn our thoughts and prayers to God Almighty and to Our Lady of Charity of El Cobre, who watches over Cuba as its patron saint. Divine Providence saved Elian from the shark-infested waters of the Florida Straits. May Our Lady and Her Divine Son intervene soon to liberate the millions of “Elians” still groaning under the communist yoke and, above all, to keep America faithful to its noble ideals.

**The American TFP**



TEACHING  
OUR  
CHILDREN

# The Preventive System

BY SAINT JOHN BOSCO

*The word and example of the saints especially called by God to do apostolate with the youth provide an excellent guide to any educator. Among these saints towers John Bosco, the founder of the Salesians and the mentor of Saint Dominic Savio. In Keys to the Hearts of Youth, Fr. Paul P. Avallone, a dedicated and experienced Salesian, presents the pedagogy Saint John Bosco willed to his Congregation. With Father Avallone's kind permission, we here reproduce a passage written by the Saint on the subject and appended to the Constitutions of his society.*

There are two systems which have been in use through all ages in the education of youth: the preventive and the repressive.

The repressive system consists in making the law known to the subjects, and afterwards watching to discover the transgressors of these laws, and inflicting, when necessary, the punishment deserved. According to this system, the words and looks of the superior must always be severe and even threatening, and he must avoid all familiarities with his dependents. In order to give weight to his authority the Rector must rarely be found among his subjects, and as a rule only when it is a question of punishing or threatening. This system is easier, less troublesome, and especially suitable in the army and in general among adults and the judicious, who ought themselves to know and remember what the law and regulations demand. Quite different from this I might even say opposed to it, is the preventive system. It consists in making the laws and regulations of an institute known, and then watching carefully so that the pupils may at all times be under the vigilant eye of the Rector or the assistants, who like loving fathers can converse with them, take the lead in every movement and in a kindly way give advice and correction; in other words, this system places the pupils in the impossibility of committing faults. This system is based entirely on reason and religion, and above all on kindness; therefore it excludes all violent punishment, and tries to do without even the slightest chastisement. This system seems preferable for the following reasons:

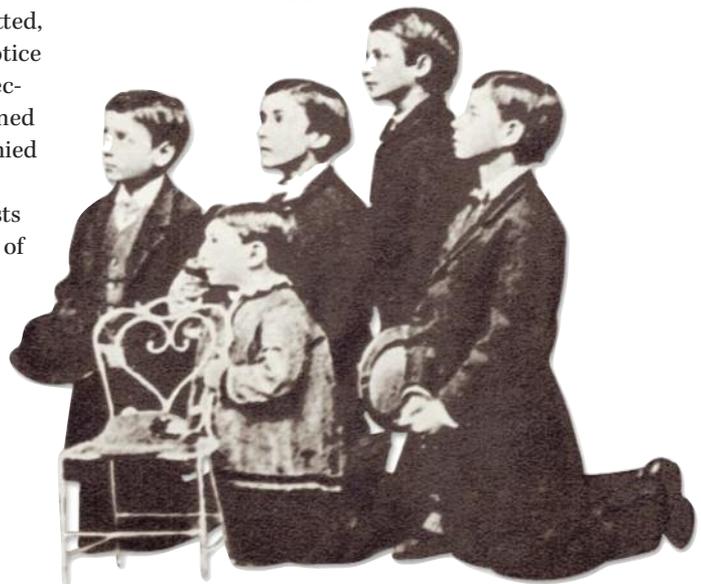
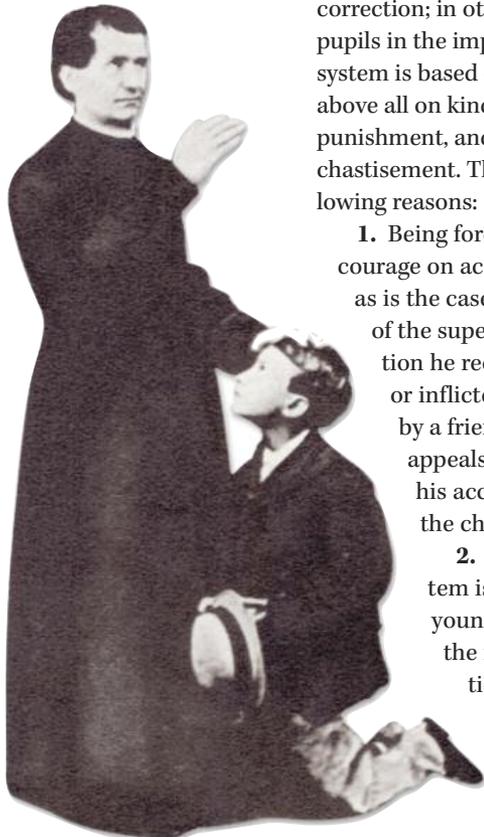
1. Being forewarned the pupil does not lose courage on account of the faults he has committed, as is the case when they are brought to the notice of the superior. nor does he resent the correction he receives or the punishment threatened or inflicted, because it is always accompanied by a friendly preventive warning, which appeals to his reason, and generally enlists his accord, so that he sees the necessity of the chastisement and almost desires it.

2. The primary reason for this system is the thoughtlessness of the young, who in one moment forget the rules of discipline and the penalties for their infringement. Conse-

quently, a child often becomes culpable and deserving of punishment, which he had not even thought about, and which he had quite forgotten when heedlessly committing the fault he would certainly have avoided, had a friendly voice warned him.

3. The repressive system may stop a disorder, but can hardly make the offenders better. Experience teaches that the young do not easily forget the punishments they have received, and for the most part foster bitter feelings, along with the desire to throw off the yoke and even to seek revenge. They may sometimes appear to be quite unaffected but anyone who follows them as they grow up knows that the reminiscences of youth are terrible; they easily forget punishments by their parents but only with great difficulty those inflicted by their teachers, and some have even been known in later years to have had recourse to brutal vengeance for chastisements they had justly deserved during the course of their education. In the preventive system, on the contrary, the pupil becomes a friend, and the assistant, a benefactor who advises him, has his good at heart, and wishes to spare him vexation, punishment, and perhaps dishonor.

4. By the preventive system pupils acquire a better understanding, so that an educator can always speak to them in the language of the heart, not only during the time of their education but even afterwards. Having once succeeded in gaining the confidence of his pupils he can subsequently exercise a great influence over them, and counsel them, advise them, and even correct them, whatever position they may occupy in the world later on. ■



Chapter XXI  
Part I: France and Germany

# The Advent of Feudalism and the Feudal Monarchies

BY JEREMIAS WELLS



For a hundred years or more, Christendom had undergone a savage, relentless attack on all sides from pagan enemies of the second barbarian invasion. In England, Alfred the Great had at last soundly defeated the main Norse striking force in 878 and was in process of converting the Vikings and subjecting them to his authority. After Northern and Western France had suffered complete devastation, the French in 911 settled the converted Norse chieftain, Rollo, on a wide stretch of coastal land bisected by the River Seine, the duchy of Normandy, where he successfully defended the French coast. The Spanish had reclaimed about one fifth of their peninsula during several punishing campaigns when the Moslems counterattacked and nearly drove them back to the mountains once again. From their base in Sicily, the Moslems occupied Southern Italy for a period, even ravaging the tomb of Saint Peter in the Vatican Basilica.

While a handful of brave souls were trying to overcome the inertia of most Christians and hold the enemy in check, another predatory Asiatic horde from the mysterious Russian Steppes, the Magyars, settled on the Hungarian Plains. Ethnically and linguistically related to the Finns, they fought and acted like Turks, from whom they had adopted the tactic of swift, light cavalry maneuvers. The plundering Asiatics would mercilessly descend upon the hapless Christians, fire off a barrage of arrows from horseback, steal what was available, and quickly move on to the next target. Each year from about 900 the bold mounted archers ravaged Eastern Christendom from North Italy throughout the German lands to Saxony with all the ruthless efficiency of the Vikings.

Then, in 933, the Magyars, who usually avoided

pitched battles, foolishly confronted the Saxon King Henry I near Merseburg. There, in the Battle of Riade, the barbarians suffered their first severe defeat when the mail-clad German cavalry crushed the lightly armored Hungarians.

Twenty years later, the marauding Magyars, with their confidence restored, laid siege to Augsburg, which was defended by its valiant bishop, Saint Ulrich. Otto I, who always carried the Holy Lance that pierced the side of Our Lord, rushed to his aid. The fierce barbarians, who had a numerical advantage of 30,000 to 8,000, broke off the siege and intercepted the Christians as they marched along the River Lech. Otto, who like his father, Henry, fought under the standard of Saint Michael the Archangel, utilized the superior fighting capacity of his heavily armed cavalry and completely smashed the invaders. All their leaders were either killed or captured and hanged. After the Battle of Lechfeld, the Asiatic nomads never again threatened Western Europe.

## Feudalism

Feudalism was a social and political arrangement that brought security and order to Christendom at a time of extreme peril. Two oft-quoted observations sum up the woeful conditions at the beginning of the tenth century. One monk lamented, "The Northmen cease not to slay and carry into captivity the Christian people, to destroy the churches and burn the towns. Everywhere there is nothing but dead bodies...." A local French synod noted in 909, "The towns are depopulated, the monasteries ruined and burned; the good land turned into desert.... Men devour one another like fishes in the sea."

In order to find protection, peasants and small

landowners grouped themselves around a great family in their neighborhood whose sons knew how to fight. The panic-stricken farmers would donate their land to the head of the family, who would then lease it back to them so that they could supply warriors or, in most cases, the equipment and supplies necessary to support them. The extended family, which included all the relatives, workmen, servants, and farmers living in a solid, devoted unit, fortified the manor or the estate from attack and developed the industries so that it was completely self-sufficient. In turn, these lesser noblemen would seek protection under similar circumstances from the dukes and counts who controlled large areas. At the top of the pyramid sat the king who

*During the last decades of the first millennium, the law of brute force reigned more often than the law of Christ.*

was more of an overlord than an absolute monarch, but nevertheless, as feudalism developed, the king received homage from the nobles underneath him.

The warrior or vassal rendered service to his liege lord either by serving directly on his manor in his elite bodyguard and protector of the non-combatant farmers or by receiving a smaller manor called a fief as payment for his support. The latter arrangement thus formed another layer of lesser noblemen below the great feudal principalities. This interlocking chain, of which the guiding principle was military, kept society from disintegration. Fidelity and loyalty served as the adhesive that bonded all the diverse personalities together.

But the feudal warrior needed one more element to provide the vitality and recuperative power necessary to raise society above the barbarian level. That was the instilling of Christian principles into the warrior ethic. Thus the fusion between lord and vassal through loyalty, combined with the teachings of Christ, transformed a crumbling society into medieval Christendom and its emphasis on knighthood, chivalry, and the crusading spirit. However, that ideal was not reached until the twelfth and thirteenth centuries. During the last decades of the first millennium, the law of brute force reigned more often than the law of Christ.

#### **Feudal monarchy in France**

The devastation of the Viking raids and the thoughtless civil wars of the later Carolingians had nearly stripped France of all central authority. Remarkably, the concept of sovereign king to whom all must pay homage

remained. The civilizing influence of the Church played a role in this, for in the ceremony of consecration the king put on the short vestment of a subdeacon and was anointed in the manner appropriate to a bishop. However, the great principalities of Normandy, Brittany, Flanders, Champagne, Aquitaine, and Toulouse, along with some others, possessed individually far greater resources in land and men than the King of France, who was reduced to a small ring of land around Paris.

Charlemagne's grandson Charles the Bald commissioned Robert the Strong to defend the lower courses of the Seine and the Loire from the Vikings under the title of Duke of Francia, which Robert did with great courage. When the throne of France fell vacant in 887, his son Eude (Odo), who had distinguished himself by a heroic defense of Paris one year earlier, was elected king by the great noblemen of the country. After Eude died in 898, the crown passed back and forth between the family of Robert the Strong and the later Carolingians. Finally, in 987, Robert's great grandson, Hugh Capet, succeeded by his political astuteness in establishing the Capetian dynasty, which his descendants passed on from father to son until 1328, fourteen successive kings in all.

The whole political system was held together by a chain of vassalage from the humblest tenant to the wealthiest and most powerful lord, yet all paid homage to the king as their sovereign despite the fact that his own estate lacked the resources of the wealthier duchies. Fundamental to the king's power was the support of the higher clergy, who recognized that he, as the lord's anointed, was the symbol of order and justice in the realm.

#### **The Holy Roman Empire reestablished**

When the last Carolingian monarch of Germany, Louis the Child, died in 911, the Kingdom had virtually dissolved into five mutually antagonistic, independent duchies: Saxony, Bavaria, Franconia, Swabia (formally Alemannia), and Lorraine (Lotharingia). The nobles, in order to restore life to a nation exhausted by territorial struggles from within and the savage raids of the Hungarians from without, chose Conrad, Duke of Franconia, as their sovereign. Throughout his short reign of seven years, the dukes of Saxony, Bavaria, and Swabia continually rebelled against him, to the great sorrow of the bishops, who yearned for the indispensable condition of Christian unity. In a remarkable act of nobility, the dying king asked his most formidable enemy, Henry Duke of Saxony, to reverse the paralyzing state of disorder that he left as a legacy.

At his death, Conrad's brother carried the royal insignia to Henry I, who now conceived a wise and forceful policy for his rule. To establish peace within his borders, he insisted that the three magnates end

their rebellion and submit themselves to him as their sovereign. They refused. Henry then invaded Swabia with an imposing army. When that Duke measured the relative strength of the two armies, he prudently submitted. Bavaria and Lorraine experienced similar invasions from the determined and resourceful Henry and, without any blood being shed, recognized Henry as their King. He in turn granted each of them the freedom to administer their lands internally as they wished.

Henry successfully defended the eastern frontier against the Slavs and Magyars and reduced the menace of the latter as we have seen. Indifferent to religion in the beginning, he eventually developed a working union with the bishops. Nevertheless he gave too much latitude to his nobles, who regularly expropriated Church lands. Henry was succeeded by his son Otto, one of those who truly deserved to be called the Great.

Otto determined from the very beginning to establish a strong central government and to model his kingdom on the Empire of Charlemagne rather than the weaker federation of his father. But the nobility and people of different, non-Saxon traditions resented the intrusion. Nor did the solution of placing family members on the ducal thrones improve the situation, for blood ties proved to be less endearing than personal ambition. The King then resorted to the one principle of unity that did succeed: the mutual support of the crown and the cross. The King's zeal for the welfare of the Church as well as the State was combined to create an alliance between the two. From this alliance developed a strong kingdom which advanced the interests of both.

The ardor of piety was everywhere in evidence. Otto's mother, Matilda, and his brother, the Archbishop of Cologne, were canonized, and his second wife is listed among the German saints. He himself rose every morning to hear Mass and the Office and, as we have noted, carried the Holy Lance into battle. In theory, he believed that spiritual power held a higher position than the temporal because of its more exalted end. In practice, however, his ambition and strong personality carried him into that guarded territory reserved for the Church which under a less pious emperor brought untold suffering to the Church a century later.

The fragmentation of the Empire reduced Italy to factions of warring, dissatisfied nobles and their immoral, grasping wives and daughters. When these insatiable harridans turned their attention to the wealth of the Papal States, the Papacy fell to the darkest days in its history, which we will detail in a later chapter.

In order to put a stop to the anarchic Roman behavior, Otto led two expeditions into Italy. During

the second, in 962, he was crowned Emperor. This act recreated the Holy Roman Empire whose original purpose was to protect the Holy See and Western Christendom and which lasted until the nineteenth-century depredations of Napoleon. Through the robust action of Otto, Northern Italy and the lands watered by the Rhine and the Rhone were once again joined to the Western Empire.

The action of several noble and clerical saints in subsequent generations did much to create an atmosphere that brought about the conversion of the neighboring barbarian tribes to the north and east and softened the hard materialistic tendencies of the Germans themselves. Since Otto III acceded to the throne at the age of three, the power was largely shared by his grandmother, Saint Adelaide, and the Archbishop of Mainz, Saint Willigis. After Otto reached the age of fourteen, he delegated authority to a council of learned ecclesiastics which included Bishop Bernward of Hildesheim, Abbot Odilo of Cluny, and Archbishop Heribert of Cologne, all of whom have been canonized.

Towards the end of his short life, Otto broke the stranglehold the Italian nobles had on the Papacy by first making his cousin Gerbert, the most brilliant scholar of the age, Pope, who took the name of Sylvester II. From this partnership, there emerged a new universal concept of the Papacy and new Christian kingdoms with direct dependence on Rome. Another friend of Otto's, the Czech bishop of Prague, Saint Adalbert, combined the ideals of monastic reform with the missionary spirit by founding monasteries in Poland and Hungary which greatly influenced the development of Christendom in Eastern Europe.

At the generous and idealistic inspiration of the German Emperor, Boleslaus I, a powerful Polish



Relic of the lance that pierced the side of Our Lord

*In theory, Otto believed that spiritual power held a higher position than the temporal because of its more exalted end.*

nobleman, organized a Church free of foreign entanglements and directly submissive to the Roman Pope, who eventually rewarded him with the Holy Crown which only the Pope could authorize. Saint Stephen brought Hungary into Christendom during a glorious reign lasting from 997 to 1038. Baptized at the age of ten by Saint Adalbert, Stephen preserved his faith by his marriage to Gisela, sister to the future Emperor Saint Henry II; both monarchs became ardent reformers influenced by Odilo of Cluny. Stephen, who based his authority on papal approval,



Baptism of Saint Stephen by Saint Adalbert

promoted the religious and political welfare of his people by tirelessly overcoming the resistance of the pagan barbarians in his realm even though he was frequently afflicted by a painful illness.

The incorporation of Poland and Hungary — along with the Czech and Slavic lands in between — into Christian civilization under the authority of Rome proved to be extremely important. The lands further east and south, such as Russia and Serbia, were converted by Constantinople and left the Catholic Church during the Greek Schism which began in 1054 and remains to this day.

However, history is not a fairy tale and these kingdoms did not live happily ever after. Great conflicts arose due to human weakness, pride, and ambition. In the ninth century we have witnessed that some men and women led lives of great selfishness and utter depravity, while others, more influential, led lives of great generosity and heroic virtue. This contrast between the depths and heights of sanctity became even more pronounced in the following decades as Christendom became firmly established. ■

#### Notes

1. Quoted in Christopher Dawson, *The Formation of Christendom* (New York, 1967), p. 191.

2.. Quoted in H. Daniel-Rops, *The Church in the Dark Ages* (London, 1969), p. 483.

A bibliography will follow part two.



# The Flower Wreaths



FAMILY  
SERIES

BY MICHELLE TAYLOR

Little Angelo lived in a country that never knew winter. It was always pleasant and sunny, and always fragrant and colorful with all sorts of flowers that bloomed all year long. Angelo never saw snow or ice. He never had to stay indoors to keep warm. He spent hours on end outdoors, and sleep at night came quick and heavy.

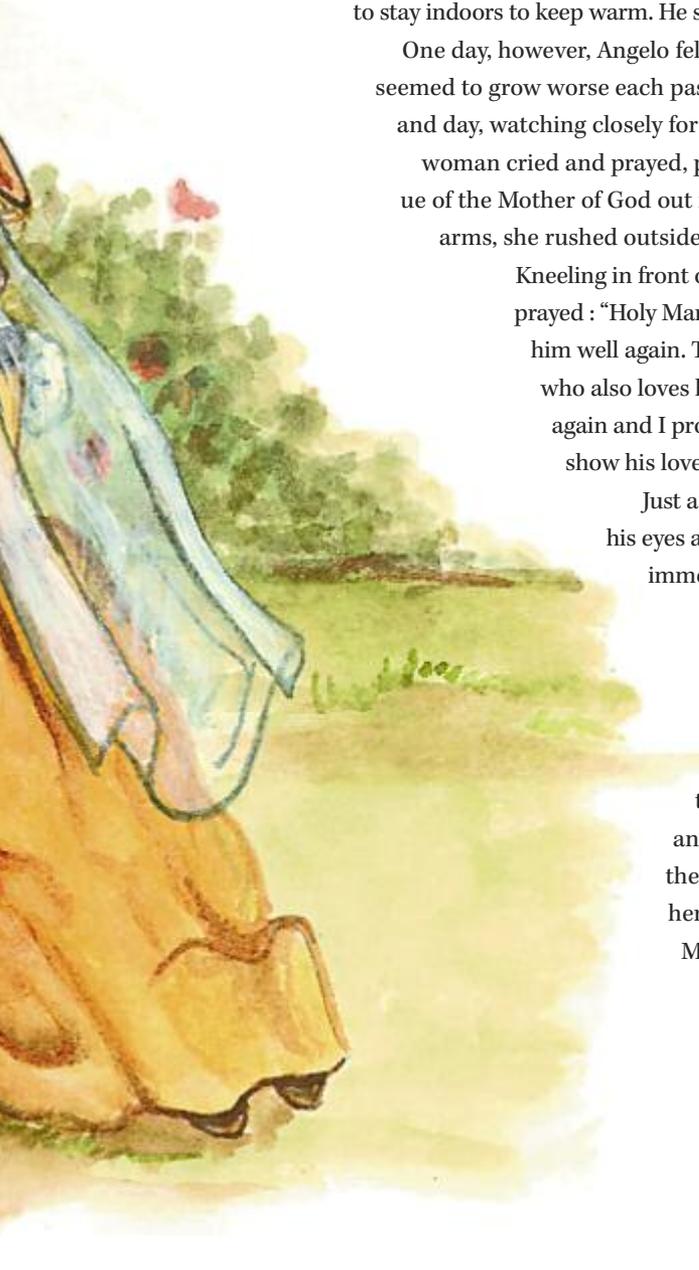
One day, however, Angelo fell very ill. For three weeks he had to remain in his house, and he seemed to grow worse each passing day. His good mother was very worried and nursed him night and day, watching closely for the smallest sign of improvement. But it never came. The poor woman cried and prayed, prayed and cried, until, one day, looking through the window at a statue of the Mother of God out in the garden, she had an inspiration. Taking her young boy in her arms, she rushed outside.

Kneeling in front of the blessed statue and setting Angelo on the ground before it, she prayed: "Holy Mary, Mother of God, as thou canst see, my child is very sick. Please make him well again. Thou didst love thy child Jesus, my Mother. Have pity on this mother who also loves her child as thou didst love thine. Restore his health. Make him well again and I promise to teach him to love thee and serve thee and to show his love for thee always."

Just as she spoke these last words, Angelo opened his eyes and smiled up at his mother. She perceived immediately that her son was cured, and a flood of happiness filled her soul. She picked him up and kissed him: "The Mother of God has made you well again. You must always love her very much."

After that, the good woman taught him to select flowers from the garden and to make wreaths of them. He would then take them to the beautiful statue of Our Lady and place them at her feet. Kneeling down, he would say: "Holy Mother of Jesus, and my Mother, I give thee this wreath of flowers to show thee that I love thee. I thank thee for all thou hast done for me. Help me to keep my soul pure. Bless and keep my mother and my father." Then he would recite the "Hail Mary."

When he had finished his prayer, he would sit down near the statue and just look at Our Lady. He liked to "keep her company" and think about her at length. He imagined how





beautiful and queenly she must be in person. Then, standing up, he would reverently bow and run on his way.

The years went by and Angelo grew up, and his love for Our Lady grew as well. Now a young man, he loved Our Lady more than ever. He had never ceased making her a wreath of flowers every day. In the depths of his soul, he began to hear her calling to him, "Come, my son, up to the mountains, to my monastery of Saint Dominic."

So one day, Angelo came in from the garden and said to his mother: "Mother, I must speak with you. Having thought and prayed very much, I am convinced that Our Lady wishes me to join the fathers and brothers at the monastery of Saint Dominic in the mountains, to spend my life praying and working with them."

His good mother was both happy and sad: happy that Our

Lady had done her the honor of choosing her son for her own service; sad because of the necessary separation. Yet, she blessed God and the dear Lady for this privilege.

So, Angelo ascended the mountains one day to be admitted as a novice in the great monastery of Saint Dominic. He soon donned the white habit of the fathers and brothers. For a time he was clearly very happy. One day, however, the abbot, Father James, noticed that Brother Angelo was a bit downcast. Approaching him, he commented: "Brother, till now you seemed to have been quite content here, but now I see a shadow of sadness across your face. Will you tell me the reason?"

"Father," answered the young friar as he stood by a window, "look outside and tell me what you see." The abbot did as the young brother bid and said: "Well, I see the snow falling and being blown all around by the gusts of mountain air. I see many snowy peaks and valleys. But I see nothing unusual. It is always thus up here."

"Exactly, Father. Where I came from it was always green and flowers were abundant. When I was a small boy I was cured of a serious illness after my good mother placed me at the feet of a statue of the Mother of God that stood in our garden. From that day I had formed the habit of presenting a wreath of flowers to her each day. I feel amiss in being unable to do that now, for it was my homage of gratitude to her. I believe that it kept me very close to her and always in her service."

Hearing this the abbot reached into a pocket of his white habit and brought out a rosary. He held it out to Brother Angelo.

"Take this rosary, my dear Brother, and be sad no longer. This is a wreath of flowers that Our Lady loves much more than the wreaths you used to give to her. When you pray the Rosary, every "Our Father" and every "Hail Mary" changes into a beautiful rose in Heaven. There, the angels gather them and weave them into a crown that they present to Our Lady. She is more pleased with these heavenly flowers because they are much more beautiful than the flowers on earth. Then, too, these flowers do not fade away but bloom forever."

Brother Angelo took the rosary and kissed it. Every day from that day on, towards the end of the afternoon, as the sun began to set, the other brothers saw him seated in front of the queenly statue of Our Lady in the chapel, eyes fixed on her and fingers busy passing the beads as his lips moved quietly. He was glad that he could

once again make a daily wreath for his Queen in Heaven.

One day Abbot James had a message to send to another monastery of Saint Dominic. After much thought, he decided to send Brother Angelo and Brother Joseph with the important letter.

So, Brother Angelo and Brother Joseph set out from their monastery and descended the snowy slopes. They walked for many days until they came to a dense forest. As the sun began to sink below the horizon, they had almost reached the other side of the forest when Brother Angelo spoke: "Brother Joseph, let us sit here on this log for a while and rest." As they sat, Brother Angelo pulled out his rosary and said: "This is the hour when I always make a wreath of flowers for Our Lady. Let us recite the Rosary."

And so they began to pray. Absorbed as the two friars were, they did not hear two darkly clad men approaching them from behind. These were highwaymen, armed each with a knife and approaching them with the worst of intentions. As the two criminals raised their knives to strike, everything suddenly became pitch dark for them. They could see nothing. As they stood paralyzed, a great light appeared before them. Within it they saw not only the two friars but also many magnificent angels. In the midst of all stood the most beautiful lady they had ever seen. As the friars prayed, the robbers noticed that the angels were making a wreath of white roses. When they finished, they presented it to the lady, who received it with a radiant smile. Then they heard Brother Angelo say: "Now, Brother Joseph, let us pray another Rosary for evil men, those who are great sinners, so they may come to realize their wrongdoing and turn back to God."

As they began reciting this Rosary, the robbers saw the angels again busy at work weaving another wreath of roses. These roses, however, were blood-red. As the brothers prayed and the angels wove, the heavenly lady standing in their midst suddenly raised her beautiful eyes and fixed them on the two astonished criminals. Immediately they fell to their knees, feeling as if their hearts were pierced by a sword. Burying their faces in their hands, they began to weep; the pain in their hearts was for their horrible sins. They understood how black their souls were and



how merciful God and Our Lady were to them. Hanging their heads, they exclaimed: "O God, O good Lady, have mercy on us miserable wretches!"

When they raised their heads again, they saw only the two friars. These, having heard the robbers' prayer, had turned around. Now the two criminals were on their knees at the brothers' feet, telling them of their crimes and their evil intentions toward them and asking them forgiveness. They described the beautiful vision of the Lady and the angels.

When they had finished, Brother Angelo spoke: "My brothers, God has been good to you. By His blood that He shed for you on the Cross so long ago He has made you see the wrong you were doing. And through the power of Our Lady's Rosary you now wish to be God's friends again. Be sure that your souls will be made white once more if you confess and promise never to commit these crimes again."

The robbers resolved to amend their lives. From that day onward they did penance for their crimes and sins and completely changed their ways. They, too, prayed the Rosary every day, which helped them stay on the good path and gave them the strength to remain honest and upright for the rest of their lives.

After that day, Brother Angelo was more devoted to the Rosary than ever. He knew that he was not only making magnificent daily wreaths for Our Lady but was also helping many a sinner to return to her. Certainly, these were a much better type of wreath than the ones he had made as a child! ■

# The Eagle & Modern Man



## ***What is there in an eagle that so captivates man?***

*As we watch the graceful bird move effortlessly through space, our admiration soars precipitously to the heights of its flight, swaying with it, as we gaze upward admiringly, from sheer pleasure to awe.* Suddenly, as it swoops and comes to rest on its perch, we are suddenly rewarded by a glimpse of its major attraction: a powerful bird portraying an impressive sense of self-confidence and stability.

There is little optimism in its vigilant physiognomy. It seems perfectly poised and its look of self-confidence leads us to believe that it is capable of dealing with any surprise, however unpleasant. This is a bird totally master of itself. It has no passions, however threatening, nor temperamental weaknesses, nor unreasonable caprices. Were this bird to have a soul it could perhaps symbolize beatitude, a blessedness of those in total control of themselves. Could it have been thus created by God to teach us how such control may lead to the serene dominion of the external circumstances in our lives, a control which leads to stability?

We know that the eagle must hunt to live. However, even in the moment of attack, wings wide open in full flight, it renounces nothing of its stability. Free of any excitation, it dominates the air as well as it dominates its prey. It could amply win the title of king of the skies.

From the time that man was created until now, never has life been so unstable as in this century. Its rapid mutations accelerate ever more as styles and ways of living change from one moment to the next.

Amidst these dizzying mutations, man is drawn out of his ambience, the family grows remote, and friendships become inconsistent. Thus, man loses the foundation upon which his stability should rest.

As king of nature, man was made to be served by all the elements of nature laid out on earth by God. How much is to be learned by contemplative observation! Perhaps, then, the eagle was created to nourish our souls. Do we not benefit from its lesson of vigilance, tenacity, stability and self-control?



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