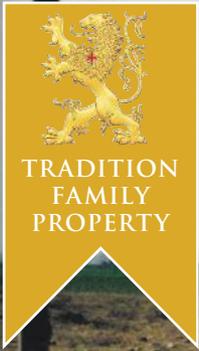


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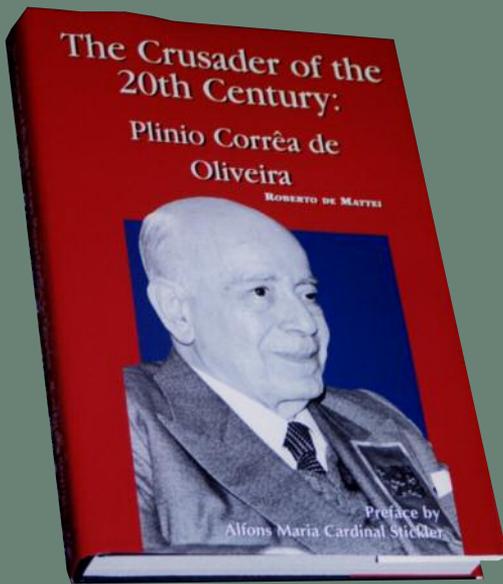
MAGAZINE



## Following the Stars to Santiago

INSIDE • The Third Secret • Supreme Court and the  
Destruction of Principles • The Last Pope-King

# *The Crusader of the 20th Century:* Plinio Corrêa de Oliveira



by Roberto de Mattei  
with a preface by  
Alfons Maria Cardinal Stickler

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“With the integrity of his life as an authentic Catholic, Plinio Corrêa de Oliveira offers us a confirmation of the Church’s fecundity,” writes Cardinal Stickler in his preface to Prof. Roberto de Mattei’s *The Crusader of the 20th Century: Plinio Corrêa de Oliveira*.

The life of Prof. Plinio Corrêa de Oliveira spans the century from 1908 to 1995. His first and most prized title is that of “Roman Catholic,” and it was as a man of faith that he confronted the harrowing events of the twentieth century.

On the doctrinal field, in the field of action, and in his personal life he provided the elements for lighting the way ahead in a dark century.

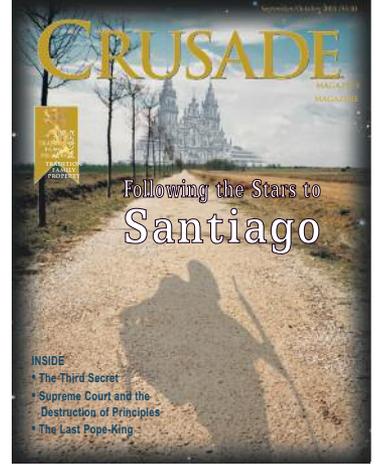


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# CONTENTS

September-October 2000

<b>EDITORIAL</b>	<b>2</b>
Where does hit TV series <i>Survivor</i> lead?	
<b>IN BRIEF</b>	<b>3</b>
♦ Update: Elian Gonzalez	
♦ Update: the Boy Scouts	
♦ Reading prevents brain disease	
<b>COMMENTARY</b>	<b>4</b>
Fatima, a message of tragedy and hope	
<b>SPECIAL FEATURE</b>	<b>6</b>
The Last Pope-King	
<b>FORGOTTEN TRUTHS</b>	<b>11</b>
No one can serve two masters	
<b>COMMENTARY</b>	<b>12</b>
The Supreme Court and the Destruction of Principles	
<b>CATHOLIC APOLOGETICS</b>	<b>14</b>
The Prophecies have been fulfilled — Jesus <i>IS</i> the Messiah	
<b>INDUSTRIAL REVOLUTION</b>	<b>17</b>
Post-Industrial Revolution A Postmodern Meditation on Death	
<b>TFP IN ACTION</b>	<b>19</b>
2000 Summer Youth Program	
<b>COVER STORY</b>	<b>20</b>
Following the Stars to Santiago	
<b>BASIC HISTORY COURSE</b>	<b>27</b>
The Advent of Feudalism and the Feudal Monarchies	
<b>TEACHING OUR CHILDREN</b>	<b>31</b>
God, A Pure Spirit	
<b>FAMILY SERIES</b>	<b>33</b>
“Now and at the hour of our death”	



Cover: A pilgrimage across Spain



Page 4 The Third Secret of Fatima, penance and the errors of Russia



## Page 20

A pilgrimage, an experience, a real sacrifice offered to God



## Page 33

Inculcating devotion to the Mother of God in a child's heart is the greatest of charities.

*Crusade Magazine* is a publication of The American Society for the Defense of Tradition, Family and Property (TFP). Subscriptions in the United States and Canada, \$30.00. Foreign subscriptions, \$42.00. List of other TFP publications available upon request. Direct all subscription requests and inquiries to: *Crusade Magazine*, P.O. Box 341, Hanover, PA 17331, or e-mail to: [Crusade@tfp.org](mailto:Crusade@tfp.org) Tel.: 888-317-5571, Fax: (570) 450-6352, © 2000 by The Foundation for a Christian Civilization, Inc. This publication includes images from Dynamic Graphics, Corel, and Art Today, which are protected by copyright laws of the U.S. and elsewhere.

ISSN 1096-3782  
LCCN 98-641433  
M-47

# Where does hit TV series *Survivor* lead?

BY THOMAS BECKET

In 1976 the eminent Catholic thinker Plinio Corrêa de Oliveira predicted the metamorphosis of Communism. In place of state Communism, he speculated, there would arise a new revolution in face of which the Bolsheviks would pale. It would push the objectives communism had sought – total liberty and total equality – to a limit never before imagined. Russia's errors would spread just as Our Lady warned at Fatima.

It was a revolution that would change how man acts and feels. Reason would be unseated and replaced with sensation — “If it feels good, do it.” The word *tribalism* neatly sums up this new phase in the process of our civilization's decline.

Tendencies toward nudity become the norm in dress, to the point where traditional apparel is no longer tolerated. Public opinion becomes increasingly collectivist, but on a much more intrinsic level than in a Marxist regime. Marxism at least presented itself with rational arguments; tribalism eliminates reason itself, replacing it with “savage thought,” turned only toward what is immediate, what is necessary for survival, and what gratifies the senses. Behavior is determined not by laws, morality, and generally accepted customs, but by group feelings and impulses. These impulses, in turn, emanate from the crowd, channeled through a charismatic leader who captures the imaginations and will of the tribe. Freedom disappears in the same way it disappears in a street gang.

This movement first manifested itself as a major phenomenon in the student rebellions of the late sixties, especially in the Sorbonne. The slogan “It is forbidden to forbid” characterized the spirit of the movement's rebellion against all morality and law.

At Woodstock, thousands gathered in the mud to listen to Rock and Roll, take

drugs, and experience “free love.” The diehards went on to form hippie communities or became Deadheads, and followed the band.

The problem was that almost no one really wanted to live like that.

People were not quite ready for the tribal lifestyle they espoused. To live like a savage is miserable, dirty, and unhealthy. It just was not appealing.

True, one may be liberated from the constraints of civilized morality and custom but, in exchange, one suffers insect bites, cold, heat, hunger, and Darwinian natural selection, the brutal law of survival of the fittest.

Yes, tribalism was an ideal, but as liberal Westerners have said about communism, “It's great in theory, but it doesn't work.” Tribalism just was not appealing to the masses. Until now, that is.

This summer, the tribalist proposal got a big boost in popularity. The CBS series *Survivor* managed to make tribal life fascinating and seemingly feasible.

The day after the series ended my local newspaper dedicated half of its front page as well as pages A2 and A3 to the show. Thirty million viewers tuned into the program each week, bettering ABC's *Who Wants to be a Millionaire*. Even now, a week later, the series continues to spawn editorials and Internet speculation about the next season.

Unfortunately, it has been impossible not to become familiar with the details of the show over the summer. Every social assemblage has been polluted with *Survivor* gossip.

The show put a group of individuals in a contrived tribal society. In this environment, replete with idols and fictitious tribal props, sixteen people in two tribes competed for a million-dollar prize. They had to

work together and complete various competitions while positioning themselves to win the votes of their competitors. Contestants were eliminated by vote of their peers.

A low point, among many, was reached with a meal of beetle larvae. On the island, the sexes lived together and dressed in the beach apparel expected for such situations. Richard Hatch, the openly homosexual corporate trainer who won the competition, gained notoriety early on by running around the beach naked.

Why be more concerned about this program than with the other garbage in the media? The answer depends on your approach to the modern world. On the one hand, it is easy to say this is just another fad, just a show with props, producers, and commercials. If one sees, however, that *Survivor* is really a cross-section taken out of our world and put under the microscope, what shows up is ugly and bodes evil for the future.

The world it showed us was not one of a Robinson Crusoe attempting to bring decency to a difficult situation. It was the world of *Lord of the Flies*, where the worst aspects of humanity emerge.

That is what happens when a group or a society walks away from civilization. The show's insidiousness is that it has popularized this idea. Modern society weighs on all of us with its fast pace, stress, and crushing legislation. The exaggerations of size and complexity in our world make us yearn for a simpler existence. Since our world has already largely turned its back on the Christian ethics that formed it, the pagan alternative looks more like a workable alternative. While the tribe offers simplicity, it takes people's wills and freedom and immerses them in a world of the gang, where life is “short, brutish, and unpleasant.” ■

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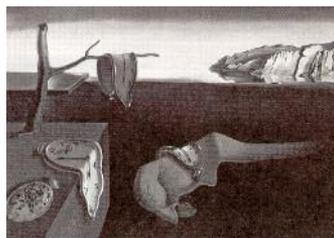
## The American TFP

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 in 1960 by the famous intellectual and Catholic leader Prof. Plinio Corrêa de Oliveira. 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.

## Update: Elian Gonzalez

To a person who is entering into the last half of his seventh decade on this earth the world is beginning to adopt a bizarre image that is a cross between a surrealist painting by Salvatore Dali and George Orwell's *1984*. The moral underpinnings in our life necessary for stability are rapidly eroding, leaving us in a state of disequilibrium.



Salvatore Dali's *Persistence of Memory*

Recently we observed that the six-year old refugee from Cuban communism, Elian Gonzalez, who miraculously washed up on our shores, had become the target of powerful forces that wanted to return him to the island prison. In mid-April, after a Federal Appeals Court indicated that it might rule in favor of the boy's staying in the United States with his Miami relatives, the Justice Department swung into action. It sent 114 heavily-armed agents from the INS to break down the doors of the boy's law-abiding relatives and, with the threat of violence and death in the air, snatch the boy and eventually turn him over to his communist father. Millions of Americans woke up the next day to see in their Holy Saturday morning newspapers pictures of combat-ready INS agents seizing the boy at gunpoint. An NBC cameraman was kicked in the stomach and required hospitalization, and his soundman was smashed in the face with the butt of a shotgun.

Two highly influential Harvard law professors severely criticized the legality and the propriety of the military-style raid that seemed more appropriate for a police state. Lawrence Tribe, an expert on constitutional law, said that Miss Reno's raid "strikes at the heart of constitutional government and shakes the safeguards of liberty." He also noted that the INS obtained a search warrant by deceit, which did not grant the proper authority in any case. Alan Derowitz, not known for his conservative opinions, said that, "this is an end run around the Constitution. What they did was improper and unlawful."

Did the government react with any remorse or shame? Certainly not! On August 15, Doris Meissner, Reno's head of the INS, honored the 114 agents in an official ceremony for doing the right thing and doing it extraordinarily well. Each received a congratulatory letter. Castro himself could not have done better.

## Update: the Boy Scouts

This column reported one year ago on the New Jersey Supreme Court ruling that the Boy Scouts in that state must accept homosexual leaders. Seeing that

their freedom to associate with other "morally straight" young men under responsible adult guidance was jeopardized, the Scouts appealed to the Supreme Court. With so many 5-4 decisions, we feared that one swing vote could endanger the moral direction of the country.

It was indeed another 5-4 decision, but this time the Scouts fared better than the unborn. Nevertheless, the moral climate of our country still suffers an uncertain future when just one changed vote would declare victory for an inherent evil.

The unsettling image of encroaching immorality and its companion, moral indifference, burst forth at the Democratic convention and, once again, the victims were the Boy Scouts.

When a group of Eagle Scouts in uniform were about to take the stage in the opening ceremony, California delegates waved signs that said, "We support gay Boy Scouts" and booed the unfortunate boys. The Democrats have condemned the Supreme Court decision and sided with the homosexuals. Moreover, the national committee required each state to send a minimum number of homosexual delegates to the convention. California had the largest concentration with 34.



## Reading prevents brain disease

Numerous studies and tests over the last few years indicate that a mental decline among the aged is not inevitable. Just as exercise of bodily muscles leads to physical health, so exercise of the brain maintains intellectual health. Dr. Amir Soas of Case Western Reserve University Medical School in Cleveland says the most salutary activity, without a doubt, is reading. To a lesser extent, doing crossword puzzles and playing chess or Scrabble are also helpful. Conversely, the most damaging, as one might expect, is watching television, because the brain goes into neutral. Physical health must also be maintained, for a healthy brain needs lots of oxygen pumped through healthy arteries. Case Western studies found people less mentally and physically active in middle age were three times more susceptible to Alzheimer's. Increasing one's intellectual activity during adulthood was particularly efficacious. Research at the University of Michigan shows the importance of education, with those who are less educated having a higher incidence of Alzheimer's.

Common wisdom has always advocated shutting off the TV and developing the habit of reading and studying. Scientific studies are now proving it. ■

# Fatima, a message of tragedy and hope

BY BENOIT BEMELMANS

## *Having accepted the errors of Russia, humanity faces terrible chastisements*

A skeptical or poorly informed person might wonder: Of what interest could the message of Fatima possibly be to contemporary humanity? Today, above all, after the revelation of the third part of the Fatima secret, does this message have any relevance and what can it tell us?

The answer is that the message Our Lady gave at Fatima is the key to understanding not only the twentieth century, but also our own days and those that are to come, as we will explain.

### **Sinful humanity has not amended its ways**

In 1917, the Mother of God, through the three shepherd children of Fatima — Lucia, Jacinta, and Francisco (the latter two beatified last May 13) — spoke to the entire world. She essentially charged the children with communicating to mankind her profound affliction in face of the impiety and corruption of men. Were humanity not to repent, warned the Blessed Virgin, terrible chastisements would befall it.

The twentieth century having come to an end, one must acknowledge that sinful humanity did not repent. In fact, it is sunk in a tremendous crisis of multiple aspects: moral, familial, social, religious...

### **Our Lady warns of chastisements in this life and the next**

For the world to exit this crisis, Our Lady presented an alternative: conversion or chastisement.

During her apparition of July 13, Our Lady spoke of chastisement in the next life, an eternal and supreme chastisement: the

condemnation to Hell of those sinners who die unrepentant. The Mother of God showed Hell to the three seers, who were then just ten, nine, and seven years old respectively. This is the “first secret” or, to be more precise, the first part of a single and same message.

The second part, or “second secret,” concerns the possible punishment of mankind yet on earth: “If they do not stop offending God...He is going to punish the world for its crimes by means of war, hunger, and persecutions of the Church and of the Holy Father.”

To be even more specific in her warning, Our Lady added: “Russia will spread its errors throughout the world, promoting wars and persecutions of the Church.” These errors of Russia mentioned by Our Lady proved to be the errors of communism.

### **The errors of Russia**

The program of the Bolsheviks in 1917 was but the application of extremist egalitarian doctrines that had originated and developed in Western Europe, especially France. These doctrines surfaced during the Conspiracy of Equals, at the apex of the French Revolution. They were systematized in the Communist Manifesto of 1848, and inspired the Paris Commune of 1871, with its sinister cortege of martyred priests, profaned churches, burnt palaces, and crimes and blasphemies perpetrated in the name of an egalitarian utopia.

On July 13, 1917, the day of Our Lady’s solemn warning regarding the errors of Russia, not even most Bolsheviks believed these doctrines were on the point of pre-

vailing in Russia. Lenin had just returned to the country, with German help, and the head of the Provisional Government, Prince Lvov, had been assuring the population that the old empire of the Czars was headed to “universal democracy.”

### **The fulfillment of the prophecy**

Nevertheless, against all likelihood, on November 7 a few hundred communist militants, reinforced by army deserters and adventurers, took power and imposed impiety and brutal crime as a system of government. The triumphant Bolshevik party immediately began to spread its errors throughout the world, fulfilling the words of the Most Holy Virgin.

Never before had an established government proposed such an ensemble of aberrations: total egalitarianism, suppression of private property, divorce and free love, abortion and contraception, homosexual “rights,” women’s “liberation,” the omnipresence of the State or totalitarianism, and the technocratic hyper-planning of life. All this with the ultimate objective of extirpating every form of transcendent religion and implanting an anti-religion: materialism and relativism.

### **The USSR is gone, but not its errors**

For much of the century, Russia, like a gigantic vaporizer, spread these errors, in their totality, throughout the world. Today the vaporizer may seem empty, but the whole world has been contaminated by it. Most of the errors upheld in 1917 by communism have been adopted today by the generality of

the world's main political parties. On a world level, these errors are now the norm. They even penetrated — O sorrow! — important sectors of the Catholic Church,<sup>1</sup> bringing to mind the celebrated words of Pope Paul VI concerning the penetration of the “smoke of Satan” into a Church passing through a phase of “self-destruction.”<sup>2</sup>

**These errors continue to undermine the core of Western social and religious life**

This ensemble of errors called communism, far from having disappeared, has thoroughly permeated the West, without Soviet tanks ever having had to roll in. With the most advanced form of revolution — at times referred to as counter-culture or cultural revolution — it systematically destroys Christian tradition, the basis of our civilization, and directs an open war against morals, laying waste to the foundations of the family. Finally, it promotes an unbridled egalitarianism that seeks to suppress the principle of private property, a principle that guarantees the institution of the family, forms an integral part of Papal social teaching, and is protected by two Commandments of the Law of God.

**The results of sin**

Our Lady's words not having been sufficiently heeded, the chastisements for the crimes of humanity have fallen in a frightful

crescendo. The Second World War and the crimes of Nazism, the more than 100 million dead for which the communist regimes and their allies are responsible, the incessant wars and the redoubled religious persecutions are crying examples. Yet, the world is even more mired in sin today than

*The errors of communism, far from having disappeared, have thoroughly permeated the West, without Soviet tanks ever having had to roll in.*

at the time of the Fatima apparitions.

**The “third secret” is revealed**

It is precisely at this apex of evil in the world that the third part of the message of Fatima, or the “third secret,” was revealed by the Holy See on June 26.

It includes a vision of an angel bran-

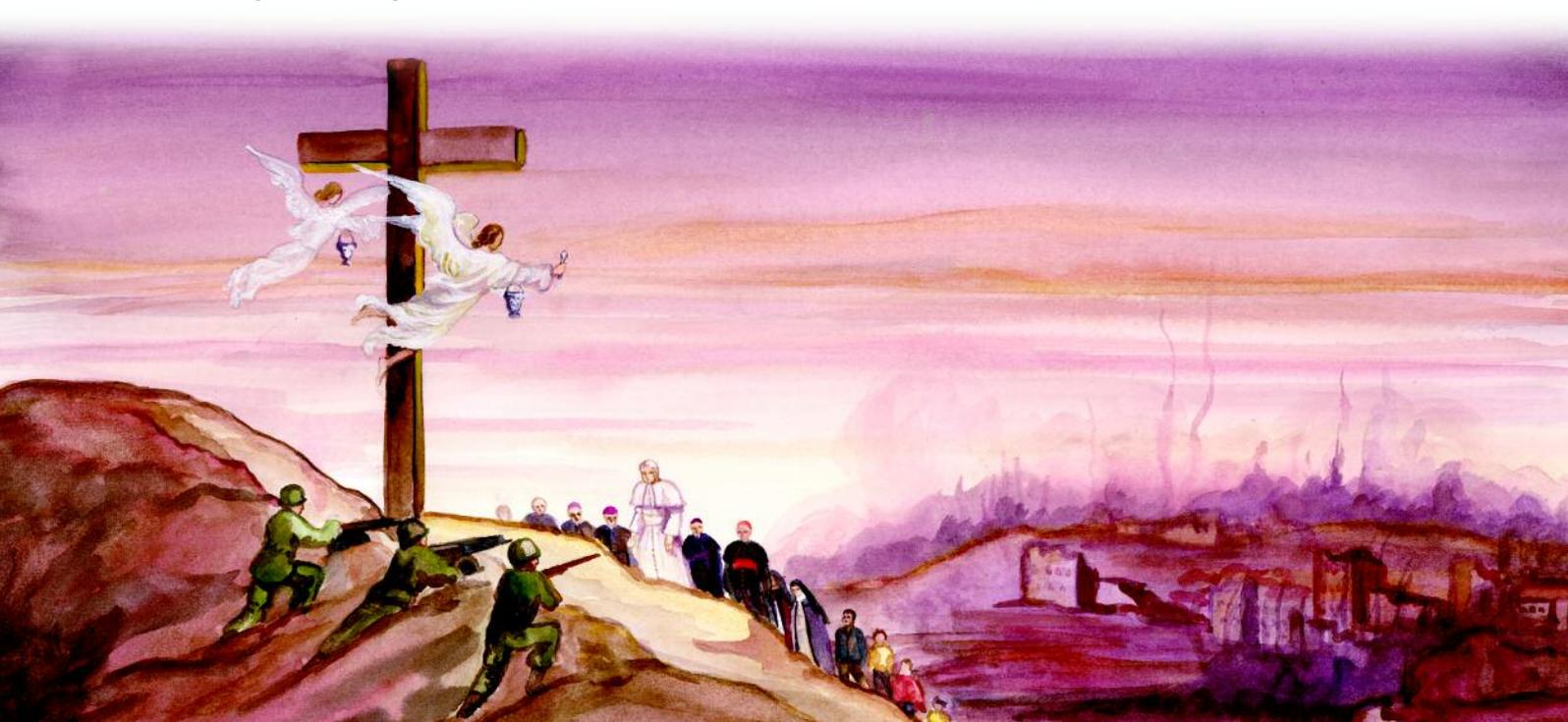
dishing a sword of fire, threatening the earth and crying out in a loud voice, “Penance, penance, penance!” followed by a vision of the Pope, bishops, priests, religious, and men and women of various ranks ascending a mountain topped by a large cross. Before reaching there, the Holy Father passes through a city half in ruins. At the foot of the cross, all are killed. The blood of the martyrs is gathered by two angels who use it to sprinkle the souls making their way to God.

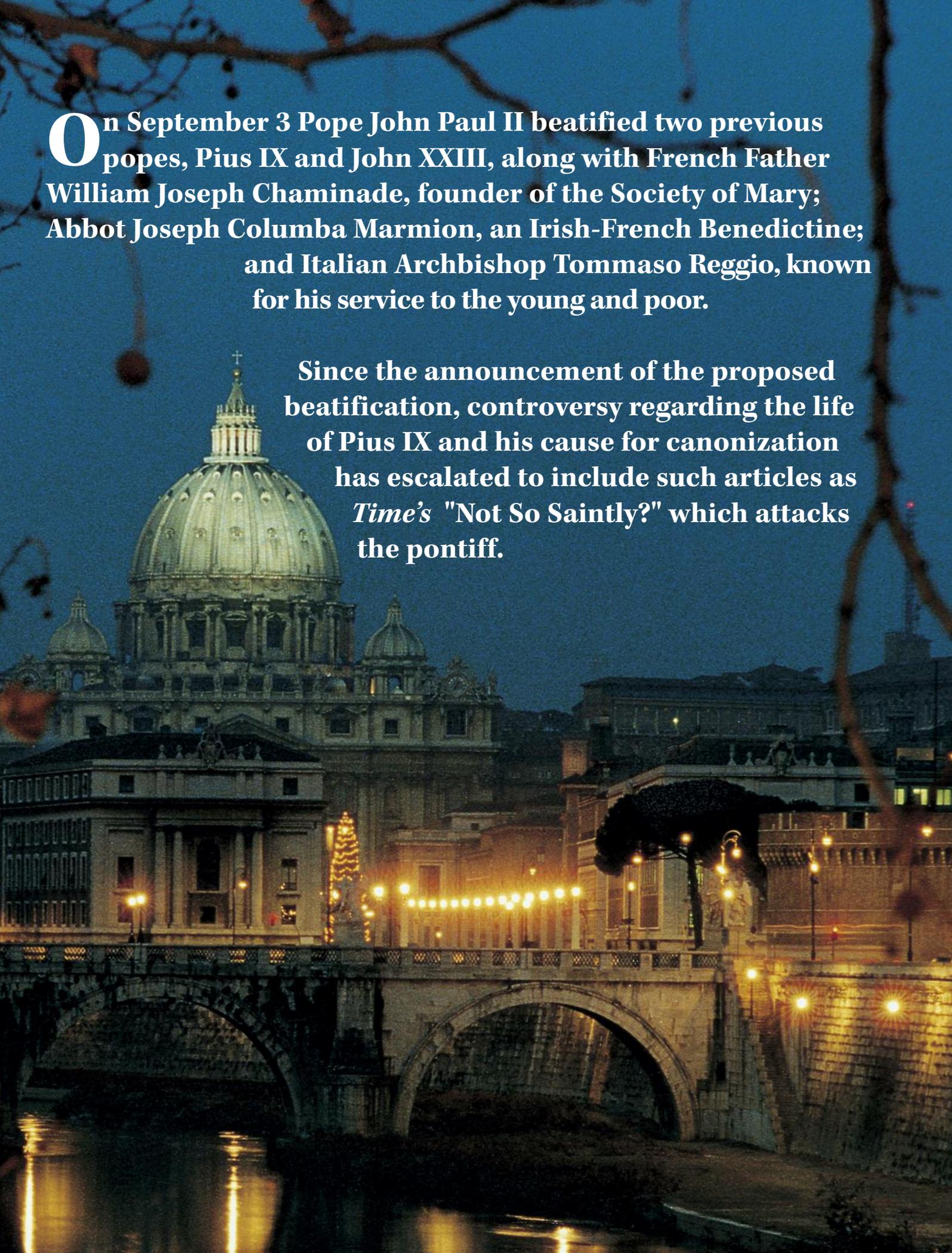
**Persecutions, chastisements, and the turning of souls to God**

Thus, not only have the errors of Russia spread throughout the world, but persecutions, bloody and unbloody, multiplied. And they are not over. Those who profess the immortal principles of Christian morals, the foundation of true civilization, are persecuted or will be shortly: the Catholic physician who refuses to perform an abortion; the Catholic who affirms, as the Catechism teaches, that the practice of homosexuality is a sin against nature; the teacher or principal who refuses to teach sexual libertinism in his school; priests who refuse to violate the secret of Confession; Catholics gathered in associations who want to make their voice heard in society as an echo of the Magisterium of the Church... At the same time, in numerous countries the blood of Catholics continues to flow

*Continued on Page 36*

**Painting illustrating the third part of the secret of Fatima as announced by the Vatican on June 26, 2000**





**O**n September 3 Pope John Paul II beatified two previous popes, Pius IX and John XXIII, along with French Father William Joseph Chaminade, founder of the Society of Mary; Abbot Joseph Columba Marmion, an Irish-French Benedictine; and Italian Archbishop Tommaso Reggio, known for his service to the young and poor.

Since the announcement of the proposed beatification, controversy regarding the life of Pius IX and his cause for canonization has escalated to include such articles as *Time's* "Not So Saintly?" which attacks the pontiff.

# The Last Pope-King

July 13, 1881. The late pope has been dead for three long years, but only now is his dying wish that he be buried in the Church of Saint Lawrence Outside the Walls being honored. At the insistence of Rome's civil authorities, the Holy See has kept the procession private. It sets forth under the cover of darkness at midnight.

Yet, scarcely has the cortege left the sanctuary of the Vatican walls than it is confronted by a surly mob, spewing vile words and making obscene gestures. There is a mad rush toward the hearse. Knives flash; clubs rise and fall. Above the din of blasphemies, a demonic demand arises in a hate-filled chorus, as from the mob in Pilate's courtyard, "Throw the old pig in the Tiber!"

The papal casket continues its *via dolorosa* along the narrow streets of Rome. In the homes of the faithful, the lights are turned on in reverence for the remains of Pope Pius IX, the last of this world's Pope-Kings.

BY JACK BURNHAM

## "I have given you to our heavenly Mother"

Giovanni Maria was born in Senigallia, Italy, on May, 13, 1792, the fourth son of Count Mastai-Ferretti. While but a boy, his mother told him, "Your brothers have chosen the world, Giovanni, but I have given you to our heavenly Mother." His father, however, had other plans.

When Napoleon Bonaparte abolished the Papal States in 1809, he exiled Pope Pius VII to Fontainebleu and conscripted able-bodied Italians for the army he was preparing for his invasion of Russia. The Count urged Giovanni to apply for a post in the pope's Noble Guard, but he was refused admission as he was subject to epileptic seizures.

Napoleon's Russian adventure ended in dismal failure. When Pope Pius VII excommunicated Napoleon, the impious Corsican had bragged, "Does that old man think his words will cause the muskets to fall from my soldiers' hands?" Now the plains of Poland were littered with muskets dropped from the frozen hands of Napoleon's vanquished army.

With Napoleon's abdication at Fontainebleu in 1814 and Pope Pius VII's subsequent return to Rome, Giovanni completed his studies. Then, after he had

made a pilgrimage to the Holy House of Loreto, his malady ended, and he was ordained a priest on April 10, 1819.

In 1823, Pope Pius VII sent him to Chile as auditor of the Apostolic Delegate, and four years later, Pope Leo XII named him archbishop of Spoleto. In 1832, he was sent to the Diocese of Imola from which he journeyed to Rome in 1846 to join 49 other cardinals for the conclave following the death of Pope Gregory XVI.

Cardinal Mastai-Ferretti had gained quite a reputation for his fondness for revolutionaries. As Luigi Cardinal Lambruschini, Pope Gregory's Secretary of State, aptly observed, "Even the cats in the Mastai household are liberals." In fact, Cardinal Mastai-Ferretti had even given refuge to the infamous Louis Napoleon after the failure of the revolution of 1831. Indeed, the cardinal seemed the ideal liberal candidate to succeed Pope Gregory — which he did, taking the name Pius IX.

## Never again a liberal

The new pontiff appointed Cardinal Gizzir, a strong advocate of liberal policies, as his Secretary of State and — in one of his first acts as pope — proposed an amnesty for 1500 revolutionaries confined in papal jails and for another 1500 ban-

ished from the Papal States.

During the vote in the Pope's Council, a leather pouch was passed among the cardinals into which each dropped a white or black ball to signal their approval or disapproval of the pope's proposed amnesty. When the pouch returned to Pope Pius, the number of black balls far exceeded the number of white balls. Removing his white skull cap, the pope covered the pouch, proclaiming, "Now they are all white."

The pardoned radicals were quick to abuse the freedoms the pope granted them. Riot followed riot, and by the beginning of 1848 mobs were demanding the abolition of convents, the exclusion of prelates from the ministry, the banishment of the Jesuits, and the full pardon of the two dozen extremists excluded from the amnesty.

On November 17, 1848, the pope's Prime Minister, Count Rossi, was stabbed to death. The following day, the pope himself was besieged in the Quirinal palace and forced to accept a revolutionary ministry. A week later, amidst rumors that he was about to be deposed and imprisoned in the Lateran, the pope fled in disguise to Gaeta in the kingdom of Naples.

In 1854, Pope Pius reentered Rome, which had been restored to order by French troops. No longer — and never



Pius IX, fleeing from Rome, meets Saint Peter, who persuades him to return to the Eternal City. - Symbolic painting in the Basilica of Our Lady of Good Counsel, Genazzano, Italy.

again — a liberal, he henceforth strove to emulate the great medieval pope, Saint Gregory VII, before whose tomb he had knelt in exile.

That same year, the Holy Father proclaimed the dogma of the Immaculate Conception, which he regarded as the greatest triumph of his reign, a reign that included the first Vatican Council and the proclamation of the dogma of papal infallibility, among other noteworthy achievements.

The manner in which Pope Pius proclaimed the first dogma paved the way for his proclaiming the second. While the

pope had consulted with the bishops in preparing to define the dogma, he proclaimed it not in union with them but by virtue of the supreme teaching authority bestowed on him by Christ. This precedent has been followed ever since, most recently in 1950 by Pope Pius XII in defining the dogma of the Assumption of the Blessed Virgin Mary.

#### **The spirit of the Crusades**

In 1857, Pope Pius toured the papal provinces, receiving a warm welcome from his subjects. During the tour, he

probed the hearts and minds of former friends mired deeper than ever in their liberalism. Behind them lurked the sinister figures of Cavour, Mazzini, and Garibaldi, already plotting the demise of the Papal States.

Although Louis Napoleon owed his life to the pope and had assured him of the safety of the Papal States, he now sealed the doom of the pope's temporal power by entering into league with Count Camillo Benso Cavour. As minister of the Piedmontese kingdom, Cavour had enacted laws suppressing monasteries and abolishing the civil jurisdiction of canonical courts. His slogan "a free church in a free state" was embraced by Italy's anticlerical liberals.

Pope Pius, for his part, did not intend to stand idly by while the patrimony of Saint Peter was despoiled. He called for volunteers, and young men came from across Europe and across the seas — including the United States — to enlist in the ranks of the papal Zouaves, who soon numbered 10,000. Many bore ancient, even noble, blood, but all evoked the spirit of the Crusades.

Meanwhile, revolutionaries like Giuseppe Garibaldi and his Red Shirts staged disorders throughout the Papal States, providing a pretext for Cavour to invade the Papal domains with 17,000 Piedmontese soldiers under the guise of restoring law and order. By forced march, 6,000 papal Zouaves headed for Ancona, but before they could reach this fortress town on the Adriatic, they were confronted by the Piedmontese army at Castelfidardo. Despite a brave defense against overwhelming numbers, the Zouaves were defeated and resistance at Ancona ended less than two weeks later. Thus the pope was deprived of all his lands save Rome and the immediate environs.

Pope Pius reorganized his army, welcoming the new recruits personally at all hours of the day. One evening, a group of Zouaves came to see him unexpectedly. "Welcome, my sons," he said, rising from his desk. He walked among them, conversing intimately and bestowing on each a personal blessing. Later, the Holy Father opened several boxes of Havana cigars. The fragrance of superb tobacco filled the study as he passed the cigars to his men. "You're not robbing me, because I don't

smoke. And since you do, just think of me while you're enjoying yourselves."

### "Let the dead bury the dead"

One day in May 1862, a middle-aged man in evening dress demanded a papal audience. Monsignor Raccar, the chamberlain, seated the gentleman in the anteroom and entered the pope's private chapel, where he found the pontiff kneeling in prayer. "There is a man in the anteroom who says he must see you!" The pope remained silent. The secretary repeated his words. Without raising his head, Pope Pius answered, "Let the dead bury the dead."

Returning to the anteroom, the chamberlain found the visitor's body on the marble floor. He had died of a sudden attack of apoplexy. In his coat pocket, a loaded pistol and sharp dagger were found.

Such threats of assassination failed to intimidate Pope Pius. On June 29, 1867, in St. Peter's Basilica, on the 1800th anniversary of the death of Saints Peter and Paul, he publicly renewed his excommunication of anyone taking part in despoiling the Papal States.

At a tribute to these holy Apostles, on July 1, with tear-filled eyes, the Holy Father shared his love of Italy with pilgrims from more than a hundred of her cities. "I have blessed her and sought her happiness always. God alone knows the tears with which I have prayed for her!" At these words, the pilgrims reacted with such enthusiastic cheers that the very walls shook.

Soon after, the pope was moved to tears once again. At a Requiem Mass in the Sistine Chapel for Zouaves fallen in battle, the Holy Father gave the absolution. He was so deeply moved that when he came to sing the oration he broke into audible sobs.

How differently he acted toward the proud. When some Anglican clerics arrogantly insisted that there must be a blessing he could give them, he replied, "There is." He then intoned the words that the celebrant uses at high Mass when he blesses the incense: "May you be blessed by Him in whose honor you will be burned."

### Te Deum

Despite his age and ailments, Pope Pius followed a demanding schedule. He rose each morning at six o'clock in the winter

and even earlier in the summer. By sixty-three, he was kneeling in the chapel where, following his morning meditation, he celebrated Mass and then heard a second Mass offered by one of his chaplains.

In the mornings, he met with his Secretary of State, bishops, heads of congregations, foreign ambassadors, and other dignitaries. Larger papal audiences were scheduled for the afternoon.

Visits to the Blessed Sacrament and recitation of the breviary filled the early hours of the evening. While Rome slept and his enemies plotted against him, the Holy Father drafted his letters and papers.

Three centuries after the Council of Trent, on December 8, 1869, Pope Pius convened the twentieth ecumenical council of the Church — the first Vatican Council. By the time of its forced suspension, papal Rome would be no more, but to her glory, the Church would have a new dogma to proclaim — papal infallibility.

Led by Paris Archbishop Georges Darboy, some bishops — including about half

*Pope Pius IX was keenly interested in the Church in the United States. He established numerous American dioceses and founded the American College in Rome at his own expense. His official portrait was painted by the American artist George Peter Alexander Healy. After the death of Pope Pius IX, financial difficulties forced his family to sell the house in which he had been born. New York's Cardinal John Murphy Farley purchased it, and it remains the property of the New York Archdiocese to this day.*

the American bishops — opposed the doctrine's definition. The final vote took place on July 18, 1870. With defeat inevitable, many of the dissidents had abandoned Rome in body as well as spirit. Five hundred and thirty-three Council fathers gave their assent to the new definition:

The Roman Pontiff, when he speaks *ex cathedra* — that is, when in the exercise of his office as pastor and teacher of all Christians he defines, by virtue of his supreme Apostolic authority, a doctrine of faith or morals to be held by the whole Church — is, by reason of the Divine assistance promised to him in blessed Peter, possessed of that infallibility with which the Divine Redeemer wished His Church to be endowed in defining doctrines of faith and morals; and consequently that such definitions of the Roman Pontiff are irreformable of their own nature (*ex sese*) and not by reason of the Church's consent.

Only two bishops voted *non placet*, that is, against proclaiming papal infallibility — Bishop Edward Fitzgerald of Little Rock, Arkansas, and Bishop Aloisio Riccio of Cajazzo, Italy.

During the voting, torrential rains had lashed St. Peter's to the accompaniment of lightning and thunder. The basilica had grown pitch dark, but when the Holy Father intoned the first words of the *Te Deum*, a path opened in the heavens, and a shaft of light came through the great window to illuminate the solemn face and silvery hair of the pontiff. The Council fathers burst into shouts of joy, which were soon taken up by the crowds of faithful outside St. Peter's.

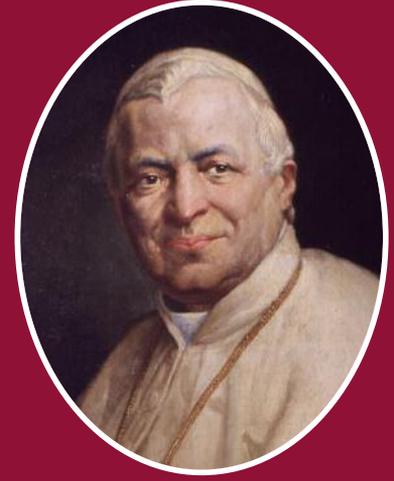
### "Let Thy holy will be done!"

By September 11, these cries of joy were drowned by the roar of cannons as the pope's last remaining dominions were invaded by 60,000 Piedmontese troops under the command of the apostate monk Luigi Cadorna.

On September 18, Pope Pius was to review his troops in the square outside the church of St. John Lateran. A chorus of voices greeted him, but the Holy Father first entered the building across from St. John's that houses the Holy Stairs. One by one, he painfully ascended the stairs on



The incorrupt remains of Pius IX lie in the Basilica of Saint Lawrence Outside the Walls, Verano (Rome).



Giovanni Maria Mastai-Ferretti, now Blessed Pope Pius IX

**O**n April 9, 2000, *L'Osservatore Romano* reported impressive news regarding the remains of Pope Pius IX, who's beatification took place this September 3.

On April 4 of this year, the second recognition of the body of the venerable pontiff took place at the Basilica of Saint Lawrence Outside the Walls, where he was buried three years after his death on July 13, 1881.

There was a moment of profound and intense

commotion as Judge Gianfranco Bella and Professor Arnaldo Capelli of Rome's Catholic Medical University of the Sacred Heart, aided by Dr. Nazareno Gabrielli of the Laboratory of the Vatican Museums, authorized the opening of the urn containing the remains of Pius IX. The Pope's body was found to be in nearly perfect condition, showing all the serenity and kindness that had been photographically registered in the first recognition, from October 25 to November 24, 1956, during the reign of Pius XII.

his knees. Reaching, at last, their summit, his eyes heavy with tears, he prayed:

O great God! my Lord and my Savior, Thou, of Whose servants I am the servant and the unworthy representative. I implore Thee by the precious Blood shed of old, upon these very stones...by the anguish and sacrifice of Thy Divine Son, Who willingly ascended these very stairs of opprobrium to offer Himself as a holocaust for the people who insulted Him — who were about to slay Him — have pity, I beseech Thee, for Thy people, for Thy Church, which is Thy well-beloved Spouse, and for me, Thy unworthy servant. If it be Thy holy

will, hold back Thy chastising hand and turn away Thy just anger. Do not permit the sacrilegious feet of the enemy to desecrate Thy holy places. Spare my people for they are also Thine. If there must be a victim, oh then, dear Lord, take me, but spare them. Sacrifice Thy unworthy servant, Thy undeserving representative. I am old; too long have I lived; let me be sacrificed. Mercy, O God, mercy! But come what may, let Thy holy will be done!

At length, the pope returned to the square. Slowly, he walked among the lines of his soldiers. Then he returned to the Vatican, never again to leave it.

**“Remember that the Catholic Church is immortal”**

The morning set for the final assault on Rome was sunny and warm. On the stroke of seven, the Holy Father vested for Mass in his chapel. His face was tranquil; his movements were majestic and unhurried. The violent thunder of guns rattled the chapel's stained-glass windows. His Mass offered, Pope Pius heard a second Mass celebrated by his chaplain. By this time, the burst of shells had reached a peak of fury. Still unhurried, the Pope addressed the ambassadors of the great powers in an audience.

“The notorious Bixio is here at our doors, supported by the Italian army. He is now a royal general. Years ago, when he was a simple republican, he made a promise

that should he ever get within the walls of Rome, he would throw me into the Tiber. In an hour or two, he may fulfill his promise. Were it not for the sin which would stain his unhappy soul, I would make no effort to thwart him.... Only yesterday I received a communication from the young men of the American College begging — I should say demanding — permission to arm themselves and to constitute themselves the defenders of my person. Though there are few in Rome in whose hands I should feel more secure than in the hands of these fearless young Americans, I declined their generous offer with thanks and bade them devote their kind efforts to caring for my wounded soldiers....

“I would be glad, gentlemen, to say that I rely upon you and on the countries you have the honor to represent for deliverance from my difficulties and for the restoration of the Church, as was the case in 1848. But times are changed. The poor old pope has no one on earth upon whom he can rely. Relief must come from heaven. Still, gentlemen, remember that the Catholic Church is immortal.”

The pope now ordered white flags hoisted to the lantern of Saint Peter’s and the top of Sant’Angelo. Gradually the gunfire slackened. The troops of Piedmont poured in, drunk with triumph to plunder, rape, and murder.

**“Guard the Church that I have loved so well”**

The Zouaves were drawn up in their companies, as their officers addressed them on the terms of surrender. Suddenly one of the men caught sight of a well-known figure standing at one of the corner windows of the Vatican. The Zouave gave a shout, “The pope, the pope!” The cry was soon heard by a chorus of thousands. They threw their caps in the air as they fired their rifles and shouted at the top of their lungs: “Long live the Pope-King! Long live Pius IX!”

With the fall of Papal Rome, a thousand years of noble history had come to an end. Pope Pius had once told Louis Veuillot, editor of the French newspaper *L’Univers*, “We are in a bold century, the century of railroads. They hurry on. They move fast, and they move badly.... The times are evil.”

The errors of this age had led Pope

Pius to promulgate his encyclical *Quanta Cura* and the appended *Syllabus of Errors* in 1864. Now, fourteen years later, their dangers still occupied his thoughts as he lay dying. His final charge to his brother bishops was simple yet profound: “Guard the Church that I have loved so well.”

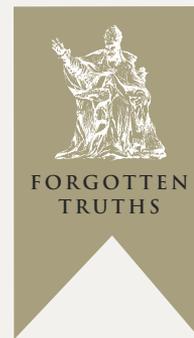
On February 7, 1878, Pope Pius IX passed to his eternal reward. Many, like Saint John Bosco, would now pray to Pius IX, seeking his intercession, and innumerable testimonies from across the globe have witnessed to the efficacy of such prayers. The first step toward his canonization was taken in 1985 with the Holy See’s recognition of Pope Pius IX’s “heroic virtue.” It has

now pleased God to add to our private prayers, the public veneration afforded to the blessed. ■

*Pius IX’s final charge to his brother bishops was simple yet profound: “Guard the Church that I have loved so well.”*

# No one can serve two masters

BY POPE PIUS IX



Though the children of this world be wiser than the children of light, their snares and their violence would undoubtedly have less success if a great number of those who call themselves Catholics did not extend a friendly hand to them. Yes, unfortunately, there are those who seem to want to walk in agreement with our enemies and try to build an alliance between light and darkness, an accord between justice and iniquity, by means of those so-called liberal Catholic doctrines, which, based on the most pernicious principles, adulate the civil power when it invades things spiritual and urge souls to respect or at least tolerate the most iniquitous laws, as if it had not been written absolutely that no one can serve two masters.

They are certainly much more dangerous and more baneful than our declared enemies, not only because they second their efforts, perhaps without realizing it, but also because, by maintaining themselves at the very edge of condemned opinions, they take on an appearance of integrity and irreprehensible doctrine, beguiling the imprudent friends of conciliations and deceiving honest persons, who would revolt against a declared error. In this way, they divide the minds, rend the unity, and weaken the forces that should be assembled against the enemy.

Pius IX, letter to the president and members of the Saint Ambrose Circle of Milan, March 6, 1873, in *I Papi e la Gioventù* (Rome: Editrice A.V.E., 1944).

# The Supreme Court and the Destruction of Principles

BY JEREMIAS WELLS

Christian civilization has recently received so many damaging assaults, so many cannon shots, that, in a material sense, it is a wonder that it is still afloat. When our government — especially the executive and the judicial branches — joins the barrage, what can be said for the future? The forces opposed to Western Civilization are in the driver's seat of destruction. The Supreme Court delivered such a blow on June 28 when it ruled in *Stenberg v. Carhart* that the brutal murder of a child in the process of entering the world is a protected right of the mother.

## Doctrinal background

Pope Leo XIII, one of the greatest doctrinal writers, strongly affirms in his encyclicals that the State has a strict obligation to God. In *Libertas Praestantissimum* he states, "Since the State is a moral person created by God, it must formally acknowledge God's authority and give Him public worship in its corporate capacity." Commenting on the neglect of this principle, the Irish Jesuit Father Cahill in his definitive study, *Framework of a Christian State*, observed, "Once the claims of God and the authority of God's law are refused their due place in the legislature and administration of the State, the very basis of morality is removed." He goes on to say that laws injurious to family life sooner or later force an entrance into the State. Interestingly enough, Pope Leo elsewhere (in *Inscrutabili*) speaks of the public evils that result from the widespread "perversion of the primary truths; reckless mismanagement, waste and misappropriation of public funds and shamelessness." In other

words, God must be worshiped in the manner which He Himself has ordered. The Supreme Court decision shows us how far we have fallen from that principle of Christian society.<sup>1</sup>

In this commentary we will be focusing on just one abortion procedure, usually identified as "partial-birth abortion." However, the right-to-life movement correctly asserts that all abortion is wrong because a human life is unjustly taken. Modern biological science has proved that life never begins; it is only transmitted. In human reproduction, life is continuous; it does not stop and start up later. Once the male and female cells fuse, a new cell, having its own

*"Since the State is a moral person created by God, it must formally acknowledge God's authority and give Him public worship in its corporate capacity."*

- Pope Leo XIII

genetic code, is produced. The resulting embryo does not undergo any other phase in its development in which it receives an essential contribution to be what it is. It requires only time, nourishment, and oxygen to reach full maturity. The child grows within the habitat of the mother, but it is

entirely distinct from the mother.<sup>2</sup>

The Catholic Church for its part severely condemns the "criminal practice" of abortion as gravely contrary to moral law. The human rights of the unborn depend neither on individuals, parents, society, or the State. They belong to human nature by virtue of the creative act of God. As a consequence, the Church reserves for this abominable crime its severest penalty, excommunication, because of the irreparable harm to the innocent who is put to death, but also to the whole of society.<sup>3</sup>

## Partial-birth abortion

The more passionate adherents on both sides in this issue, the principle of life and the evil of fetal death, refuse to compromise. The partial-birth procedure is so gruesome and so obviously infanticidal that one might expect the pro-abortion supporters to give in a little to prevent damage to their position. However, in their grisly march the abortionists refuse any accommodation and will not accept any ban on abortion whatsoever, and they always seem to find highly placed allies to help them.

The procedure, euphemistically called "dilation and extraction" by the abortion industry, consists in prematurely inducing labor in such a way that the baby's feet and torso enter the world. The abortionist then plunges scissors into the base of the child's skull, inserts a tube into the cranial cavity, and extracts the brains. It takes extremely tortuous reasoning to overturn a ban on such inhuman brutality, but that is exactly what five Supreme Court justices have done.

This tortuous reasoning began in 1973 when the Supreme Court legalized abor-

tion (*Roe v. Wade*) based on the supposed constitutional “right to privacy” of the 14th Amendment. Of course, they ignore the fact that a decision is private only when it refers solely to the interests of the one who decides. The so-called rights of the mother over her own body end where the body of her unborn child begins. From 1973 the nation has had to carry an albatross of legitimized fetal murder around its neck.

In *Planned Parenthood v. Casey* (1992) the High Court modified the harshness of *Roe v. Wade* by allowing the states to forbid procedures that would cause society as a whole to become insensitive to human life. But what they gave with one hand they took away with the other, for they stressed that no state law could place an “undue burden” on the mother’s right to choose an abortion.

Once the public understood the horrors attendant on partial-birth abortion, their strong opposition (70-80% of the public) caused 30 states to enact bans on the procedure. Please keep in mind that the majority of abortions (90%), those performed in the first trimester, would not be affected by the ban. Only one of several methods performed in the second trimester (13-24 weeks of gestation) fell into the banned category. Yet the forces of destruction could not accept even that.

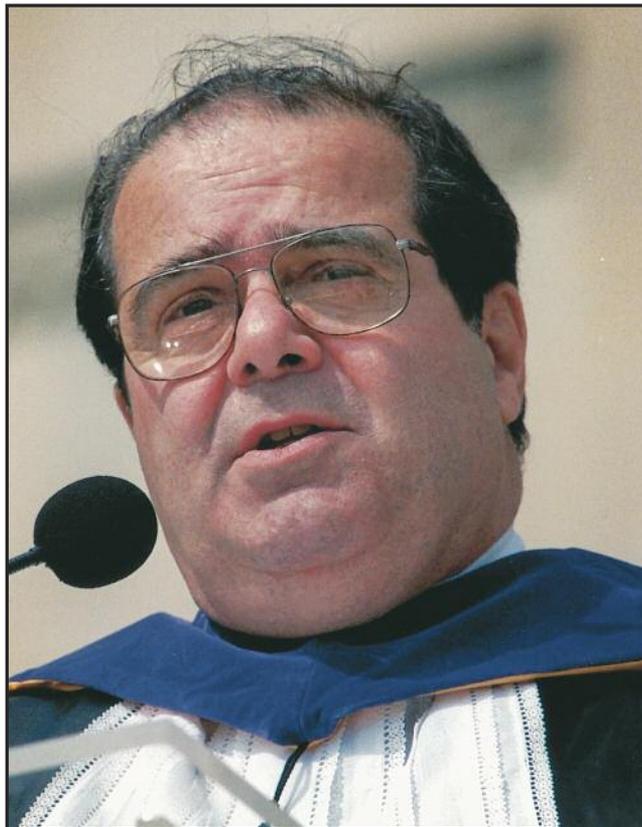
**Stenberg v. Carhart**

An abortionist, Dr. Leroy Carhart, challenged Nebraska’s law on this infamous procedure. He is described by Justice Anthony Kennedy as having no specialty certification in a field related to childbirth and lacks admitting privileges at any hospital. The legal challenge worked its way through the courts until it was appealed to the Supreme Court. The court, in a 5-4 decision, struck down the Nebraska law, which effectively invalidated similar laws in the other 29 states.

Justice Stephen Breyer, who wrote the majority opinion, based his decision not on the Constitution which, of course, is silent on the matter, but on his view that the ban placed an “undue burden” on the mother’s

right to kill her child. He repeatedly and erroneously referred to the unfortunate victim as a “potential human life.”

Justice Ruth Ginsberg concurred with the majority but wrote a separate opinion. The abortionist Carhart described before the Court another second trimester procedure that was not banned. It “requires the abortionist to use instruments to grasp a portion such as hand or foot of a *developed and living fetus* and drag the grasped portion out of the uterus.... It bleeds to death as it is torn limb from limb.” He concluded



Supreme Court Justice Antonin Scalia

with the statement that reveals a ghastly indifference to human life: “The abortionist is left with a tray full of pieces.” Following Justice Stevens, she lifted the partial-birth ban because it targets one method and ignores another “no less distressing or susceptible to gruesome description.”<sup>4</sup>

Chief Justice Rehnquist and Justices Antonin Scalia, Clarence Thomas, and Kennedy dissented. The latter two wrote lengthy dissenting opinions to which Rehnquist joined. Nevertheless, they felt con-

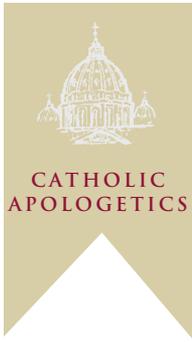
strained to follow the limitations placed on them by *Casey*, which is not surprising in Kennedy’s case since he voted with the abortionist majority in that opinion and merely wanted to mitigate the severity of *Roe v. Wade*. He did, however, recognize that the majority in the present case saw the described procedures in the perspective of the abortionists and that the States have a legitimate role in the matter. Thomas noted that nothing in the Constitution deprives the people of the right to determine that the consequences of abortion outweigh the burden of an unwanted pregnancy.

It was left to Antonin Scalia to stop criticizing minor points around the edges and expose the fundamental errors. He contended that the notion that the Constitution of the United States prohibits the States from simply banning this visibly brutal means of eliminating our half-born posterity is quite absurd. “Undue burden” cannot be demonstrated true or false by legal reasoning. It is a value judgment, dependent upon how one respects the life of a partially delivered fetus, or how much one respects the freedom of the woman who gave it life to kill it. In his dissent in *Casey*, he wrote that the undue burden test created a standard “as doubtful in application as it was unprincipled in origin.” Those who believe that a 5-4 vote on a policy matter by unelected lawyers should not overcome the judgment of 30 states legislatures have a problem, not with the application of *Casey* but with its

*existence*. *Casey* must be overruled.<sup>5</sup>  
No further comment is necessary.■

**Notes**

1. All quotations here are from E. Cahill, S.J., *The Framework of a Christian State* (Dublin, 1932) pp. 119-122.
2. Cf. *The Womb Becomes a Tomb* (Pleasantville, N.Y.: American TFP, 1992).
3. Cf. *Catechism of the Catholic Church* (1994), 2270-2272.
4. Testimony quoted in Justice Kennedy’s dissent. The italics are mine.
5. Condensed from Justice Scalia’s dissent.



# The Prophecies Have Been Fulfilled — Jesus IS the Messiah

BY RAYMOND DE SOUZA

The Prophecies Have Been Fulfilled — Jesus Is the Messiah; Jesus Christ is the only founder of a religion whose life was prophesied in detail by different men living in different places and in different times - and all prophecies converge in Him

In this series of articles, we are considering the reasonableness of believing in the divinity of Jesus Christ. We have seen how He is the only founder of a religion ever to claim having the same nature as God — as the Second Person of the Divinity.

We will here consider another unique feature of this Man: We shall call on witnesses who support His claim, that is, the prophets of the Hebrew people.

The incredibly detailed prophecies of

these men, uttered in different places and times long before His birth, establish Jesus Christ as the only founder of a religion whose life was foretold in this way. We see that all prophecies come true in Him, and in Him alone. All of the other “prophets” who founded religions obtained followers because they were believed at face value, or because they used the sword. None was prophesied before his birth. In this, Jesus Christ is unique.

Let the Hebrew prophets speak.

## His Life in General

**1.** God made known to Jacob (Gen. 49:10) that the “expected One of nations” would come when the scepter, the royal authority, shall have been taken away from Juda. When Christ was born, Juda had been reduced to a mere province of the Roman Empire. There was a puppet king, Herod, not of the family of David, but a usurper. Juda had no sovereignty.

**2.** Moses, the great prophet and legislator of Israel, commanded the people to “hear” the great prophet who would come (Deut. 18:15). Jesus claimed to be that one.

**3.** Daniel prophesied the generation in which the Messiah would come: “Seventy weeks are decreed for your people and for your holy city: then transgression will stop and sin will end, guilt will be expiated, everlasting justice will be introduced, vision and prophecy ratified, and a most holy [one] will be anointed” (9:24-27). The “seventy weeks” means seventy times seven years, or 490 years, the approximate

time from Daniel to the Incarnation.

**4.** Isaias prophesied that the Messiah would be God in the flesh, that “a virgin shall be with child and shall bring forth a son; and they shall call him Emmanuel” (7:14).

**5.** Isaias also said that He would be called a Nazarene, a man from Nazareth (11:1).

**6.** He would spring from the house of David (Isa. 11:1-2).

**7.** Micheas prophesied that He would be born in the city of David, Bethlehem Ephrata: “But you, Bethlehem Ephrata, too small to be among the clans of Juda, from you shall come forth for Me one who is to be the ruler of Israel; whose origin is from old, from ancient times. Therefore the Lord will give them up until the time when she who is to give birth has borne, and the rest of his brethren shall return to the children of Israel. He shall stand firm and shepherd his flock by the strength of the Lord, in the majestic name of the Lord, His God; and they shall remain, for now his greatness shall reach to the ends of the earth; and this man shall be our peace” (5:2-5).

**8.** Baalam (Num. 24:17) refers to a star rising out of Jacob, and the Fathers of the Church saw Jesus as the spiritual star of the chosen people and the natural star that guided the Magi to the crib.

**9.** Jeremias prophesied Herod’s massacre of children after the Magi’s visit: “Thus saith the Lord: In Rama [like Bethlehem, a village on the outskirts of Jerusalem] is heard the sound of moaning, of bitter weeping! Rachel mourns her children, she refuses to be consoled because her children are no



The Prophet Ezechiel, Rome

more” (31:15).

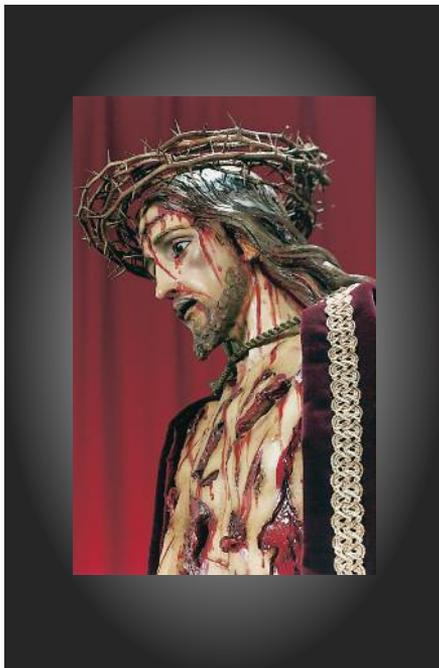
**10.** Osee referred to His sanctuary in Egypt: “When Israel was a child I loved him, out of Egypt I called my son” (11:1).

**11.** David prophesied that He would preach in parables: “I will open my mouth in parables, I will utter things hidden since the foundation of the world” (Ps. 77:2).

**12.** David prophesied that Christ would be “a priest according to the order of Melchisedech” (Ps. 109:4), that is, one who offers bread and wine and whose priesthood is not based on genealogy. Our Lord consecrated bread and wine, and He ordained the apostles, men who were not His sons, hence without a genealogy of blood. The Christian priesthood superceded the Aaronic priesthood (see Heb. 7).

**13.** Zacharias prophesied that the King of Israel would come to them riding on an ass: “Rejoice heartily, O daughter Zion, shout for joy, O daughter Jerusalem! See, your king shall come to you; a just savior is he, meek, and riding on an ass, on a colt, the foal of an ass” (9:9), not as a triumphant conqueror on a white horse and in shining armor, as the nationalist zealots would like, but as one “meek and humble of heart.”

**14.** Matthew records: “And when they drew near to Jerusalem, and came to Bethphage on the Mount of Olives, then Jesus sent two disciples, saying to them, ‘Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; loose them and bring them to Me. And if anyone says anything to you, you shall say that the Lord has need of them, and immediately he will send them.’ Now this was done that what was spoken through the prophet might be fulfilled, ‘Tell the daughter of Zion, behold, thy king comes to thee, meek and seated upon an ass, and upon a colt, the foal of a beast of burden.’ So the disciples went and did as Jesus had directed them. And they brought the ass and the colt, laid their cloaks on them, and made Him sit thereon. And most of the crowd spread their cloaks upon the road, while others were cutting branches from the trees, and strewing them on the road. And the crowds that went before Him, and those that followed, kept crying out and saying, Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the highest!” (21:1-10).



*“But He was wounded for our iniquities, He was bruised for our sins: the chastisement of our peace was upon Him, and by His bruises we are healed.”*

- *Isaias 53:5*

**The Hebrew prophets foretold Christ’s Passion in further detail, saying:**

- 1.** He would be betrayed by a close friend: “For even the man of my peace, in whom I trusted, who ate my bread, has greatly supplanted me” (Ps. 40:10).
- 2.** He would be bought with thirty coins: “And they weighed for my wages thirty pieces of silver” (Zach. 11:12).
- 3.** He would be abandoned by his followers: “Strike the shepherd and the sheep shall be scattered” (Zach. 13:7).
- 4.** He would be accused by false witnesses: “Unjust witnesses have risen up against me and iniquity has lied to itself” (Ps. 26:12).
- 5.** He would be struck by men, who would spit upon Him and heap every insult upon Him: “I have given my body to the strikers, and my cheeks to them that plucked them, I have turned away my face from them that rebuked me and spit upon me” (Isa. 50:6).

**6.** “He shall give his cheek to him that strikes him, he shall be filled with reproaches.” (Lam. 3:30).

**7.** He would be held up to scorn: “I am a worm and no man, the reproach of men and the outcast of the people. All they that saw me laughed me to scorn, they have spoken with the lips and wagged the head” (Ps. 21:7-8).

**8.** He would be taunted with His very Divine sonship: “He hoped in the Lord, let him deliver him, let him save him, seeing that he delights in him” (Ps. 21:9).

**9.** He would be fastened with nails: “They have dug my hands and feet, they have numbered my bones” (Ps. 21:17-18).

**10.** He would be stripped and lots would be cast for His vestures: “They have looked and stared upon me, they parted my garments among them and upon my vesture they cast lots” (Ps. 21:18-19).

**11.** In His abandonment He would be thirsty, and would be given vinegar and gall: “I looked for one that would grieve together with me, but there was none. And for one that would comfort me, and I found none. And they gave me gall for my food and in my thirst they gave me vinegar to drink” (Ps. 58:21-22).

**12.** He would be pierced after His death: “They shall look upon me whom they have pierced and they shall mourn for him as one mourns for an only son and they shall grieve over him as the manner is to grieve for the death of the firstborn” (Zach 12:10).

**13.** He would feel abandoned: “*Eli, eli lama sabactani*” — “My God, my God, why hast thou forsaken me?” (Ps. 21:1).

Perhaps the most moving prophecy about the passion of Jesus was that of the greatest of the Jewish prophets, Isaias, the same one who had prophesied that He would be Emmanuel, that is, “God with us.” It is all in Chapter 53 of the book of Isaias, the prevision of the Suffering Servant. It is a true meditation on the passion of Christ, centuries before His birth.

He shall grow up as a tender plant before Him and as a root out of a thirsty ground: there is no beauty in Him, nor comeliness: and we have seen Him, and there was no sightliness, that we should be desirous of Him.

Despised, and the most abject of men, a man of sorrows, and acquaint-

ed with infirmity: and His look was as it were hidden and despised, whereupon we esteemed Him not.

Surely He has borne our infirmities and carried our sorrows: and we have thought Him as it were a leper, and as one struck by God and afflicted.

But He was wounded for our iniquities, He was bruised for our sins: the chastisement of our peace was upon him, and by His bruises we are healed.

All we like sheep have gone astray, everyone has turned aside into his own way: and the Lord has laid on Him the iniquity of us all.

He was offered because it was His own will, and He opened not His mouth: He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and He shall not open His mouth.

He was taken away from distress, and from judgment: who shall declare His generation? Because He is cut off out of the land of the living: for the wickedness of my people have I struck him.

And He shall give the ungodly for his burial, and the rich for His death: because He has done no iniquity, neither was there deceit in His mouth.

And the Lord was pleased to bruise Him in infirmity: if He shall lay down His life for sin, He shall see a long-lived seed, and the will of the Lord shall be prosperous in His hand.

Because His soul has labored, He shall see and be filled: by His knowledge shall this my just servant justify many, and He shall bear their iniquities.

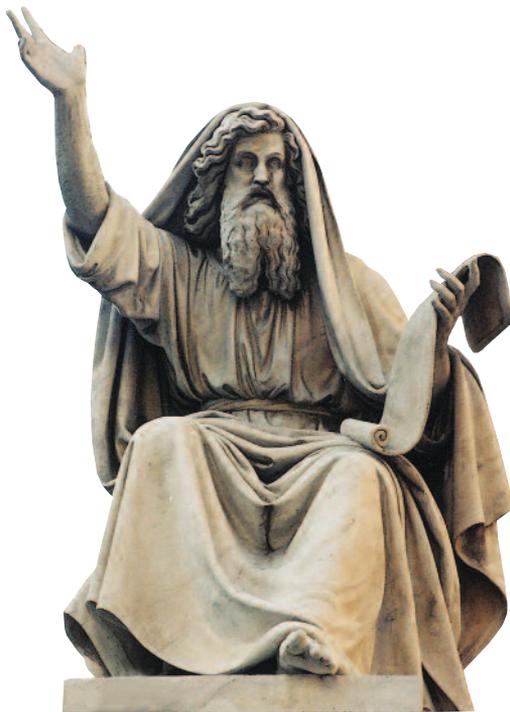
Therefore will I distribute to Him very many, and He shall divide the spoils of the strong, because He has delivered His soul unto death, and was reputed with the wicked: and He has born the sins of many, and has prayed for the transgressors.

Let us cite just three prophecies of the great Isaias about the actual divinity of that suffering Messiah:

“Take courage, and fear not: behold your God will bring the revenge of recompense: *God Himself will come and save you.* Then shall the eyes of the blind be opened,

and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart” (Isa. 35:4-6).

“Behold the Lord Himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and His name shall be called *Emmanuel*” (Isa. 7:14), which name, St



The Prophet Isaias, Rome

*“Take courage, and fear not: behold your God will bring the revenge of recompense: God Himself will come and save you.”*

*(Isa. 35:4)*

Matthew the Evangelist explains, means “*God with us*” (Matt. 1:23).

“For a Child is born to us, and a Son is given to us, and the government is upon His shoulder: and His Name shall be called, Wonderful, Counsellor, *God the Mighty*, the Father of the world to come, the Prince of Peace” (Isa. 9:6).

It is illogical to suppose that if all of these prophecies come true in but one single man in history, it is due to mere coinci-

dence. Jesus is the only founder of a religion whose life and deeds were foreseen centuries before His birth, by different people living in different places and times.

### **His prophecies about Himself**

In Jonas (3:5) is typified the death and resurrection of Christ — the “sign of the prophet Jonas”:

“For even as Jonas was in the belly of the fish three days and three nights, so will the Son of Man be three days and three nights in the heart of the earth” (Matt 12:40).

“The son of Man will be betrayed to the chief priests and the scribes; and they will condemn Him to death, and will deliver Him to the Gentiles to be mocked and scourged and crucified. And on the third day He will rise again” (Matt 20:18-19).

“Destroy this temple and in three days I will raise it up” (John 2:19).

He prophesied the destruction of Jerusalem: “The days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee, and they shall not leave in thee a stone upon a stone” (Luke 19:43-44).

“There shall be a great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led captive to all nations, and Jerusalem shall be trodden down by the Gentiles” (Luke 21:23-24). The Roman emperor Titus’s siege of Jerusalem in 70 A.D. took place just as Jesus had predicted.

It was unusual for the Romans to destroy everything, for they keenly preserved conquered cities and particularly temples. The Jewish historian Flavius Josephus in his book *History of the Jewish Wars* details the horror of Jerusalem’s utter destruction.

\* \* \*

We have now seen that Jesus is the only founder of a religion ever to claim divinity and to have had His life prophesied in detail by different men living in different times and places. We have also seen His own prophecies about Himself. In our next article we shall consider a crucial question: Is the claim of Jesus Christ true? ■

# Post-Industrial Revolution

## *A Postmodern Meditation on Death*

JOHN HORVAT

Of all Catholic meditations, none is more wholesome than that on death. Catholic authors like Saint Alphonsus Liguori wrote passionately and extensively on the subject; modern homiletics seems to avoid it like the plague.

The topic remains ever timely nevertheless. Death comes to all in all epochs. It marks the conclusion of earthly human life, when one must render accounts for the life one lived.

O moment on which depends eternity! Death gives life its ultimate meaning. In function of death we live our lives.

The sinner, as Saint Cyprian says, has just reason to fear death, because he will pass from temporal to eternal death. But he who is in the state of grace and who hopes passes from death to life, and he fears not death.

How much evil and sin have been

avoided by the mere thought of death!

How much good such meditations have done for society!

### Death is inevitable

It is death's inevitability, above all, that thrusts itself upon us and forces us to meditate upon it.

Saint Cyprian says that we are born with a rope around our necks and as long as we live on earth we hourly approach the gallows.

"The sentence of death has been written against all men: you are a man; you must die," writes Saint Alphonsus. "It is uncertain whether the infant that is just born will be poor or rich, whether he will be in good or bad health, whether he will die in youth or old age. But it is certain that he

will die. When death comes, there is no earthly power able to resist it."

Saint Augustine says, "Fire, water, the sword, and the power of princes may be resisted; but death cannot be resisted."

"It would be madness for anyone to delude himself with the idea that he shall not die," Saint Alphonsus concludes. "There never has been a man so foolish as to flatter himself that he will not have to die."

### The postmodern folly

Indeed, while such considerations may have nourished the souls of countless men throughout the centuries, our postmodern times are different.

Postmodern man avoids and hates death's rational and inevitable call. He disdains death's ability to give identity, meaning, and coherence to our lives. Rather,

he prefers a conception of life that resists the face of death and celebrates the incoherent, the fragmented, and the superficial.

In fact, the post-modern world defines itself by its incoherence. MIT professor Sherry Turkle in her book *Life on the Screen* calls the postmodern a condition where "there is the precedence of surface over depth, of simulation over the 'real,' of play over seriousness."

### The "death" of FM—2030

In was in this setting that the futurist "FM-2030" died. This tragic and untimely death provides an opportunity for a postmodern meditation on death so contrary to that of the saints.

THE NEW YORK TIMES OBITUARIES TUESDAY, JULY 11, 2000

## *Futurist Known as FM-2030 Is Dead at 69*

By DOUGLAS MARTIN

A futurist who changed his given name to something a little more forward looking, FM-2030 to be specific, died Saturday night at a friend's Manhattan apartment. An author, teacher and consultant to corporations, he was 69 and lived in Miami. The FM might have stood for Future Man, Future Modular or Future Marvel, but he never said. He also did not like to answer questions about his nationality, because he considered himself a global person. He felt the same way about his age, because his latest artificial hip was only two years old, making the question, in his view, meaningless. But he would have turned 100 in 2030. And, if his plans are realized, he might still.

FM-2030, who was known for his sunny optimism, had directed that his body be frozen by an Arizona foundation specializing in such things in the hope that doctors in the future will find a cure for pancreatic cancer, which his longtime friend Flora Schnall said was the cause of

death. His futuristic vision is the

He said that someday a Santa Claus machine would produce three-dimensional objects in the manner of copying machines. This, combined with free energy from the sun, would produce limitless resources and eliminate competition.

Traditional families would be replaced by a Club Med morality, a good thing in the estimation of a man

### *A thinker who imagined people with synthetic parts.*

who never married because he resented the idea of humans belonging to other humans. Energy and other natural resources would be essentially limitless, he contended. Humans would become immortal.

"It's just a matter of time before we reconstitute our bodies into something entirely different, something more space-adaptable, something that will be viable across the solar system and beyond," he wrote in 1989.

"He thought that death was tyrannical," said Ms. Schnall, a Manhattan lawyer. "He wanted to do away

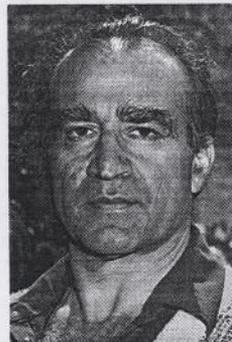
with it. In a 1977 interview, he spoke of correcting genetic flaws and of fertilization and gestation outside the body. In 1980, he wrote of teleconferencing, telemedicine and teleshopping. He argued against the assumption that many more nursing homes would be needed in the 21st century, on the basis that health standards would improve, making nursing homes less necessary.

F. M. Esfandiary was the son of an Iranian diplomat. He was born in Belgium and lived in 17 countries in the first 11 years of his life. He said the experience influenced him to think of himself as a global citizen, and said there were no illegal immigrants, just irrelevant borders.

His looks and abilities helped him play citizen of the world. Courty and handsome, he spoke Arabic, French, Hebrew and English. In the 1948 Olympics, he competed in basketball and wrestling for Iran. His novels were "The Day of Sacrifice," "The Beggar" and "Identity Card."

At the time of the Iranian Revolution in 1979, the novelist Anne Tyler wrote that "Identity Card," published in 1966, was "the perfect way to find out why so many fists are raised in Iran today."

His books about the future were "Optimism One," "Telespheres" and "Are You Transhuman?" He was revising two others, "Countdown to Immortality" and "The Age of Abundance" when he



FM-2030

for Lockheed, J. C. Penney and Rockwell International, Florida International University officials said.

He is survived by four sisters, Fereshateh Jahanbani of New York; Farideh Sadding of Baltimore; Behji Ghanbari of Norfolk, Va.; and Fozuzi Boghimi of Baltimore and Tehran; and a brother, Moshen Esfandiary of Washington.

For now, his body is in Scottsdale, Ariz., immersed in liquid nitrogen in a thermos tank at the Alcor Life Extension Foundation. The foundation noted in a news release that no frozen mammal had been successfully thawed. Though he acknowledged that he would have no money when he woke, he said he would not

the New School for  
Manhattan, the  
Los Angeles

Who was FM-2030? What is known of the person? The obituary column of *The New York Times* reported that he died at 69 from pancreatic cancer.

Born F. M. Esfandiary, the son of an Iranian diplomat in Belgium, FM-2030 was the archetypal postmodern man. He sought to surmount repressive modern forms of identity by legally changing his name to FM-2030, an enigmatic name he never fully explained.

He eschewed all claims to nationality, proclaiming himself a citizen of the universe. He saw himself as a person of the twenty-first century accidentally born in the twentieth and looked forward to the time when men would become "post-biological organisms."

"It is only a matter of time before we reconstitute our bodies into something entirely different," he wrote in 1989, "something more space-adaptable, something that will be viable across the solar system and beyond."<sup>2</sup>

FM lived in Miami, forging strange and optimistic thoughts about the future. He envisaged copying machines that would reproduce 3-D objects. He believed that unlimited energy from the sun would soon resolve all energy problems. He dismissed families as anachronistic.

### Tyranny of death

Most of all, he ardently believed that humans would become immortal. Ironically, at the time of his death, he was revising a book called *Countdown to Immortality*. He denounced death as tyrannical and told his friends it must be eliminated.

Yet, poor FM-2030 died. Cursing his pancreas as "a stupid, dumb, wretched organ," he succumbed to its cancer.

However, even his death was not without its surrealistic drama. His body is now cryogenically immersed in liquid nitrogen at the Alcor Life Extension Foundation in Scottsdale, Arizona. Expecting future technological advances, FM hoped to be resurrected, cured of his cancer, and freed to continue his future life.

### Real-life science fiction?

At first glance, the unfortunate FM-2030 might seem to be an eccentric whose views certainly need not be taken seriously. Yet, in our postmodern times, nothing is cer-

tain but anything seems possible.

The same obituary notes that FM-2030 taught at the New School for Social Research in Manhattan, at UCLA, and at Florida International University. Besides teaching at these prestigious schools, he wrote novels and other books that apparently sold well. He also served as a consultant, peddling his opinions about the future to such companies as Lockheed, J.C. Pen-

*"Human immortality will be assured by downloading one's consciousness on diskette. One thousand years later, one may put the diskette in a machine and start oneself up again."*

- Hans Morevec

ney, and Rockwell International. Many people took FM seriously and paid dearly for his ravings.

### A post-human nightmare

Even more unsettling is the fact that FM-2030 was not alone. Postmodern culture abounds with references to cyborgs and virtual bodies that aim to change humanity itself.

Not infrequently do we find projections about a so-called "post-human" society modeled on fantastic themes, taking their cues more from popular films like *Robocop* or *Terminator* than from real science.

Meanwhile, "serious" scientists, authors, and researchers at major universities and corporations fantasize about a cyberfuture that stretches beyond existing evidence. They leapfrog over necessary proofs for evolution, artificial intelligence, and artificial life, which they assume will be resolved. They take it for granted that man will discover the secret of creating life and even escaping death.

### Conquering death

Indeed, theorists of the future have left the

sci-fi fringe and gone mainstream.

Wired magazine's founding editor, Kevin Kelly, writes in his book *Out of Control* about alternative life in a neo-biological civilization that includes other lives which "are artifacts of humans rather than nature, we call them artificial life; but they are as real as we are."<sup>3</sup>

Hans Morevec of Carnegie Mellon University maintains that human immortality will be assured by downloading one's consciousness on diskette. One thousand years later, one may put the diskette in a machine and start oneself up again.<sup>4</sup>

What about evolutionary biologist Gregory Paul and *Fortune* 500 consultant Earl Cox? In their book *Beyond Humanity: Cyber-Evolution and Future Minds* the co-authors write: "As it becomes increasingly apparent that SciTeeh is going to become increasingly powerful and godlike, the possibility of and the need for a great supernatural deity becomes ever more remote. The Extraordinary Future promises to render faith irrelevant and actually counterproductive because those who choose to hope for immortality via god(s) may miss the real thing."<sup>5</sup>

### Death comes to all

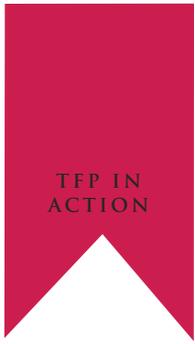
The postmodernists' meditation on death is not to meditate upon it at all. Like FM-2030, they commit the folly of suspending such considerations in liquid nitrogen, vainly waiting for science to resolve the age-old problem of death.

Yet death refuses to cooperate. Amid the delirious speculations about the future only one thing remains certain.

To paraphrase Saint Alphonsus: "The sentence of death has been written against all men, even postmodern men: thou art postmodern; thou must die." ■

### Notes

1. Sherry Turkle, *Life on the Screen: Identity in the Age of the Internet* (New York, 1995), p.44-45.
2. Douglas Martin, "Futurist Known as FM-2030 Is Dead at 69," *The New York Times*, July 11, 2000, p. A29.
3. Kevin Kelly, *Out of Control: the Rise of Neo-Biological Civilization* (Reading, Mass., 1994), pp. 347-348.
4. Mr. Morevec's 1988 book *Mind Children* was published by Harvard University Press.
5. Gregory S. Paul and Earl D. Cox, *Beyond Humanity: CyberEvolution and Future Minds* (Rockland, Mass.), p. 413.



# Summer Program 2000

BY GARY ISBELL



The TFP's Summer Programs have always been popular events. Boys from across the country eagerly look forward to them each and every year.

The considerable enrollment for this summer's program necessitated holding two separate sessions, one from June 15 to 26, and the second from July 4 to 16. Both programs were packed full with wholesome activities, from exciting games to formative lectures, always allowing times for prayer as well.

The first event on the schedule was a visit to Washington, D.C., beginning with the "Spirit of America Celebration" commemorating the United States Army's 225<sup>th</sup> birthday. A round of Washington's monuments and other sites followed: the Capitol, the Washington Monument, the White House, the Supreme Court, the Library of Congress, and more. The Marines' "Sunset Parade" was a highlight of the second session.

There were also trips to Gettysburg and Antietam National Battlefields, to Baltimore to view a WWII submarine and other warships, and to historic Philadelphia for the parade of tall ships.

Sporting activities included a canoeing expedition on the Susquehanna, which involved a treasure hunt for a chest full of candy and cold drinks, soccer matches, ping-pong tournaments, and — just a little calmer — chess competitions.

Formative talks on his-

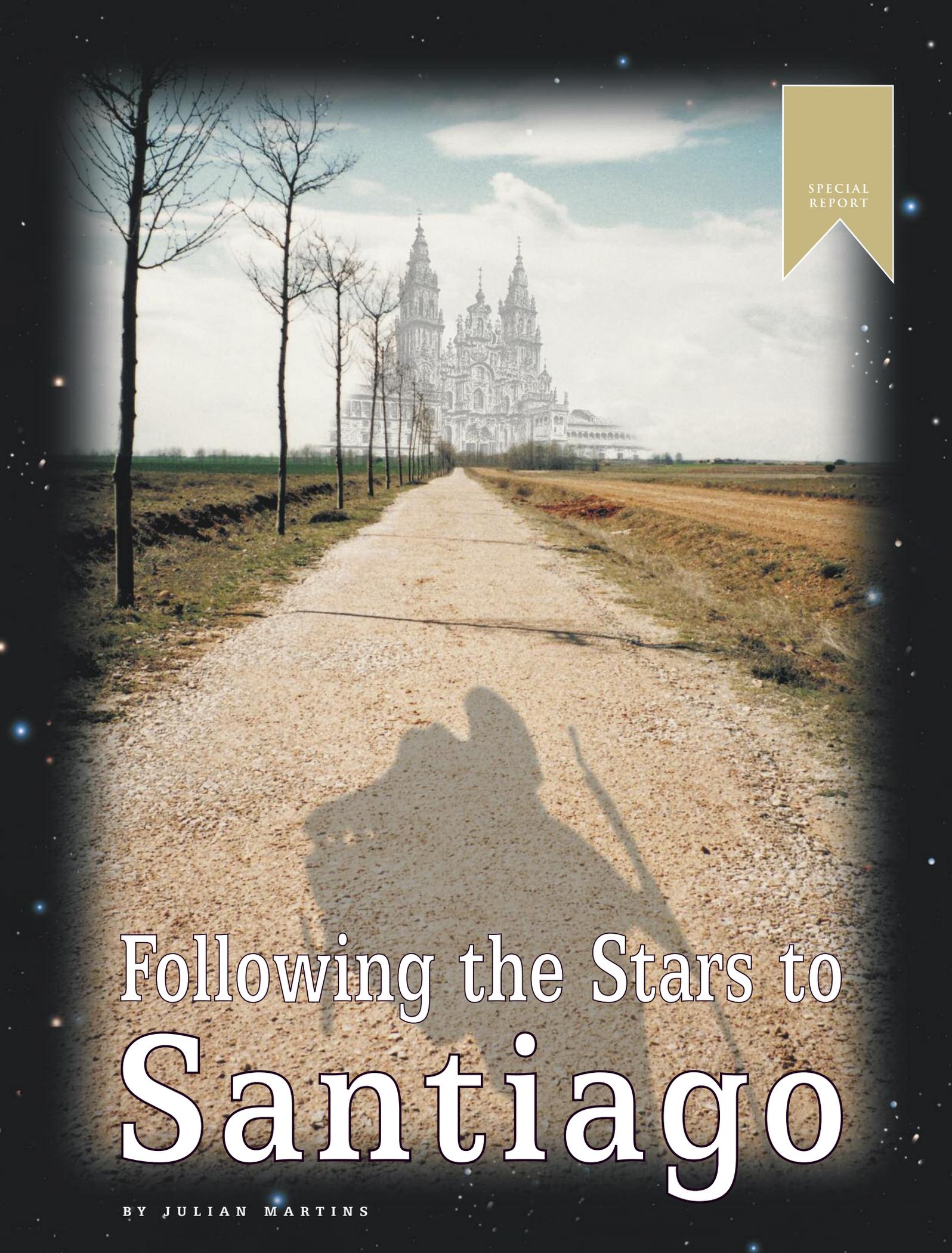
torical personages or aspects of our Faith were delivered, sometimes illustrated with slides or short skits. A slide presentation on rock and roll and its pernicious influence in our society sparked much interest. Time for daily prayer and attendance at Mass was also stressed.

Following a long tradition, both summer programs closed with medieval games, held near and at St. Louis de Montfort Academy. A long green field was decked with colorful banners, while a multi-colored tent served as a pavilion for the boys' families, friends, and other onlookers. A

"knight" directed the games in full medieval array, while the boys' teams were distinguished by variously colored scapulars emblazoned with crosses or other medieval symbols. Games included "steal the bacon," dodge ball, capture the flag, shield ball, tug-of-war, "chariot" races, and three-legged races.

After the games, winners and losers alike gathered with their families and friends for a grand medieval banquet at the Academy. The food was delicious, the music lively, the talk incessant. In the end, all returned home, tired but happy and hopeful, for, after all, Summer Program 2001 will be here soon!





SPECIAL  
REPORT

# Following the Stars to Santiago

BY JULIAN MARTINS

In the eleventh century, a poor, tired, and thirsty pilgrim crossed one of the most difficult mountain passes in Navarre, Spain. He was headed for the faraway lands of Galicia, to the shrine of Saint James the Greater, where the remains of this great saint had been miraculously discovered two centuries earlier. He still had 500 miles to go before reaching this holy place.

For now, he was walking through a region of historic battlefields where Christian soldiers under the command of Charlemagne had waged war against the Moslem invaders. Countless pilgrims had passed this way before him for the same reason. Our pilgrim began to wonder if all of them had had such a difficult time as he.

It seemed that Providence was really testing his faith. Exhaustion was setting in after hundreds of miles of heat, dust, and thirst. The thought of another 500 miles in these conditions caused no small discouragement. Human nature has its limits, he thought, and a bit of water would be a great help at this moment. But there was none to be found.

Legend has it that the devil, the great exploiter of human weakness, saw a good opportunity to approach our afflicted pilgrim. At one of the curves along the way, the devil appeared and offered to lead the pilgrim to a copious spring of crystalline water. The devil, of course, had his price. In exchange for the water, the pilgrim would have to hand over his soul.

Our pilgrim valiantly resisted this temptation. In reward, Saint James himself appeared to him and opened a spring in the ground then and there to slake his faithful disciple's thirst. To this very day, one can visit and drink from this same pure mountain spring in Navarre's "Pass of Pardon."

One thousand years have filled the walk to Santiago de Compostela with abundant history. For my whole life I have dreamt of following the footsteps of the pilgrims. But before we get too far along, let us take a look at the walk's origins.

After the death of Our Lord Jesus Christ, the Apostles began to traverse the known world to spread the Gospel. Saint James the Greater, assigned to Spain, labored there for

*Several shepherds saw a magnificent star illuminating part of a field. Digging there, they discovered Saint James' body. Hence the name of the city that grew up there, Santiago de Compostela - Saint James of the field of the star.*

two years, but without success. Around A.D. 40, Our Lady, then still alive, was carried by angels to visit Saint James in Zaragoza. The Holy Virgin encouraged the Apostle to continue his labors. As a gift, she left him a small image of herself that angels had brought from Heaven.

Soon afterward, Saint James returned to Jerusalem where he was beheaded by order of Herod and his body thrown to the animals. Under cover of darkness, his disciples retrieved his remains and, according to tradition, placed them aboard a boat at the port of Jaffa. They then sailed to "Finis-

terrae," the end or furthest part of the known world. The great Apostle's body was buried on a hill called Libredon about 18 miles from Spain's Atlantic coast.

The body lay undiscovered for some 800 years until a hermit named Pelayo dreamt that the Apostle's body was soon to be discovered. Not long after, several shepherds saw a magnificent star illuminating part of a field. Digging there, they discovered Saint James' body. Hence the name of the city that grew up there, Santiago de Compostela — Saint James of the field of the star.

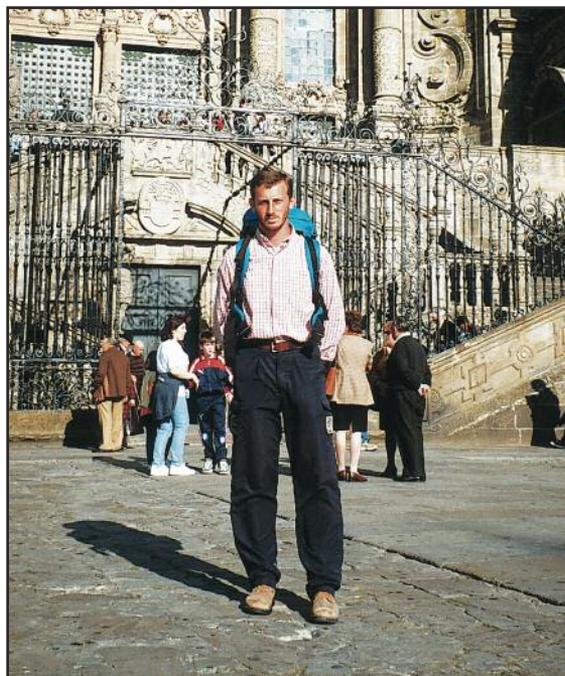
News of the discovery spread quickly throughout Christian Europe, and pilgrims of all nationalities came from far and wide to venerate Saint James and implore his favor. The discovery also served as a great incentive for Spain, then almost completely dominated by the Saracens, to free itself. Saint James, titled the "Moorslayer," became the patron of the Spanish Reconquest.

Having the providential opportunity to live in the marvelous city of Santiago de Compostela for a year, I heard most exciting stories from countless pilgrims arriving there after weeks of walking. The joy and satisfaction that shone in their faces after so much suffering particularly caught my attention, for the walk to Santiago is no small affair.

The many stories, the need to do penance for my sins, and the fact that 1999 would be the century's last "Holy Year of Compostela," gave me the final push to strike out on this adventure. These Holy Years, when the Apostle's feast day, July 25, falls on a Sunday, were established by Pope Calixtus II. In 1179, Pope Alexander II, with the bull *Regis Aeterna*, granted a plenary indulgence to pilgrims who visit the remains of Saint James during such a year. I didn't want to miss out.

The equipment of the Medieval pilgrim consisted of the customary hat with the shell, a short coat that did not impede walking, a poncho for rain, and a large staff that, although a bit awkward, helped the pilgrim defend himself along the way. In many remote areas, one often comes across dogs and other animals that need to be kept at a distance.

Saint-Jean-Pied-de-Port in southern France has long been a traditional point of convergence for the different paths of pilgrims from all across



Julian Martin - our pilgrim - "I had finally arrived!"



Map of Spain showing the pilgrimage route from St. Jean Pied-de-Port to Santiago de Compostela, a distance of about 550 miles.



Some pilgrims still wear the traditional costume of the Middle Ages, consisting of a garment that reaches below the knees, a cape over the shoulders, a hat, and a staff.

Europe before crossing the Pyrenees. Saint-Jean, a typical walled city of the early Middle Ages, is so linked with the walk that its main gate is named "Saint James" and the gate exiting the city is called "Spain." The road entering Spain crosses several northern provinces, from Navarre to La Corunha.

At the Hostel of Saint-Jean, an old French lady stamped my pilgrim book for the first time. This book attests that one is an authentic pilgrim and has to be stamped at each stopping place for admission to the pilgrim hostels. It is also needed

when one reaches Santiago to receive the "Compostela," the certificate of completion of the pilgrimage.

March is a cold month in southern France, especially in the Pyrenees. My first day on the walk was no different. The lady at the hostel advised me that few travelers had passed by so far due to inclement weather. Snow can hide the trail and guideposts, but I decided that a little risk would make my start all the more interesting.

As soon as I crossed the bridge over the Nive river into Spain the ascent began and I saw the first road signs for the walk. The mountain views are breathtaking and only the strong wind breaks the silence. This impressive atmosphere calls to mind the seriousness of the pilgrimage and even of life itself.

From the onset, the going was rough. With thirty pounds of meager possessions on my back and a strong, cold wind in my face, the slightest climb became an effort. After several hours, I felt lightheaded and sometimes had to concentrate closely to keep my balance. Just as I had been warned, the snow had covered all the signs, so great attention was needed to discern the right way and avoid getting lost. What a relief it was then to find along the path a simple stone cross with just four words inscribed at its base: "I am the Way!" Pilgrims make small wooden crosses to place at the foot of this stone cross.

The walk was a constant reminder of the truth that suffering is the way God

Himself established as the only way to achieve anything meritorious in this life. Countless scenes of Our Lord's Passion and of the Mother of Sorrows etched in stones along the way keep this before the pilgrim's mind.

Nearing Roncesvalles, the path becomes less arduous. It is quite touching to reflect that 1200 years before, in the small forest surrounding the pilgrim there, Roland and the rest of Charlemagne's rear-guard had died at the hands of the Moors. Before leaving that beautiful place, I made it a point to visit Roland's tomb. Many sites in that area are linked to Charlemagne; one often finds a fountain where he drank, a place where he camped, a spot where he prayed facing Santiago de Compostela.

Numerous small villages along the way are called *villas de Francos*, French towns. These were founded by French pilgrims passing through the region. Churches, monasteries, hospitals, and pilgrim hostels line the single, wide main street along which the pilgrims pass. It is very inspiring to see that the villagers still hold the pilgrims in high regard. They commonly stop pilgrims to ask them for prayers when they reach Santiago, and then bid them Godspeed.

Christian charity can still be found when it is most needed. Among the pilgrims' worst enemies are the blisters. One can sometimes have so many that just setting foot on the ground feels like an electric shock. Not far from Pamplona, every blister on my feet burst. I don't need to

describe the feeling. All I could do was sit on the ground in the rain. While I sat there, a car stopped. A man who had made the pilgrimage some years before was taking his family to a restaurant. He offered to help me. He tended to my feet while giving me advice on how to reach Santiago safe and sound. His family simply stared in horror at the state of my feet.

When I arrived at the Queen's Bridge, 15 miles past Pamplona, the worst of the walk had passed. Though the blisters were still raw, my body had adapted to the extraordinary exercise.

Such was the number of pilgrims who passed through this particular place in the eleventh century that Queen Doña Mayor, wife of King Sancho III, built a bridge over the river to aid them on their journey. Today, more than 900 years later, pilgrims still use that same bridge. Until the last century, a beautiful statue of Our Lady graced the bridge. The statue was known as Our Lady of Puy, meaning "page," because every now and again a page would come and clean the face of the statue. Today, this image is kept as a precious relic in one of the local churches.

There were times when a pilgrimage to Santiago was a dangerous undertaking. Thieves, murderers, and highwaymen assaulted defenseless pilgrims. To ensure the pilgrims' safety, the Church fostered several groups, including many orders of chivalry. The Knights of Santiago, the Knights Templars, the Knights of Saint John of Jerusalem, and the Knights of the Holy Sepulcher all took part in this charitable task and dotted the pilgrimage route with their beautiful churches.

In the daily routine of the walk, one feels like part of a large family. Inspired by authentic Christian charity, the pilgrims help one another and share interesting experiences. One of the most picturesque occurred while I was crossing the dry and dusty plains of Palencia. I met a young couple who could barely walk after many hours in the sun. Though they had suffered much, they exuded a special joy that is born of sacrifice endured for the love of God. They said they had been married a week before and to obtain special graces of God for their life together they had decided to spend their honeymoon walking to Santiago de Compostela, certainly, an unforgettable and

inspiring beginning for a marriage.

Another family, from Andalusia, had begun their walk in Seville to fulfill a promise. That very traditional route, crossing Spain from south to north, was established by Saint Ferdinand of Castile himself.

The story goes back to the tenth century, when the Moslem troops of Almanzor destroyed the church that housed the body of Saint James without actually damaging the relics. The Moslems' fury was not satisfied with just the destruction of the church. History recounts that Almanzor had his horse drink from the Baptismal font and afterwards ordered the Christian prisoners to carry the bells of the church to Cordoba to be used as lamps in his mosque. When Saint Ferdinand conquered Cordoba 250 years later, he recovered the bells and had them returned to Santiago in the manner in which they had come to Cordoba, this time on the backs of Moslem prisoners.

The pilgrimage provides ample opportunities to stop and talk a bit, often with the accompaniment of a good wine. Close to the Benedictine monastery of Irache, which dates from the tenth century, there is a welcome fountain that serves to quench the thirst of tired pilgrims, not with an excellent water, but with a superb wine! It is the only such fountain in the world, ideally suited "to gladden the heart of the pilgrim."

One often encounters such curiosities

during the walk. One also hears fascinating stories of saints and miracles. Upon reaching the beautiful city of Santo Domingo de la Calzada, named in honor of an enthusiastic and saintly helper of pilgrims, I was amazed to see and hear a caged rooster and hen in a prominent place in the cathedral. That definitely not being something I am accustomed to, I quickly inquired about it and learned that it was a reminder of a magnificent occurrence in this town during the Middle Ages.

**After a few days of walking: blisters, sores, every muscle aching. Thus begins the real challenge of the pilgrim never to give up.**



**Along the way one finds many a fountain provided for the pilgrims. This particular fountain however is very special, offering wine rather than water. The sign on the stone wall says, "Pilgrim, if you wish to reach Santiago with strength and vitality, drink of this wine and make a toast to happiness. Fountain of Irache"**

A family of German pilgrims, father, mother, and son, had stopped for lodging in this city after a long, hard day of walking. The hostel owner's daughter became captivated with the young German and tried to seduce him. The young man resisted her with heroic intransigence.

Furious at being rejected, the young woman hid a silver cup among the boy's belongings in the hope that it would be discovered and the boy accused of theft. At that time, such a crime was punished by hanging, and that is exactly what happened.

As the grief-stricken father and mother prepared to continue on their way, they were absolutely astounded to find that their son was still alive. The boy told them that Saint Dominic had supported his feet. The parents hastened to report the miracle to the judge, who was having his dinner at the time.

"Your son is as alive as this chicken I am having for dinner," the judge scoffed. As he said that, the chicken came alive and started to crow, to the astonishment of all.

From then on, a caged rooster and hen have been kept in the cathedral to remind the pilgrims of this marvel. A piece of wood from the gallows where the young man was hanged is also kept there. Popular tradition refers to the city with the picturesque adage "*Santo Domingo de la Calzada, donde cantó la gallina después de asada*" — Saint Dominic of the highway, where the rooster crowed after being roasted.

I was pleased to learn another day that the convent of Claretian nuns I was visiting in Carrion de los Condes had lodged Saint Francis of Assisi on his way to Santiago and that the road I was on had been built by Saint John of Ortega in the eleventh century. That saint had accompanied Saint Dominic during his apostolate with the pilgrims and had helped build bridges, hospitals, and churches. His body lies in a sanctuary dedicated to him in the province of Burgos. It was there that I received one of the greatest graces of my entire pilgrimage.

On arriving, I was surprised to see so many buses, cars, and people. I knew the



Inside the Cathedral of Santo Domingo de la Calzada, where the rooster crowed after being roasted

*I was amazed to see and hear a caged rooster and hen in a prominent place in the cathedral.*

shrine was famous as a place of pilgrimage for women with fertility problems — Queen Isabella the Catholic herself made a pilgrimage there after seven years of fruitless marriage. I also knew that the parish church was well known for the excellent soup it provided free of charge to all pilgrims. But that was not the reason for such a gathering.

It was March 21, the first day of spring. The multitude filled the inside of the

Romanesque church to witness a spectacle that occurs just twice a year, "the miracle of light." Next to the main altar stands a column crowned with a twelfth-century Roman capital that experts consider one of the most splendid in the world. This capital depicts in beautiful relief Saint Gabriel's annunciation to Our Lady, Saint Joseph's dream, and Our Lord's nativity.

Around six in the afternoon, as the light of the setting sun enters the church, one ray of sunlight streams through a small spot in the window illuminating the nave. This small stream of light slowly grows in size and intensity until it reaches the figure of Saint Gabriel. It then begins to shine on Our Lady, illuminating her entirely. The analogy with the Incarnation is striking. Gradually the entire cathedral, with its figures of Saint Elizabeth, Saint Joseph, and the Nativity, is bathed in light. A special grace suffuses the ambience, and no one dares utter a word.

The priest told us that even if spring begins with stormy weather, March 21 is always sunny with a clear blue sky. The same occurs every September 21, the autumnal equinox. Medieval ingenuity shines brightly in this, clearly refuting those

who denigrate the Middle Ages.

One of the virtues that God really puts to the test during the walk is the virtue of patience. The pain comes and goes, but the trying aspect of the pilgrimage does not. One walks for many hours each day, yet the goal often seems ever further away, so one can well imagine my feeling when, having logged more than 240 miles, I encountered a sign saying that Santiago was still 300 miles away!

The hardest part of the walk came on the ancient Roman road still used today between the cities of Carrion de los Condes and Calzadilla de la Cueva in the province of Palencia. It is a ten-mile stretch of true monotony and barrenness. Not a single house, not a single person, not a single tree, serves as a reference during hours and hours aggravated by unexpected rain and wind that comes from nowhere and throws the dust and dirt into one's face. I almost

had to crawl on all fours to get through it.

"I don't understand why you would be out here walking in such conditions. You must be half crazy," said a less than charitable woman.

Her remark was in marked contrast to the usually very warm hospitality one frequently encounters. Families run hostels for pilgrims all along the walk, and each family member has a duty. The lady of the house cooks, the husband manages the place, and their daughters treat the pilgrim's wounds without asking for any return. One very picturesque elderly lady has been offering a handful of figs, cold water, and old stories to the pilgrims for more than 50 years. For each pilgrim passing by her home in Lorgnon she drops a pebble in a bucket.

By now, I am well along the way and have come to one of the most meaningful monuments of the walk, "the Iron Cross" in the province of Leon. Each pilgrim continues a thousand-year-old tradition of placing a stone at the foot of this cross. Over the centuries the small mound of stones has become a real mountain that serves as a pedestal for the small iron cross. Each stone is a tribute to a history full of hope and desire.

In Roman times, similar mounds were called "hills of Mercury," the god of pil-



Each pilgrim continues a thousand-year-old tradition of placing a stone at the foot of this cross.

grims, and served for territorial demarcation. Centuries afterward, the hermit Glaucoma, protector of the pilgrims in these parts, placed a cross upon these mounds, Christianizing these ancient monuments. The Iron Cross is also a place where pilgrims leave messages for others following along the way.

After traveling more than 400 miles, one begins to think he has seen everything, but this age-old journey does not cease to sur-

prise, even in its most minute details. I would never have imagined what I came across in a church in the city of Cacabelos: an old and pious image of the Child Jesus playing cards with Saint Anthony of Padua. It was even more surprising to discover that the locals have a very tender devotion to these two illustrious card players.

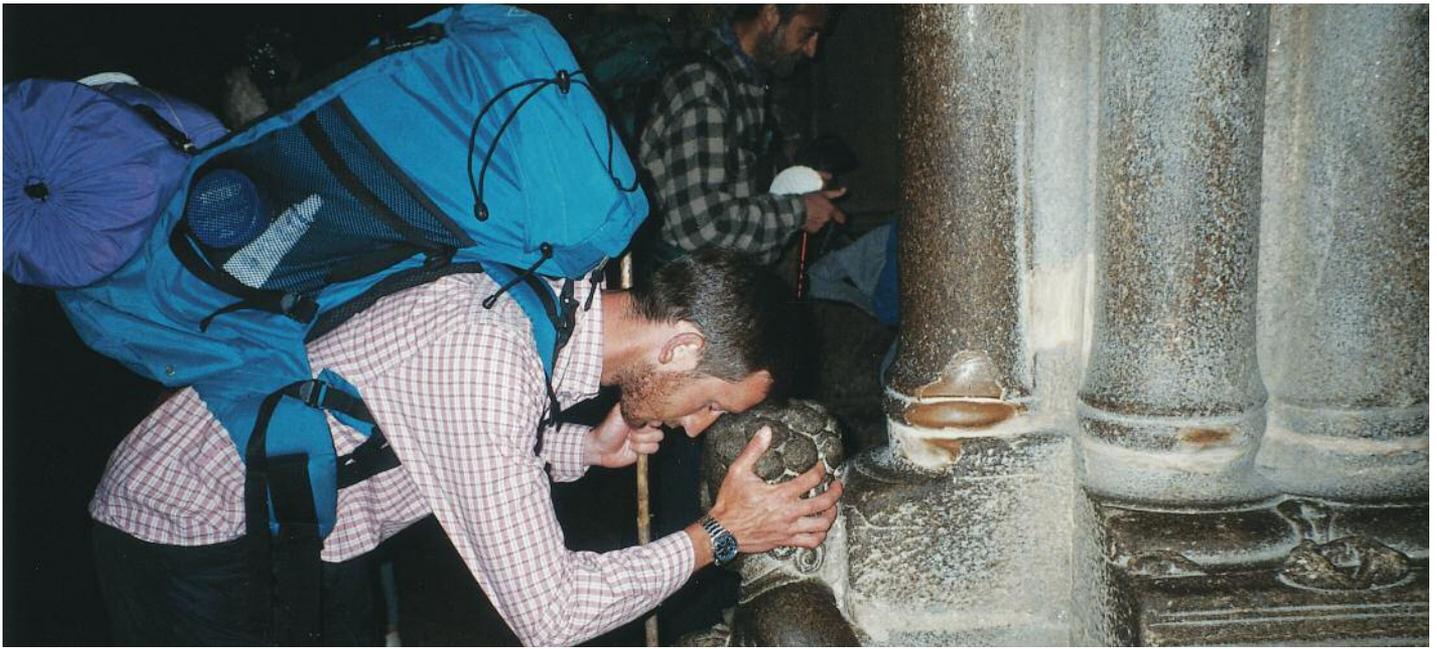
In this same city there is a hospital for pilgrims built in the twelfth century. It presently serves as a restaurant where pilgrims can regain their strength with a delightful meat pie and good wine, completely free of charge. One need only prove that he is truly a pilgrim.

The land becomes noticeably greener as one approaches Galicia. The seemingly unending plains are left behind, and nature begins to reward the pilgrim with verdant panoramas. Cebreiro is the first village encountered. The place lies on a plateau almost 4,000 feet above sea level, requiring a long, steep climb to reach it. Frequent rains make the path muddy and the climb all the more difficult.

In this small village, where homes are still built in an ancient style using only stone and straw without any sort of mortar, Providence deigned to work an impressive Eucharistic miracle. According to tradition, in the fourteenth century, a tired



*While one is on the long road of solitude, God whispers special graces into the soul, inspiring good thoughts and new resolutions.*



Arrival at Santiago

peasant arrived at the church of Cebreiro to hear Mass. He had come from a little village at the foot of the mountain and had trudged through a strong snowstorm to reach his destination. The monk celebrating the Mass had much less faith than the peasant; scorning the peasant in his heart, he thought him foolish to undergo such hardship to come to Mass. Immediately, the Sacred Species was visibly converted into the Body and Blood of Christ. This Eucharistic miracle is preserved until today in this same church over the tombs of the two anonymous protagonists.

The Galician landscape is dotted with small villages where life has not changed in many centuries. The fresh aromatic scent of the vast eucalyptus forest reminded me of the Australian bush. The gum trees first came to Galicia last century with the famous Spanish Benedictine missionary Bishop Rosendo Salvado, who had been a zealous apostle among the Aborigine people in western Australia.

One of the few physical consolations of the walk is in the area of gastronomy. A good lunch in one of the typical old inns is just what the body needs to continue. Each region offers its own diversity of impressive products, and it is traditional to stop for the local specialties. The Galician village of Melide, for example, prepares the region's best octopus. It is hard to fathom how such a delicious dish can be made with an animal that seems so unpleasant.

*I had finally arrived! The relics of the great Apostle were but a few feet away! Tears flowed down my sunburned face, just like the other pilgrims.*

While one is on the long road of solitude, God whispers special graces into the soul, inspiring good thoughts and new resolutions. Walking all day every day has already become second nature, and one wonders what will happen when, finishing the pilgrimage, he returns to daily life. After following the same path that saints, kings, and souls of Faith have walked for centuries, everything else seems a bit insipid. Then a special emotion sets in as one realizes he will reach Santiago in a matter of days, and Our Lady begins to prepare him spiritually for that moment.

At last, Santiago lay before me. The first view of the towers of the cathedral is from the Mount of Joy, well named for the joy pilgrims experience with their first glimpse of the Shrine. Profoundly moved, I came gradually closer to the city gate. Trying to take advantage of the last remnants of interior solitude, I was unable to speak with the other pilgrims.

Tradition dictates that a Holy Year pilgrim to Compostela enter through the Holy Door of the cathedral in order to receive the indulgences granted by the Church. That door, generally closed and barred, is opened only when Saint James' feast day

falls on a Sunday, a tradition dating back many centuries. On the last day of the year preceding a Holy Year, the bishop breaks the seal on the Holy Door with a silver hammer in a ceremony watched with great interest by all Spain. The door then remains open the entire year.

After entering through the Holy Door, one first "hugs" the Saint, represented by a beautiful stone bust over the main altar. Beneath the altar lie the remains of the Apostle, which were rediscovered in 1879 after being hidden from raiding English pirates under Sir Francis Drake 300 years earlier.

Mass was being celebrated as I entered the cathedral, and the famous "*bota-fumeiro*" — a huge thurible handled by eight men — was swinging from one side of the church to the other, releasing an enormous cloud of incense.

I had finally arrived! The relics of the great Apostle were but a few feet away! Tears flowed down my sunburned face, just like the other pilgrims. The feeling in one's soul at this moment is very difficult to describe. It can be understood only by one who has carried a pouch on his shoulders along that 550 miles of history toward the field of the star. ■

## Chapter XXI

# The Advent of Feudalism and the Feudal Monarchies

### *Part II: The Normans Establish Kingdoms in England and Southern Italy*

BY JEREMIAS WELLS

Recovery from the devastation caused by the brutal Viking raids in England and Normandy (and the rest of France as well) was accomplished through a partnership between the feudal nobility and the revived monastic spirit that gave life to the project. Intermixed with the cruelty, violence, and bloodletting of the tenth and eleventh centuries was an extraordinary sanctity, the mixture of which was often found in one family and even occasionally in the lifetime of one individual. Saint Augustine's theology and philosophy of history again comes to mind for its realization of the burden of inherited evil under which the human race labors. Following the great Doctor of the Church, the more influential monks fully understood that divine grace provides the supernatural help which alters human nature and changes the course of history.

The son (Edward the Elder) and grandson (Aethelstan) of Alfred the Great, the conqueror of the Vikings, maintained the supremacy of Anglo-Saxon Wessex over the Scandinavians with the same power and military efficiency. But although the royal house of Wessex defended the realm with courage and determination, its members suffered from ill-health and short lives. Alfred, who combated not only Vikings but a mysterious illness as well, died at the age of fifty, as did Edward the Elder twenty-four years later. Of the three successive kings in the third generation, Aethelstan died at forty-six, his half-brother was murdered at twenty-five, and the sickly body of the third gave out at thirty-two. The vicious boy-king who followed died at twenty and his brother Edgar, considered a saint by some, at thirty-one. The declining family fortunes affected the fifth

generation with more serious troubles, with treachery and incompetence entering the picture. To have a nation prosper under such tragic misfortunes requires a genius of great sanctity to guide it, and England had one in the monk-Archbishop Saint Dunstan.

#### **Saint Dunstan**

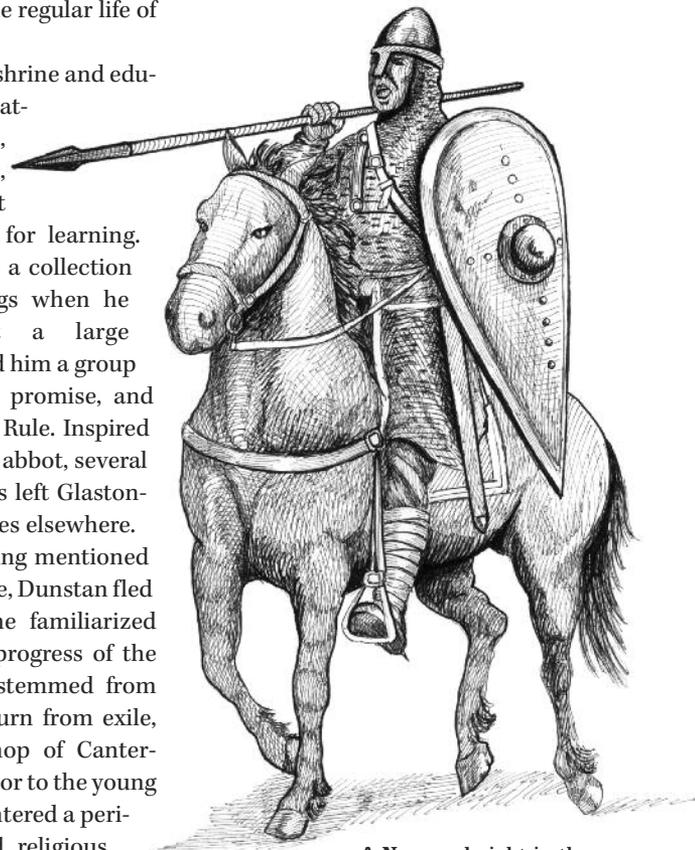
By the time of Alfred's death, the violence of Viking depredations had caused a complete collapse of English monasticism. The smaller houses had disappeared and the larger ones had either fallen to secular hands or had abandoned the regular life of Saint Benedict.

Glastonbury, a religious shrine and educational center, was in the latter category when Dunstan, still in his early twenties, was appointed abbot because of his reputation for learning. Finding nothing more than a collection of small irregular buildings when he arrived, Dunstan built a large monastery, gathered around him a group of disciples of exceptional promise, and gave them Saint Benedict's Rule. Inspired by the sanctity of their holy abbot, several talented and austere monks left Glastonbury to establish monasteries elsewhere.

When the vicious boy-king mentioned above briefly held the throne, Dunstan fled to the Continent where he familiarized himself with the spiritual progress of the great French revival that stemmed from Cluny. Shortly after his return from exile, Dunstan became Archbishop of Canterbury and the principal advisor to the young Edgar (959-975). England entered a period of political justice and religious

enthusiasm generated by the revival of monasticism. From the monasteries came the spiritual leaders who influenced the social, intellectual, and political life of the nation for the next two generations.

Edgar was followed on the throne by a promising youth who unfortunately was murdered by the retainers of his little half-brother Ethelred. Saint Dunstan consecrated the ten-year-old head, prophesied the tragedies that were to come, and retired to his cathedral, where he died in 988. The retirement of the great monk-



A Norman knight in the middle of the eleventh century

bishop from political life deprived the growing boy of necessary and valuable counsel, for as he grew into manhood it became obvious that he lacked the drive, the enthusiasm, and the courage in battle that had marked his predecessors.

#### **The Norsemen attack once again**

As the tenth century was coming to a close, two almost divergent strains emerged: another series of violent Viking raids on England and the introduction of Christianity from England to Scandinavia mostly through the efforts of the Norse chieftains, some of whom are listed among the saints. In the end, in the battle between civilization and barbarism, the Northmen won, but by that time they were largely Christian.

When the Vikings, always on the alert for easy pickings, discovered the weakness and apathy of King Ethelred, they inaugurated increasingly frequent and forceful plundering raids under the Danish King Sweyn. The English monarch responded not by giving battle but by paying bribes, thousands of pounds of silver. King Olaf of Norway teamed up with Sweyn in what, during the early 990s, amounted to a full-scale invasion. Finally Ethelred succeeded

*As the tenth century was coming to a close, two almost divergent strains emerged: another series of violent Viking raids on England and the introduction of Christianity.*

in gaining their departure with 24,000 pounds of silver. Olaf, who had been converted during his stay, returned to Norway and spent the next few years as a successful but rather aggressive missionary.

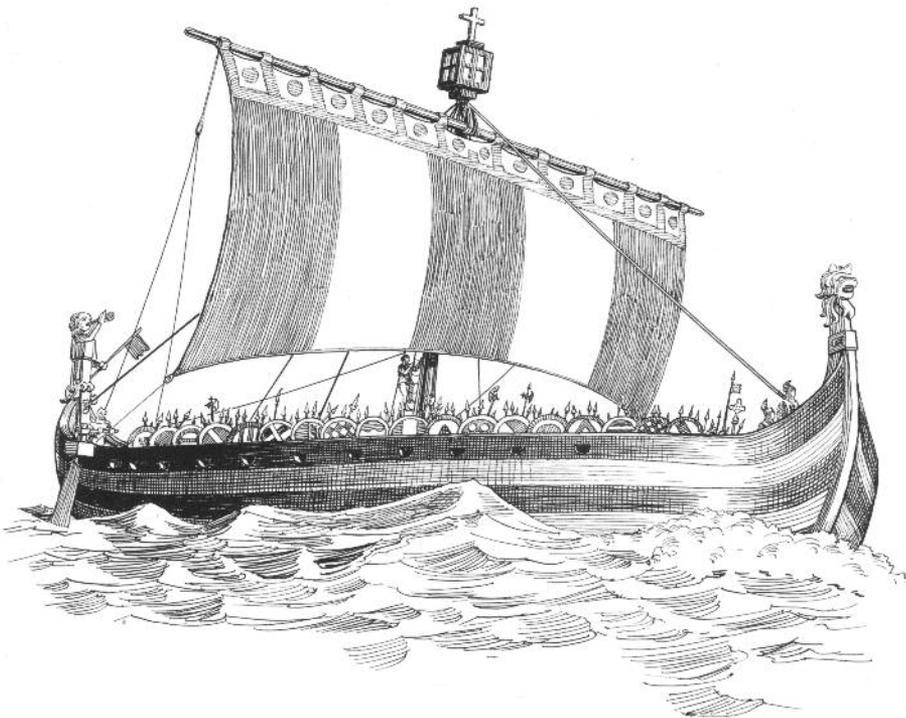
In 1002, after eight years of peace, Ethelred committed an incredibly atrocious and stupid act. He mercilessly massacred thousands of Danes who were living peaceably on the land, including Sweyn's sister and children. Sweyn once again invaded and the bloodletting and slaughter

went on into the next generation. In 1016, with Ethelred and Sweyn now dead, the latter's son, Canute, violent and bloody as any Viking chieftain, fought his way through an exhausted nation and became its king. Then, in an extraordinary transformation, the ruthless invader turned about-face, ruled in justice and peace, endowed churches and monasteries, and went on a pilgrimage to Rome, where he met the Pope. The Scandinavian control ended in 1035 when Canute died and the Normans rose in ascendancy.

#### **The rise of the Normans**

It has been said that it took four hundred years for the Franks to become French, but a hundred years were enough for the Normans. These remarkable warriors, descendants of the Vikings, settled in the duchy named for them (Normandy, from Norsemen or Northmen) in the early tenth century. There they accepted baptism and the responsibility of protecting the coast of France from other Viking raiders. They quickly absorbed the religious and cultural values of the French but never lost the fighting capacity of their warrior heritage. They also acquired an excellent balance between the power of the duke and the rights and responsibilities of his vassals necessary for effective government.

Duke William, aptly named the Conqueror, brought Normandy to its height of power and through the force of arms made himself one of the dominant rulers in Europe even before becoming King of England. His father's death in 1035, when the boy was only seven, plunged the duchy into violent disorder. Many members of his family and other supporters perished in an attempt to maintain the youth on his inherited ducal throne until he reached the threshold of manhood and could protect himself. In 1047 William's numerous opponents joined in a single coordinated rebellion which he crushed with the help of his overlord, the King of France. For the next fifteen years the young duke, with a tenacity of purpose born from one whose life had been constantly menaced by murder and intrigue, succeeded in a struggle marked by a series of wars that threatened his survival. In his successive victories, he rewarded his leading nobles from the lands of his defeated enemies. They, in turn,



**The Mora of William the Conqueror (1066)**

granted feudal lands to their vassals, thus forming a tight, effective organization without which his future success in England would have been impossible.

### **Ecclesiastical revival**

William also greatly benefited from a revival of monastic life in Normandy to

which he and his nobles donated large tracts of land and patronage. Between the accession of William as duke and the invasion of England, that is from 1035 to 1066, dozens of monasteries largely deriving their observance from Cluny were founded. This ascetic movement acted as a cohesive force within Normandy and also

served to raise the intellectual life and improve the moral tone and sense of justice in the duchy.

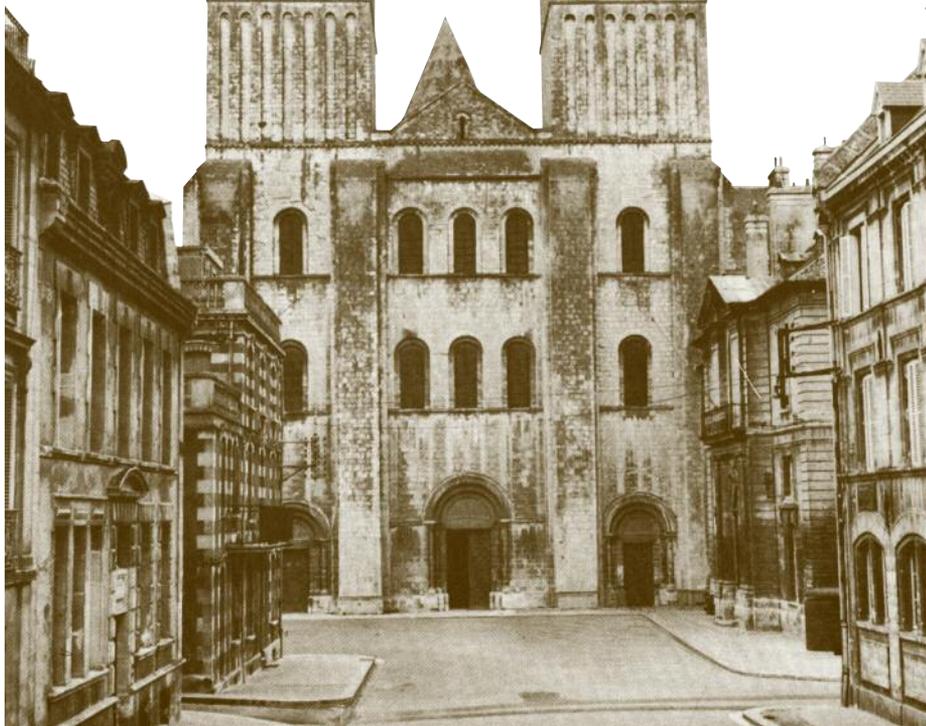
The monastery of Le Bec illustrates the influence of a profound spiritual life on the course of history. Its rise to a position as the most famous monastery in Western Europe began when Lanfranc, a brilliant and famous teacher, arrived in 1042. This celebrated house of studies also held within its walls Saint Anselm, a doctor of the Church, and the future Pope Alexander II, a zealous advocate of the reform movement and the immediate predecessor of Saint Gregory VII. After the invasion Lanfranc went on to become the Archbishop of Canterbury, England's primate see, and the principal counselor of the King.

### **Problems in the English succession**

Norman influence entered England through Emma, sister to William's grandfather, who married Ethelred and, upon his death, King Canute. At Canute's death, England descended into another round of anarchy, intrigue, and brutal murder, during which an unscrupulous strongman, Earl Godwin, emerged as the true power. In 1042 Edward, known as the Confessor because of his piety, the son of Ethelred and Emma, was immediately acclaimed King upon returning from Normandy where he had been raised. The future saint ruled with kindness, but his gentle nature left him incapable of controlling Earl Godwin and his sons, who governed three-quarters of the wealth and population of England, especially those lands once conquered by the Danes to whom they were related. We have here a struggle between two influences: Franco-Norman, for Edward was French in training, speech, and habit, and the half-pagan remnants of Danish power.

Godwin's ruthless son Harold succeeded to his power in 1053 and provoked unrest through civil wars and usurpation of Church revenues and benefices. As the childless Edward advanced in age, three powerful rulers sat on the sidelines with eyes intent on the English throne: Harold Godwin, Duke William of Normandy, and King Harald Hardrada of Norway, who felt that he represented the Scandinavian lineage. One year before Edward's death,

Eleventh-century church in the Norman capital of Caen



Harold Godwin fell into William's hands after a shipwreck and swore fealty to the Norman duke. This solemn act, performed before all Christendom, made William the heir to the English throne.

However, Godwin had no intention of fulfilling his oath. Saint Edward the Confessor died during the evening of January 5, 1066. He was buried at dawn and Godwin, with indecent haste, was crowned even before the sun had reached its height on the sixth. At that, both William and the Norwegian King prepared to invade.

### The Battle of Hastings

William extended his partnership with the Church to his battle plans, most likely under the influence of Lanfranc, for the latter sent an emissary to Rome for papal approval. Not only did Pope Alexander give his blessing, but he also sent a ring containing a relic of Saint Peter and a papal banner under which the battle was fought. The hazardous adventure had acquired the nature of a crusade.

The enormous preparations taxed even the superior organizational skills of the Norman duke, for never before had a commander from northern Europe taken a chivalric army of thousands of knights and their horses across the sea. Shipwrights on the harbors and creeks throughout Normandy and adjacent counties went to work. To maximize space, the fleet would carry no oarsmen nor could it be sailed to the windward. That defect jeopardized the success of the operation, as a strong north wind kept the armada at the French rendezvous point for six weeks.

Meanwhile, Harald Hardrada attacked England from the northeast. Godwin, trusting that the tempestuous winds would keep William bottled up, raced to the North, caught Hardrada by surprise, and won an outstanding victory at Stamford Bridge. But before he could rest or rejoice, word reached him that William had landed unopposed in the south of England with 7,000 men. The winds had shifted.

Harold retraced his steps by covering two hundred miles in five days, gathered up the local militia (fyrd) around London and arranged his army of foot soldiers in a tight shield-to-shield battle order on the downward slope of a hill eight miles outside the town of Hastings. His elite troops

*Not only did Pope Alexander give his blessing, but he also sent a ring containing a relic of Saint Peter and a papal banner under which William fought.*

were composed of ax-men (housecarls) who wielded their five-foot weapons with frightening ferocity.

On the morning of October 14, William attacked first with his archers and infantry with little success. For the rest of the day, the Norman cavalry continually charged up-hill, but they could not penetrate the Saxon shield-wall. They suffered heavy losses from the housecarls, who could decapitate a horse with one swipe. Toward the evening, the Norman knights appeared to be in disarray. Suddenly the inexperienced fyrdmen on the left broke ranks and charged. The more-disciplined Norman cavalry turned and annihilated the exposed fyrdmen. William then ordered the archers to unleash a shower of arrows on the depleted Saxon ranks. One arrow pierced Harold in the eye, inflicting a mortal wound. As night fell, what was left of the English army disappeared into the woods. William's victory cut England from its Baltic links and incorporated it into the more cultured Western world. Taking a nation of feuding, selfish earls, he built a unified nation around feudalism and a hereditary monarchy.

### Normans in South Italy and Sicily

When the bold, gifted, and often ruthless Normans turned their restless spirit to the opportunities in Southern Italy, they completely redirected the political and military alignment. Until their arrival, Italy south of the Papal States was controlled by remnants of the Byzantine Empire and the Lombard duchies. The Normans drifted into the lower half of the peninsula singly and in small groups to serve as mercenaries for the two contending, ancient rivals.

When the opportunity presented itself, they set up estates of their own. While they were in transition from paid soldiers to respectable feudal landlords, these superior horsemen and fighters, the best in Europe, occupied their time by plundering and stealing livestock, from which they gained their unsavory reputation of ruthless adventurers. In the three-cornered warfare, the Normans eventually drove out the Greeks and Lombards.

The Hautevilles, an aggressive, noble family of numerous brothers, dominated all the activity and Robert, the second youngest, known as Guiscard, the crafty one, emerged as the powerful and dynamic leader. Guiscard, who could and did practice Christian piety and generosity, also had an ambitious and covetous side which, combined with his acute intelligence, allowed him to gain control of all southern Italy.

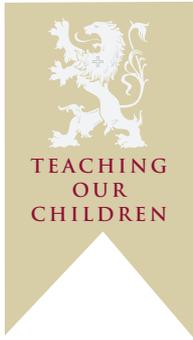
Initially, the popes, especially Saint Leo IX, tried to reduce their influence, but the power of the Normans prevailed. In 1059 Robert took an oath of fealty to Pope Nicholas II, which led to a stormy partnership that saw its climax in the pontificate of Saint Gregory VII, the details of which we will cover in the next chapter. The historical Papal-Norman accord began the process whereby, within 150 years, the papal Curia became the most powerful feudal court in Europe.

Under Robert's direction, Roger, the youngest de Hauteville brother, undertook a crusade against the Mohammedans in Sicily, for he, like William the Conqueror, fought under the papal banner. For thirty nerve-racking years (1061-1091) against overwhelmingly superior numbers, the courage, discipline, and belief in divine guidance pushed the Normans to victory. The conquest of Sicily, which had been the most forward outpost of Islam since the first half of the ninth century, secured the southern Italian bastion of Christendom. ■

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### Bibliographical note

For this chapter we relied on three outstanding works: David C. Douglas, *William the Conqueror*, (Berkeley, Ca. 1964); David Knowles, *The Monastic Order in England*, (Cambridge, England. 1966); and John J. Norwich, *The Other Conquest* (New York, 1967).



# God, A Pure Spirit

BY GARY ISBELL

Mr. Phelps, Allen's father, had folded his newspaper and taken a book from one of the shelves in his small library; it was a catechism. He had promised his son just before he went out to play that, on his return, he would explain to him about God being a pure spirit. He had already explained to Allen about the existence of God (*Crusade*, July-August, 2000). Allen had said he was going to bring a friend along, so how to explain the concept of "spirit" to two ten year olds?

Just then several doors banged and a pair of very hot and panting boys made their tornado-like entrance.

"Dad, here we are! I brought Johnny, too. I told him all about how God exists and, and... how He made the world and, and...how the 'big bang' thing really doesn't work. He agreed that what you said makes much more sense than what he was told before. Now, will you tell us about God being a pure spirit? What is a spirit, anyway?"

Allen seated himself on half of the stool by his father's recliner and beckoned Johnny to sit on the other half.

"Do you have any idea what a spirit is, boys?" asked Allen's father as he removed his glasses.

"Something we cannot see?" ventured Johnny shyly.

"Or touch?" asked Allen.

"Yes," answered their instructor, "but if we cannot see or touch or taste or smell or hear something, can it still exist?"

Both boys, gazing intently, shrugged their shoulders. They weren't sure.

"Let's put it this way," said Mr. Phelps, "both of you have very good mothers, true?"

Both boys nodded emphatically.

"Now, you are sure they are good and full of kindness, right?"

Again, both heads nodded with enthusiasm.

"Now, can you see, touch, or smell their goodness?"

"No," said both simultaneously.

"Yet, they are full of goodness."

"Yes!" they both almost shouted.

"Now, can you see and touch and even smell the leather cover on this book I am holding?"

"Yes," they said while instinctively stretching out their hands to touch the catechism.

"Does this book exist?"

"Of course!"

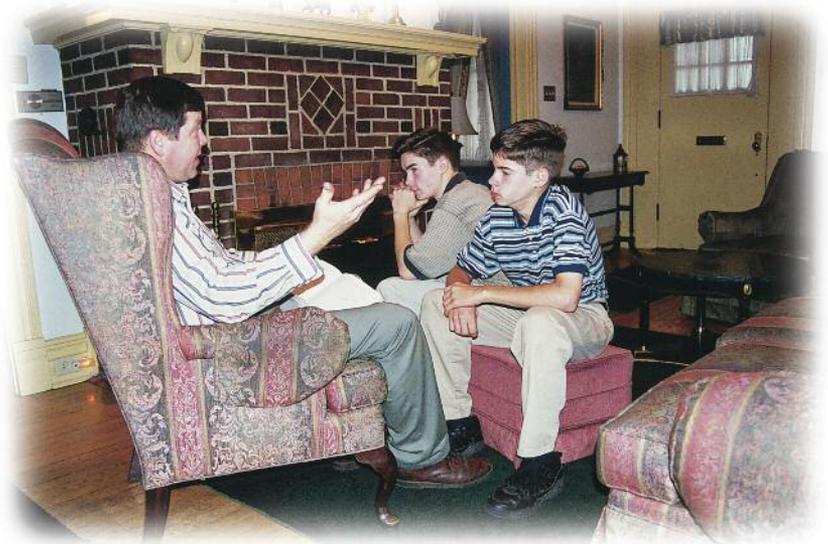
"Does your mother's goodness exist?"

"Yes!"

"Very well. Now, things that we can see and touch and smell are called material things and they surely exist. What we cannot see or touch or smell, like goodness or kindness, are spiritual things, but they exist just the same."

Oh!" exclaimed Johnny and Allen slowly, as the idea began to sink in.

"Now, what makes your mothers good and kind and loving is their spirits, what we usually call souls. The soul is that part of us that causes us to feel, think, and love, and to want good or bad things, to wish good or evil for others. We cannot see our souls, but they exist. Not only do they exist, but they are so much



stronger than our bodies that if they were gone, our bodies would die”

“Ohhhh!”

“You can see your mothers because they have bodies, they are not just souls. This is how we humans are made, in two parts: body and spirit. Now, God has no body like ours. He is only a spirit, and one so powerful that He not only never dies but He gives life to everything on this earth that is alive. He is Life itself. He is a spirit that is so perfect and so good that if we were to put together all the goodness of all the good mothers in the world, it would nearly disappear next to God, Who is Goodness itself.”

“I see,” said Johnny slowly. “But, Mr. Phelps, if we can’t see God or touch Him... I mean, well,... wouldn’t it be better if He had a body?”

“Do you mean that God is incomplete or defective for not having a body?”

“I...guess so...”

*“But, Mr. Phelps, if we can’t see God or touch Him... I mean, well,... wouldn’t it be better if He had a body?”*

“No, not really. If we were to think that God is incomplete or defective because He has no body, we would be thinking like, say, a monkey if he looked at a man and thought, ‘What a defective creature man is. He has no tail like mine!’”

The two boys giggled.

“For a monkey,” continued Allen’s father, “it is proper to have a tail, but not for a man. In much the same way, it is good and proper for a man to have a body, for it is part of the human nature that God gave him. But it is not proper for God. He is very different from a man because he has an incomparably higher nature, a divine nature. If God had a body, He would be limited. A body has a certain weight, a certain size; it can be hurt and it can grow old. It can even die, that is, the soul or spirit can be separated from the body. But God is infinite, He has no limits of size or weight. God cannot die. He cannot be destroyed. To die is the same as being destroyed, separated. God cannot be destroyed because He has no parts.

“Here are some big words for you: God is *indivisible*, meaning that He cannot be separated into parts; *immortal*, meaning that He cannot die; *indestructible*, meaning that He cannot be destroyed.

“Wow!” exclaimed both at the same time.

“Powerful!” added Allen (his favorite word). “And to

think, as you said, Dad, that this same God, this same spirit, is full of goodness, more than all the mothers together... Is that right? Are you sure, Dad? That would be an awfully good person!”

“Hahummm,” mused Johnny.

Now it was Mr. Phelps’ turn to chuckle.

“God is not only good. He *is* Goodness. Goodness in Him is not only great but infinite. And so are all the other virtues in Him. And the fact that God is a pure spirit is something that should make us understand, at least in some way, how great He is. So, we should go to Him; to this God Who is infinite and infinitely powerful, good, wise, merciful, just, and loving. He is our Father. From God we should expect everything. Only in God will we find perfect happiness. He wants us to be happy because He is our Father, and He can give us happiness because He is infinitely perfect. Only an infinitely perfect Being can give us perfect happiness.

“Now, if we cannot perceive God through our senses, that is, through our sight, our touch, our smell, our taste, or our hearing, how can we perceive Him? We can perceive God or know Him through His works, just as we can know the goodness of our mothers by what they do for us, how they act toward us, by what they give us.”

Allen and Johnny had become serious and pensive. Their young minds had a glimpse of something so immense that it left them pondering, yet, so good that it attracted them.

After a moment, Johnny spoke: “Mr. Phelps, my mother always taught me to say a morning prayer. But I wish I could have a prayer that would say to God all this that you just taught us.”

“Well,” replied Mr. Phelps as he flipped through the book in his hand, “what about this prayer written by a very good priest:

“My God, my Father, my eyes cannot see You; my ears cannot hear You; my hands cannot touch You; my tongue cannot taste You; my sense of smell cannot perceive You. Yet, I know You exist and I know that I am before You and that You know all my thoughts and all my actions and all my feelings because the whole universe proclaims that You created it and all good things come to me from You. I adore You, I thank You, I ask Your forgiveness for all my sins, and I ask You to help me. Amen.”

At that moment, the doorbell rang. Standing up, Mr. Phelps lay the open book in front of the boys.

“Why don’t you two copy this prayer? You will find paper and pencils in the desk.”

As he left, all that could be heard was the sound of pencils scratching on paper as Allen and Johnny wrote with full concentration. Let’s hope they are saying that prayer every morning. ■

# "...Now and at the Hour of our Death."



FAMILY  
SERIES

BY MICHELLE TAYLOR

After the Holy Ghost had descended in the form of fiery tongues on the Apostles on Pentecost day, Saint Peter stepped out before a great crowd and spoke with so much fire, unction, and wisdom that five thousand at once asked for holy baptism.

In that crowd was a poor, young woman, listening with all her soul. Her name was Lillian.

\* \* \*

Lillian was poor and humble, and busied herself with her household chores. Some days after that great day when she had heard Saint Peter preach, Lillian fell ill. Her malady gradually worsened and soon, exhausted and weakened, she took to her bed.

The devil, who is a very big coward, had been watching her very closely, "Ha, ha!" He thought, "Now that she is so weak and sickly I may prompt her to sin and, perhaps, even steal her new Faith from her."

You see, my friends, the devil is very resentful of all who possess our holy Catholic Faith, for that Faith

gives them the means to reach heaven and see the good God. This, the devil will never be able to do.

In her weakened state, the poor girl did consent to a few sins. Now, we all know that when we commit sins we become weaker, making it much easier for the devil to tempt us even more.

So, the devil now took on the appearance of a woman, approached Lillian's sickbed, and began to talk to her about the new Church that had just been founded:

"You, know," said the woman (who was really the devil), "you shouldn't listen to what those disciples of that Man who just died on a cross have to say. They are deceiving you. All those things they are telling you are lies. You should stay away from them. If you don't, the same priests and judges who crucified their Teacher will punish you."

On and on went the devil, spinning his tale, until the young girl was nearly convinced that she should give up her newly acquired Faith. Still, she asked, "But,





what about that lady whom I have seen with the Christians and who is so beautiful, so good, so kind and patient?"

"Oh," replied the devil, "wouldn't you know. She is the worst of them all! Don't be deceived by her looks and her supposed kindness and patience!"

Hearing all this, young Lillian believed the fiend and gave up her Faith. At the same time, her health failed once and for all, and she was soon at death's door.

Hearing of her condition from a neighbor, one of the seventy-two disciples of Our Lord Jesus visited her. Finding her so very sick, he tried to talk to her and help prepare her for the approaching end. But she would not listen to him. The more he tried to talk, the more she stopped her ears and asked him to leave her house.

Realizing that the girl was in great danger, the disciple immediately looked for the Apostle Saint John to tell him about Lillian's plight. Saint John quickly made his way to the girl's house and, on entering, beheld the poor creature lying on her bed surrounded by legions of demons.

On seeing Saint John, the demons retired, but, still, there was nothing the Apostle could do to convince Lillian to return to her Faith. The girl could not be reached. As soon as Saint John left, all of the devils came right back, tormenting the poor girl and making sure that she remained in their clutches.

Very worried, Saint John lost no time in visiting the Blessed Virgin, who was then living in Jerusalem, to tell her of Lillian and her great danger. Our Lady was much concerned and immensely sorry for this simple sheep whom the devil was trying to snatch from her Son.

Now, our great Lady had, among all her gifts, the ability to see with the eyes of her soul all that happened with her Son's Church. Gazing with these interior eyes, she could see the poor young girl on her bed, suffering terribly and surrounded by hideous devils. Retiring to her chamber, she prostrated on the floor, and begged God to save that tormented soul.

After having prayed, the holy Lady called one of the angels that always accompanies her and bade him go to the young girl to try his mightiest to return her to her senses. The angel obeyed immediately, and was soon back.

"My Lady, I return from the task of assisting this girl in her mortal danger, as thou, Mother of Mercy, had commanded me. Alas, so hard is her heart that she will not listen to me. I have fought against the demons but they resisted, saying that, by right, this soul belongs to them because she gave herself to them willingly. God has not enabled me to fulfill thy will. I am sorry, my Lady, but I cannot give thee this consolation."

The loving mother was quite saddened at this

news but, being truly our mother, she would not give up on this poor girl. Once more, with her face to the ground, she beseeched God Our Lord to deliver this poor soul from the devil's clutches. Our Lord, however, seemed not to hear her. Sometimes He did this only to hear His sweet mother's voice calling to Him longer. Besides, He was sure she would do the right thing.

Even though her Son said nothing from heaven, the Blessed Lady knew that she had to help. Whenever a charitable act had to be done, no one was as eager as the Blessed Virgin, our Mother to accomplish it.

Turning to Saint John then, she said: "Come with me, my son. I am going myself to help this young dove who is so deceived." Closing the door of the Cenacle behind them, they made their way to the girl's house, which was not far from there.

As soon as they had gone but a few paces, several angels appeared before them and blocked their progress. The holy Mother asked them why they did this, and they answered: "There is no reason that we should allow you to walk, my Lady, when we can carry you." Saying this, they made a throne of shining clouds and, seating the great Lady upon it, they carried her right to Lillian's bedside.

Lo, as soon as the Blessed Lady appeared in the room, the devils made such haste to leave that that they tripped over each other in their flight! The powerful Queen commanded them to return to hell and to remain there until she gave them permission to come out. So ordered, they could do nothing but give in to her command.

This kindest of mothers then approached the girl and, taking her hand and calling her by name, spoke to her sweetest words of life. Immediately, the girl felt better and refreshed.

"My Lady," she said, "a woman came to me and told me that the disciples of Jesus were deceiving me and that I had better separate myself from them and from thee. She said that if I accepted their way of life, great misfortune would befall me."

The Queen answered: "My daughter, she who seemed to you a woman was your enemy, the devil. I come in the name of the Most High to give you eternal life. Return, then, to His true Faith, and confess Him with all your heart as your God and Redeemer. Adore Him and ask Him to forgive you your sins."

"All this," the girl answered, "I believed before, but the woman told me it was all very bad and that they would punish me if I should ever confess it."

The heavenly teacher replied: "My daughter, do not fear this deceit; remember that the only punishments to be really feared are those of hell, to which the demon wants to take you."

The poor girl was soon crying and most sorry for

*As soon as the Blessed Lady appeared in the room, the devils made such haste to leave that that they tripped over each other in their flight!*

what she had done. She begged the good Lady to continue to help her and to bring her back to the Church.

The Blessed Mother then sent for Saint John to administer the Sacraments to the dying girl. Repeating the acts of contrition and love and invoking Jesus and Mary, the girl died happily in the arms of the good Mother.

The great Lady had remained with her two hours to prevent any demons from returning. Her help was so complete that not only did she restore the girl to eternal life, but also made up for her Purgatory with her own prayers. As soon as Lillian breathed her last, the great Queen handed her soul to one of the twelve angels who are the special guardians of all those who have devotion to Mary and bade him deliver her to Heaven.

So, my dear friends, every time we say the Hail Mary and come to the words “pray for us now, and at the hour of our death,” let us remember this story and ask the Blessed Mother with all our hearts to be with us at that hour just as she was with Lillian. Better still, if we are her faithful devotees all throughout our lives, no devil, no matter how powerful, will ever overcome us. And, in the hour of our death, this Mother, who is so sweet to her children and so terrible to the devil, will come herself to take us to her Son and to eternal happiness. ■



Adapted for Crusade's "Family Series" from a story told by Venerable Mary of Agreda in *The Mystical City of God*

## Fatima, ...

*Continued from page 5*

abundantly.

It is necessary to see things head on. As Prof. Plinio Corrêa de Oliveira, a great apostle of Fatima, said in a 1990 lecture: “There is a colossal plan afoot to shatter among the faithful the conviction that the modern world is evil, that it is going to be chastised by God, that the message will be fulfilled in light of sin. When people no longer believe this, and the devil laughs and says, ‘This time we proved wrong the Woman whose name we dare not pronounce,’ she will make known that she never ceased trampling upon the head of the Serpent.”

To avoid, as much as possible, the final unleashing of the chastisements foretold by Our Lady and to hasten the blessed dawn of the triumph of her Immaculate Heart, which she promised at Fatima, we must have recourse to the means indicated: a

more fervent devotion to the Mother of God, prayer and especially the recitation of the Rosary, penance, the practice of the Commandments. Only in this way will the world crisis be resolved. Only in this way will there be conditions for a true and lasting peace: the peace of Christ in the Reign of Christ, and more particularly the peace of Mary in the Reign of Mary.

### Notes

1. During the Second Vatican Council, 213 Council Fathers signed a petition asking the Council to elaborate a doctrinal and pastoral constitution on the errors “of the communist, socialist, or Marxist sect,” since the condemnation of communism was “of the highest importance for the good of the Church and the salvation of souls.” Having recalled the plight of the faithful living under the communist yoke and the proximate danger of many more falling under it, the Fathers warned against the infiltration of communist

ideas into Catholic circles: “Many Catholics see communism with sympathy,” and “many of the faithful feel guilty for not openly professing communism or socialism.” Consequently, they requested a document that would (1) explain in great clarity the social doctrine of the Church, (2) condemn the errors of Marxism, communism, and socialism in their philosophical, sociological, and economic aspects, and (3) denounce the mentality and errors that lead Catholics to accept socialism and communism. (The entire petition was published in the January 1964 issue of *Catolicismo*, the Brazilian TFP monthly.) ■

2. See allocution *Resistite fortes in fide*, June 29, 1972 and allocution to the students of the Pontifical Lombard Seminary, December 7, 1968.



# The Prince of Peace



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