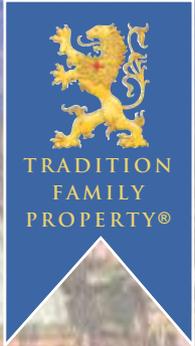


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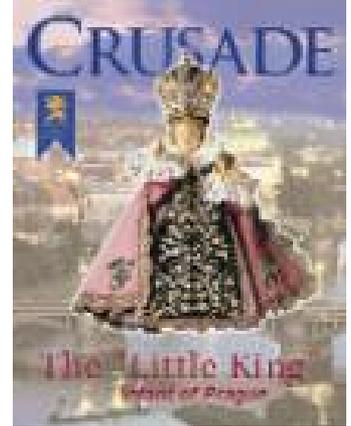
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Page 25 The experience of more than forty thousand exorcisms.



Page 4 It is marvelous!

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Page 34 “Brother Wolf, thou hast
done much evil in this land.”

EDITOR'S
CORNER

“Glory to God in the highest: and on earth peace to men of good will.”

As we approach Christmas, and the end of the millennium, we once again ponder that simple but sublime angelic canticle, sung in language that only Holy Scripture possesses: “Glory to God in the highest: and on earth peace to men of good will.”

Lamentably, the wording and meaning of that sublime message has long been altered, usually being rendered as “Glory to God in the highest, and on earth peace, good will to men.” Ultimately, in our ever-more-secular world, the message has been reduced to just a word: peace.

The word has a lofty ring. At best, it suggests a world without wars, conflicts, disputes, or disagreements, but today that implies a world in which all religious beliefs, all opinions, all moral codes – or lack thereof – subsist in perfect harmony within a gray area of universal tolerance. In this world, everyone agrees to concede a little, perhaps even a great deal, as long as peace, as the world understands it, can be sustained.

Even though “men of good will” are no longer mentioned in the modern version of the angelic canticle, today’s convention wisdom would consider those who understand peace in such terms as people of good will. And rather than “good willed,” we would refer to such people as “nice” in current parlance. “My hairdresser is a homosexual, but he’s really nice!” “My niece is living with her new boyfriend. Actually, [this said in a whisper] she broke up his marriage... Yeah, those things happen, but, you know, they’re so happy together, and such a nice couple.” “Oh, my neighbor has had a couple of abortions, but she is so nice to me, I don’t know what to say...! She takes care of my dog when I go out of town!”

Never were “peace” and “good will” more advocated than in our century. Yet, the twentieth century has less peace and good will than any preceding one. Two world wars and a myriad other wars, along with innumerable upheavals and revolutions in society and within the family, attest to that sad reality.

And we talk of peace. And we talk of good will.

But what about the “glory to God in the highest?” For “nice” people, consciously or not, God’s

glory is extraneous to peace on earth. Peace comes from good management of the global economy, from providing everyone with an abundance of material goods and a secure retirement. Moreover, as today’s pundits have repeatedly reminded us during this electoral season, God, or varying notions thereof, has been involved in too many disputes throughout history and is too personal a notion. Leave Him out of peace talks, and let people deal with Him as they wish in private, where such matters belong.

Truly, if Christmas and peace are to have any meaning, it must be the meaning that Christ gives them, as expressed by His heavenly messengers: “Glory to God in the highest: and on earth peace to men of good will.” God is the source of peace on earth. Without men giving glory to Him, there can be no peace on earth. The Babe lying in a manger under the most pure gaze of Mary Most Holy is the sole fountain of true peace, the Prince of Peace, as the Scriptures proclaim. Yet, He said: “Peace I leave with you: my peace I give unto you: not as the world giveth, do I give unto you.”

The world cannot promise, and much less provide, peace, unless it be founded on His peace. Peace, says Saint Augustine, is the tranquility of order. And God is order *par excellence*. Therefore, there is no peace without our rendering glory to God. There is no peace without observance of His commandments and the precepts of His Church. There can never be any true peace that does not find its source in God, one and triune.

As we cross into the new millennium, let us pray that all mankind will come to understand this. But let us have no illusions. The world must cease attempting to purchase peace at the price of compromise, which merely generates more wars and disorders – in the world, in society, in families. The Divine Infant was laid in the manger as a sign of contradiction (see Luke 3:34). If we seek first to glorify Him, we will have good will and He will grant us peace. Without Him or against Him, we will be perpetually at war no matter how much we might smile, negotiate, and bargain for “peace.” ■

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The American TFP

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

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

Why not ask the Indians?

Once in the forefront of keeping missions up-to-date both spiritually and materially, the Brazilian Catholic missionary movement now faces a unique problem. The Council for Missions Among the Indigenous Tribes (CMIT) would like the Indians to organize themselves into communities far from the evils of capitalism. According to the Council's ideological perspective, this lies somewhere between socialism and primitive Christianity. Actually, it is a rehashed way of advocating a return to primitive, aboriginal living without modern conveniences, educational opportunities, and especially sound Catholic doctrine, among other things.

"We have much to learn from the Indians, who, in the epoch before colonization, lived in harmony with nature and possessed a model of social organization much better than what we know of today," claims the executive-secretary for the CMIT, the ex-priest Egon Heck.

It is disputable that that is what the Indians really had, but a more urgent question remains: Is that what the Indians really want? No one seems to have consulted them. Truth is, they want the comforts and advantages of private enterprise and progress without leaving their exotic jungle lifestyle, that is, away from the poor and uncomfortable city slums. Euclides Pereira, coordinator of Indigenous Organizations in the Amazon, sums up the desire of all the Indians: "Why don't they ask us what we want? If they ask if I would like a good house, with air-conditioning, television, a refrigerator, and a car, I will respond yes."

Indian wars again?

Overtaking a lower court decision, the Second Circuit Court of Appeals in New York recently upheld the claim of a Connecticut Indian tribe to 165 acres outside their reservation. The case, seemingly rather straightforward, is fraught with implications and potential complications.

The Federal government's reservation policy effectively made the Indians wards of the state, as the Court recognized, and granted them certain rights and privileges other Americans do not enjoy, including a measure of sovereignty on their lands. Indian lands



can, for example, be taken off tax rolls and do not have to comply with all zoning laws.

Some citizens are concerned about the inherent inequity of these privileges. The State of Connecticut, for its part, is concerned about its own jurisdiction over these 165 acres and, in fact, many more acres as well. The Court acknowledged (but then effectively ignored) the State's

argument that theoretically there is nothing in an earlier agreement over land claims that would prevent the tribe from eventually annexing all of southeastern Connecticut.

The problem ultimately has its roots in nineteenth-century Federal policies for dealing with the Indians, policies often misguided, inequitable, or downright treacherous. The Court said here that the sovereignty issue must be resolved by Congress, where it began. Meanwhile, in this case and others, there are growing and rather understandable hard feelings on both sides, even among otherwise fair-minded people.

Feminists never satisfied

The Canadian group Federation des Femmes du Quebec, FFQ, recently organized rallies in more than 155 countries around the world in conjunction with 4,500 other organizations, ostensibly demanding the eradication of poverty and violence against women. The drive had the support of several Catholic organizations, notably the Canadian Conference of

Catholic Bishops, the Catholic Organization for Development and Peace, and the Canadian Religious Conference.

This past October, thousands of supporters of the effort from all over the world gathered before the United Nations building in New York as a culmination of worldwide events begun last March 8 with International Woman's Day. The mission statement of this World March for Women called for equality between men and women and the end of poverty and violence.

On October 17, the last day of the March, a list of 17 demands was handed to U.N. Deputy Secretary General Louise Frechette with 300,000 signatures, said to be a sample of 6.7 million collected around the world. The demands included access to "reproductive health" and support for homosexuality. The Femmes du Quebec's admission that one of the demands was indeed for abortion rights was born out by the presence of the Canadian Abortion Rights League, the National Organization for Women, and Catholics for Free Choice.

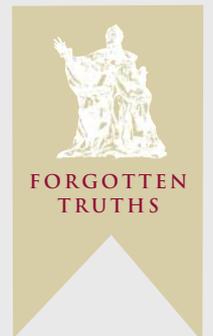
Despite the true nature of the demands, many Catholic leaders remained supportive of the march and the October 17 rally.

The slogans of the protesting women included such flippancy and irreverence as: "Against abortion? Don't have one"; "God is an abbreviation for goddess"; "I asked God. She's pro-choice"; "If men became pregnant, abortion would be a sacrament"; "Sorry I missed church. I've been busy practicing witchcraft and becoming a lesbian"; and "God, please save me from your followers."■

The Greatest Harm

Only Judas knew where to find Our Lord after dark. Soldiers did not know. Christ in His Church is delivered into the hands of the enemy from within. It is the bad Christians who betray. The greatest harm to the cause of Christ is not done by enemies, but by those who have been cradled in her sacred associations and nourished in the faith. The scandal of the "fallen aways" provides opportunities for enemies who still are timid. The enemies do the bloody work of crucifixion, but those who have communed with Christ prepare the way.

Archbishop Fulton J. Sheen, *Characters of the Passion*, p.29.

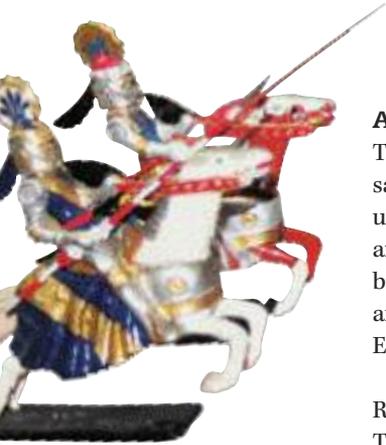




ONLY IN AMERICA

Trooping the Colors at Brown University

BY JOHN HORVAT



A detail of the display of English, German, and French knights

A wonderland of soldiers

There they were: toy soldiers, thousands of them, all in brilliant, colorful uniforms. In lighted vitrines, display after display of military toy soldiers in battle array represented fighting men and their units from the days of ancient Egypt to the twentieth century.

There were Egyptian chariots, Roman legions, and Persian armies. There were exquisitely detailed medieval knights on horseback and displays of Renaissance armor. There were Gordon Highlanders, Irish Guards, the Black Watch, and the most celebrated regiments of Britain and France. I marveled at glamorous nineteenth-century uniforms of every nationality with all their splendor and display.

I also found familiar historic figures. There were Charlemagne, Saint Joan of Arc, and famous crusaders. I saw others ranging from Louis XIV to Robert E. Lee to Churchill. It was a veritable procession of history.

It did not stop there. Amid the 288 feet of displayed soldiers, I found turbaned Indian troops on elephants, robed Bedouins on camels, bandoliered Boers, and ram-paging Zulus.

Finally, there was a host of displays of military and royal pomp and circumstance. Not least among these was a spectacular English coronation with all its splendor. But above all, I could



Clock tower of Brown University, Providence, Rhode Island

not contain my enthusiasm for the scene of a papal parade, featuring the Vicar of Christ in a gilded carriage surrounded by Swiss and Noble Guards.

I was spellbound. Like a young boy reliving battles past, I spent the next two hours in awed wonder.

A vast collection

The next day I returned to find out more about this extraordinary collection. Library curator Peter Harrington was only too happy to answer my questions.

I learned that the collection contains more than just toy soldiers.

Presently, there are over 12,000 printed books, 18,000 albums, sketchbooks, scrapbooks, and portfolios, and over 13,000 individual works of art dedicated to military themes.

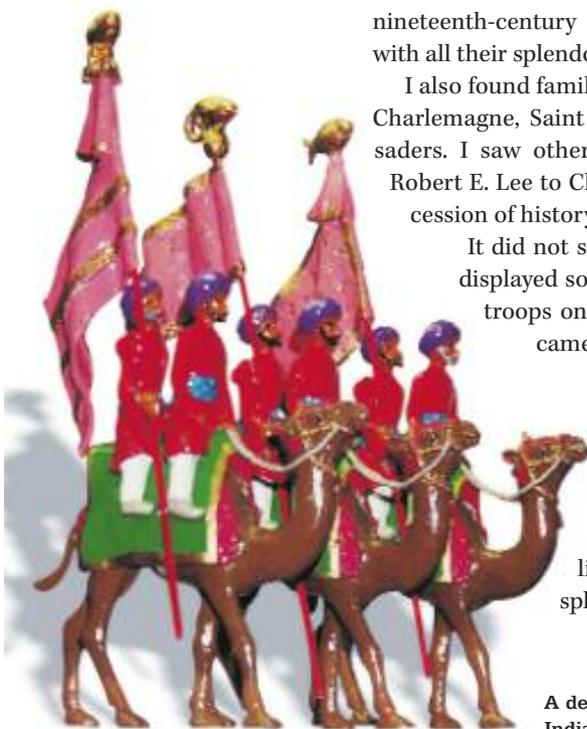
To my surprise, I also learned that the library was the life-work of one person. And that person was an extraordinary lady.

The extraordinary Mrs. Brown

Anne Seddon Kinsolving was born on March 25, 1906, in Brooklyn, New York. Her parents were both members of the Virginia aristocracy with impressive lineages. Her father eventually became rector of Old St. Paul's Episcopal Church in downtown Baltimore where she spent her childhood.

From her earliest days, Anne developed a penchant for all things military. She traced this love to a treasured copy of *The Wonder Book of Soldiers for Boys and Girls* given to her on her ninth birthday. She was also impressed by the parades and uniforms she saw in Baltimore during World War I.

In 1930, she married John Nicholas Brown, heir to one of the oldest fortunes in America. During their honeymoon in Europe, the new bride decided



A detail from the Durbar series: Indian military parade, 1902



French sacramental procession, early 20th century



A papal parade, featuring the Vicar of Christ in a gilded carriage surrounded by Swiss and Noble Guards

to buy a “few” toy soldiers to decorate a room in their home in Providence. Those few soldiers became a veritable army.

Beginning of a collection

Mrs. Brown was not the type of person who was content to own these soldiers; she wanted to identify and know them. She embarked on a quest to catalogue her troops, concentrating on those from the seventeenth century onward. With great energy, she contacted booksellers on military costumes in Boston, New York, Philadelphia, and other major cities, and she herself made numerous sorties into the backrooms of those shops in search of prints, drawings, and illustrated books. She also wrote books on military subjects and became a leading authority on military collections and uniforms.

Not satisfied with the domestic market, Mrs. Brown made forays overseas and soon began acquiring books and prints from all over Europe. When World War II broke out, a bomb fell on Ackermann’s, a major military publisher in London. That incident spurred her into launching an extensive importing operation, giving her agents carte blanche to buy any military art to save it from the ravages of war.

The postwar years saw her broadening her collection with further acquisitions. According to Mr. Harrington, however, she made little effort to collect modern khaki uniforms because their egalitarian design was drab and “there was little difference between the soldier’s and officer’s uniforms.”

Wanting to organize her collection better, she

eventually hired a full-time librarian, who arranged it in its present form. The collection outgrew the Brown’s home and by the time of her death in 1985 the whole collection had been gradually transferred to Brown University library, where it remains as a legacy to her passion.

An attraction to heroism

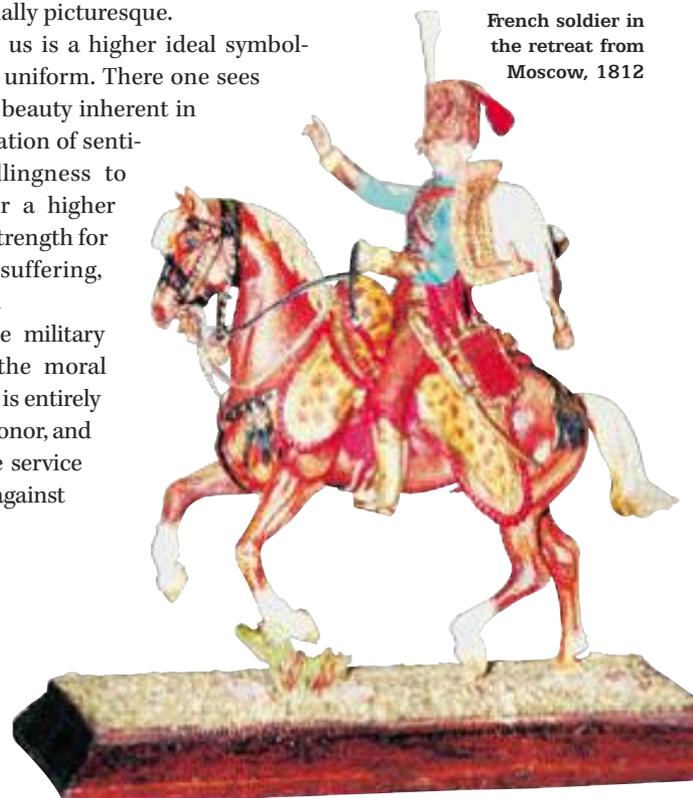
The fascinating story of Mrs. Brown is but part of the story of her toy soldiers. I asked Mr. Harrington what had attracted her to them, and he responded that it was something more than just an eccentric fancy.

Mrs. Brown had noted that the picturesque beauty of the uniforms themselves is not what leads men to honor the soldier. Actors and acrobats, she observed, can be equally picturesque.

No, what attracts us is a higher ideal symbolized in these men in uniform. There one sees expressed the moral beauty inherent in military life: the elevation of sentiments, and the willingness to shed one’s blood for a higher cause. One sees the strength for undertaking, for suffering, risking, and winning.

The beauty of the military uniform speaks of the moral nobility of a fight that is entirely based upon ideas of honor, and of force placed at the service of good and turned against

There one sees expressed the moral beauty inherent in military life: the elevation of sentiments, and the willingness to shed one’s blood for a higher cause.



French soldier in the retreat from Moscow, 1812

The beauty of the military uniform speaks of the moral nobility of a fight that is entirely based upon ideas of honor, and of force placed at the service of good and turned against evil.



evil. It is the joy of serving with courage, strength, discipline, and heroism that allows the soldier to live in an atmosphere of legend and glory. It is only right that the uniform express these values with color, pomp, and ceremony that attract the multitudes.

Alas, such sentiments find little sympathy in the postmodern man who puts no ideal above self. Today's pacifists hold an erroneous idea of peace whereby conflict must be avoided at all cost, even at the sacrifice of principles. This is not true peace, but the stagnant "peace" of moral decay.

True peace, as Saint Augustine teaches, is the tranquility of order, above all Christian order. In this, peace is a fruit of an order that must sometimes be defended. And soldiers have sacrificed themselves from time imme-

morial so that people can have this true peace.

That is why their legends live on — even in the toy soldiers who depict their deeds.

When asked during a speech she gave in 1961 why so many people have portrayed the soldier, Mrs. Brown quite aptly replied: "I prefer to believe it was because, as men, they were admired and respected, even when they were feared, and that over the years the men who themselves had no urge to pioneer and endure the heat of battle, the artists and poets and composers, felt in their hearts a debt of gratitude to the military men who have earned them the privilege of living in peace. So they made these men immortal. ■

Anne S.K. Brown, 1906-1985

Photo credit: The photographs for this article were taken by Crusade staff photographers and are published with the kind permission of Mr. Peter Harrington, curator of the Anne S. K. Brown Military Collection.



A few of the more than 5,000 individual toy soldiers in 288 feet of display cases



The “Little King” — *Infant of Prague*

BY PLINIO SOLIMEO

The Infant of Prague is perhaps the most famous representation of the Child Jesus, eliciting devotion throughout the Catholic world. Nevertheless, it seems that few Catholics know very much about the history of the statue and the invocation. One of our correspondents who visited Europe, including Prague this past year sent us this enlightening account of the Infant of Prague, beginning with its origins and tracing its story up through the time of the Nazi and Communist invasions of Prague. We are sure that Crusade’s readers will agree that it is a fitting story for the approaching Christmas season.

From time immemorial the just of the Old Testament longed for the coming of the One promised to the Nations, for Him who would make straight the winding paths, level the mountains, and fill the valleys — in a word, for Him who would open the gates of Heaven to sinful humanity. Isaias, the prophet *par excellence* of His coming, foretold it seven centuries beforehand.

Shortly after the Church’s founding, many saints, notably Pope Saint Leo the Great, had already spoken of the Child Jesus and His birth. But devotion to the Infant Jesus truly began to flourish in the Middle Ages, thanks to the ardor of various saints. Saint Francis of Assisi was moved while meditating on the fact that God became a child and was laid in a manger. It was he who set up history’s first nativity scene to represent this divine mystery. Saint Anthony of Padua, following the example of his founder and master, likewise marveled at the Infant-God, and was often granted the privilege of holding Him in his arms, this being the way Saint Anthony is generally depicted. Other saints have

also received this ineffable favor.

It was in Spain in the 1500’s, Spain’s “Golden Century,” that the Child Jesus began to be depicted standing, rather than laying in a manger or in Our Lady’s arms. The great Saint Teresa of Avila introduced this devotion into her convents. From there it spread throughout Spain and the world. Her disciple and co-founder of the reformed branch of the Carmelite Order, the great Saint John of the Cross, bore such enthusiasm for the mystery of God-made-man that he often carried the image of the Child Jesus in procession during the Christmas season and composed touching poems about the Nativity. Many invocations of the Child Jesus thus began to circulate in the Carmelite houses, such as “the Little Pilgrim,” “the Founder,” “the Savior.”

Devotion to the Child Jesus was not limited to the cloister. For example, Ferdinand Magellan had with him an image of the Child Jesus when he discovered the Philip-

(*) The author is indebted to the excellent work *El Pequeno Rey*, by Sorella Giovanna della Croce, C.S.C.



ines. This statue is venerated to this day on the Philippine island of Cebu.

Nevertheless, it would fall to a daughter of Saint Teresa to be both a propagator of the devotion to the Child Jesus and His confidante.

Venerable Marguerite of the Blessed Sacrament (1619-1648), was a Carmelite in the King of Glory convent in Beaune, France, having entered the convent as a boarder when she was eleven. She enjoyed great familiarity with the angels and saints and the privilege of participating in the great mysteries of Our Savior’s life. Hers was the special mission of venerating and propagating devotion to the infancy of Christ. As she prayed before His image in her convent, the Infant God spoke to her, “I chose to honor you and make visible in you My infancy and innocence as I lay in the manger.” She received many extraordinary



Princess Polyxena of Lobkovice presents the wax-covered statue to the Carmelite friars.

graces by which the Child Jesus gave her a deeper understanding of this mystery.

Among her other apostolic labors, Sister Marguerite founded the “Family of the Child Jesus,” inviting all to fervently celebrate the twenty-fifth of every month in remembrance of the Holy Nativity and to pray the “Little Crown of the Child Jesus” — three Our Fathers and twelve Hail Marys — in honor of the first twelve years of Our Lord’s life.

Centuries later, another Carmelite, Saint Thérèse of the Child Jesus and the Holy Face, honored the Child Jesus in a special way, not only choosing this as her name in religion, but also by initiating the way of “Spiritual Infancy.” It was, she said, on Christmas night of 1886 that she received the greatest grace of her life, the grace of forsaking childish immaturity and entering the great way of the saints. She abandoned herself to the Child Jesus with

all docility, like a ball in the hands of a child. When she received the responsibility of dressing the convent’s little image of the Child Jesus, she did so with true devotion. She also enjoyed prolonged colloquies with the image of the Infant of Prague in the choir of the novitiate.

The Infant of Prague

Prague is rightfully considered one of the most beautiful capitals of Europe. Those who visit her never tire of strolling her streets, always discovering new features and unexpected marvels. Her topography contributes greatly to her beauty, and the Moldau River, which divides the city, is almost legendary. Her various historical periods are reflected in her architecture, from Romanesque foundations to beautiful examples of religious and civic Gothic, to buildings of the Renaissance, the Baroque and Classical styles, all the way to

On presenting the statue to the prior, Princess Polyxena said to him, “I offer you, dear Father, that which I most cherish in this world. Honor this Child Jesus and be certain that as long as you venerate Him you will lack nothing.”

an example of Modern “art,” a concession to the spirit of the times.

Among the innumerable buildings worthy of interest in this privileged city is the church of Our Lady of Victory, the first Baroque sanctuary of the locale, built between 1613 and 1644. Belonging to the Discalced Carmelites, it shelters the great marvel of Prague, the charming statue of the “Little King,” as the Infant of Prague is known.

How the devotion began

Venerable Brother Dominic of Jesus Maria, prior-general of the Discalced Carmelites, had distinguished himself in exhorting the Catholic armies in the Emperor’s victory over the Elector Palatine, the Calvinist Frederick V, in the bloody Thirty Year’s War. In 1624, as a gesture of gratitude, Emperor Ferdinand II called the Carmelites to Prague and gave them a church that was renamed Holy Mary of Victory in recognition of Our Lady’s help during the battle.

In 1628 Brother John Louis of the Assumption, prior of the Carmelites of the city, communicated to his religious an inspiration he had felt that they should venerate the Child Jesus in a special way. He assured them that if this was done, the Child Jesus would protect the community and the novices would learn from Him how to be “like little children” to enter the kingdom of Heaven.

Almost simultaneously, Providence inspired Princess Polyxena of Lobkovice, a widow who was retiring to the castle of

Roudnice, to donate to the monastery a wax-covered statue of the Child Jesus. He was represented standing, vested in royal garments, holding a globe in His left hand while giving a blessing with His right. The statue had been a wedding present to her mother, Maria Manriques de Lara, when she married Vratislav of Pernstyn, and she had in turn presented it to her daughter as a wedding gift.

On presenting the statue to the prior, Princess Polyxena said to him, "I offer you, dear Father, what I love most in this world. Honor this Child Jesus and be certain that as long as you venerate Him you will lack nothing."

Brother John Louis thanked her for this present that had so miraculously come to fulfill his desire and ordered that it be placed on the altar of the novices' oratory. There the Carmelite friars assembled every day to praise the Divine Infant and recommend their needs to Him.

In time, after an initial period of prosperity in Prague, the friars were reduced almost to misery. The prior and his subjects had recourse to the Child Jesus, and their prayer was soon answered. Emperor Ferdinand II, king of Bohemia and Hungary, knowing the hardships of the Carmelite community, granted them an annuity of a thousand florins, as well as assistance from the imperial income.

Shortly thereafter, another extraordinary event took place that provides a measure of the Infant of Prague's unfailing assistance to those who turn to Him. There was a vine in the convent garden that had long been barren. Suddenly, in a most unforeseen manner, it began to flower and bear the sweetest and most splendid fruit one could imagine.



The apostle of the Child Jesus

In this convent there was a young priest, Friar Cyril of the Mother of God, who had left the relaxed branch of the Carmelite order to embrace Saint Teresa's reform. Rather than finding the peace he had so hoped for, however, he felt like a reprobate suffering the pains of Hell. Nothing consoled or appeased him.

The prior, seeing him sullen and depressed, asked what was wrong. Friar Cyril opened his heart and told him of all his pains. "As Christmas approaches," suggested the prior, "why not kneel at the feet of the Holy Child and confide all your sufferings to Him? You will see how He will help you."

Obedying the prior, Friar Cyril went to the image of the Child Jesus. "Dear Child, behold my tears! I am at Thy feet; have pity on me!" At that very moment he felt as if a beam of light had penetrated his soul, dispelling all his anguish, doubts, and sufferings. Moved and extremely grateful, Friar Cyril resolved to become a true apostle of the Divine Infant.

Besieged by heretics

Meanwhile, the Protestants regrouped and in November of 1631, under the command of the Prince Elector of Saxony, besieged Prague anew. Panic gripped the imperial troops, and many of the city's anguished inhabitants fled.

Friar John Maria prudently sent his friars to Munich, remaining with just one friar to look after the convent.

Prague surrendered. The Protestant soldiers invaded churches and convents, profaning and destroying the objects of Catholic worship. They imprisoned the two Carmelites

and began to loot the convent. Seeing the statue of the Child Jesus in the oratory of the novitiate, they began to ridicule it. One of the soldiers, wanting to impress the others, severed the little hands from the image with his sword, and then cast the image amidst the rubble to which the altar had been reduced. There the Child Jesus remained, forgotten for many years.

When a truce was signed in 1634, the Carmelites were able to return to their convent. Friar Cyril did not return at this time, and no one else remembered the image of the Child Jesus. When Friar Cyril finally returned three years later, he quickly noticed its absence. He searched for the precious statue, but in vain.

Unfortunately, the peace was not lasting. The Swiss, breaking the accords, again besieged Prague, burning castles and villages as they came. The prior advised his friars to pray, seeing that prayer alone could save them this time. Friar Cyril suggested that they recommend themselves to the Little King, and he renewed his search for the image. After much effort, he found it, dusty and dirty, and joyfully took it to the prior. The friars prayed fervently before the handless image for the salvation of the city. Their prayers were heard; the Swiss raised the siege.

When the image was newly enthroned in the oratory of the novitiate, the benefactors of the convent, who had disappeared in

those years that the image was missing, returned and renewed their assistance.

Despite his fervor, Friar Cyril had not noticed that the hands of the Child Jesus were missing. One day, as he prayed before the Infant on behalf of the community, the statue said to him sadly, "Have pity on Me and I will have pity on you. Return my hands that the heretics cut off. The more you honor Me the more I will favor you."

Friar Cyril immediately ran to the prior to tell him what had taken place. The prior seemed not to believe and, because of the privation the convent was enduring, said that it was necessary to await better days before making the restoration, since there were more pressing needs.

Profoundly afflicted, Friar Cyril asked God to provide the means to restore the statue. Help came in an unexpected way. A foreign noble, having asked Friar Cyril to hear his confession, told him, "Reverend Father, I am convinced that the good God led me to Prague to prepare me for death and to do you some small favor." He then gave Friar Cyril an alms of a hundred florins.

The friar sought out the prior and handed him the alms, requesting at least a single florin for the restoration of the statue. Despite this small miracle, the prior still replied that the restoration was not so important and could wait. To make matters worse, he commanded Friar Cyril to remove the statue from the oratory and take it to his cell until it could be repaired. Friar Cyril, not without sadness, obeyed his superior, asking the Little King to pardon his disbelief. The Most Holy Virgin then appeared to Friar Cyril and gave him to understand that the Child Jesus ought to be restored as soon as possible and exposed for the veneration of the faithful in a chapel dedicated to Him.

Favorable circumstances arose when a new prior was elected shortly thereafter. Friar Cyril renewed his request, to which the prior replied, "If the Child first gives us His blessing, I will have the statue repaired." Soon there was a knock at the door, and an unknown lady handed Friar Cyril a sizable donation. Yet the prior allowed him only a half florin for the restoration, saying that



The Holy Infant of Prague altar at the church of the Virgin Mary the Victorious

With the faithful giving many monetary and other offerings in gratitude for graces received from the Divine Infant, it was finally possible to construct a chapel specifically for the

it must suffice. That insignificant amount was soon augmented by a generous donation from Daniel Wolf, a court official who had received a favor from the Child Jesus.

At last, the little statue was refurbished. It was then placed in a crystal urn near the sacristy, thus fulfilling the express desire of

Our Lady that the Child be exposed for public veneration.

A miraculous cure and the growth of the devotion

Another unexpected event greatly influenced the devotion rendered the Little King. One day in 1639, Friar Cyril, already considered a saint by many, was sought out by Henry Liebsteinski, Count of Kolowrat, whose spouse was gravely ill. The count asked the Carmelite friars to take the statue to the bedside of the sick woman, a cousin of the Princess Polyxena who had given the statue to the convent. As various physicians already considered her case lost, her sole remaining hope was the Holy Child.

Friar Cyril could not help but attend such a just request. When he arrived at the bedside of the dying woman, her husband said to her, "My dear, open your eyes. See, the Child Jesus is here to cure you." With much effort the sick woman opened her eyes and her face lit up. "Oh!" she exclaimed, "the Child is here in my room!" She raised her arms toward the statue to kiss it. Seeing this, her husband exclaimed jubilantly, "A miracle! A miracle! My wife is cured!"

The joy was general. Hardly had she been restored to health when the countess went to the convent and offered the Child a crown of gold and other precious objects in gratitude. This is one of the most celebrated miracles attributed to the Little King.

Knowledge of this prodigy soon spread beyond the court, reaching the people of the city and the surrounding area. An ever greater number of pilgrims from all locales began to come to see the Child Jesus. Such was His renown that one rich lady of the court, moved by imprudent zeal, made off with the statue. God punished this sacrilege, however, and the Little King was returned to the Carmelites.

With the faithful giving many monetary and other offerings in gratitude for graces received from the Divine Infant, it was finally possible to construct a chapel specifically for the miraculous statue. The Archbishop of Prague, Ernst Cardinal Adal-

bert von Harrach, was invited for the solemn consecration in 1648. He granted the friars the more ample faculty of celebrating Mass in the Holy Child's chapel. This solemn episcopal confirmation transformed the chapel of the Little King of Peace into a place of official devotion, and it was visited extensively.

A new trial, and a definitive altar

In 1648, during another battle of the Thirty Years War, Swiss Protestant troops invaded the city once again. This time they transformed the Carmelite convent into a field hospital, but none of the 160 wounded soldiers treated there dared to ridicule the Holy Child. On the contrary, during an inspection, the commander of the invaders, General Konigsmark, prostrated himself before the miraculous statue and said, "O Child Jesus! I am not Catholic, but I also believe in Your infancy, and am impressed seeing the faith of the people and the miracles You perform in their favor. I promise that, inasmuch as I find it possible, I will end the billeting of the convent." And he gave the friars a donation of thirty ducats.

Shortly afterwards, the Swiss occupation of Prague ended, and everyone attributed the return of peace to the Little King.

With the return of normality, the Superior General of the Carmelite Fathers, Friar Francis of the Most Blessed Sacrament, arrived in Prague in 1651. He approved the devotion to the Divine Infant and recommended that the friars spread it to the Carmelite houses in Austria and among the faithful. In recognition of the legitimacy of devotion to the hallowed statue, he had a letter affixed to the door of the Child Jesus' chapel.

In 1655, thanks to a contribution of the Baron of Tallembert, the miraculous image was placed upon a magnificent altar in the church of Our Lady of Victory and solemnly crowned by Archbishop Joseph von Corti of Prague. To this day a solemn memorial of this coronation is celebrated on Ascension Day.

Devotion to the Divine Infant continued to spread throughout every social level. In

1743 the great Empress Maria Theresa of Austria herself aspired to make a rich garment for the Little King with her own hands.

In 1744, Protestant troops, this time Prussian, once again surrounded Prague. The city authorities hastened to the Carmelite convent to ask the prior to carry the Little King in solemn procession



throughout the city in order to free it from the onslaught of the heretics. An honorable surrender, without any battles, was achieved; a few months later the Prussians left Prague, and the residents of the city hastened to Our Lady of Victory to thank the Child Jesus for yet another grace.

Not long thereafter, yet another and even greater danger threatened the devotion to the Divine Infant. In 1784, Emperor Joseph II, disdainful of monastic life and especially of contemplative life, suppressed the Carmelite convent, as he did many others, and gave the church of Our Lady of Victory to the Order of Malta. Without the continued dedication of the Carmelites,

devotion to the Child Jesus declined.

In the twentieth century, during the Second World War, the Nazis occupied Prague, after which the scourge of Communism fell upon the country for almost 50 years. Neither one nor the other enemy of the faith of Christ, however, made any attempt against the miraculous statue itself, which remained upon its throne in the church of Our Lady of Victory.

Devotion to the Child Jesus had already extended from Prague to the rest of Europe. From there it spread to Latin America, India, and elsewhere. In the United States the devotion owes much to that great apostle of the immigrants, Saint Frances Xavier Cabrini, who wanted a statue of the Little King in every house of the institute she founded.

From Prague to Arenzano

In 1895, the Carmelites of Milan asked Andrea Cardinal Ferrari permission to establish devotion to the Infant Jesus of Prague in their church of Corpus Domini. The Cardinal not only authorized the enthronement, but wanted to do it himself. On the appointed day, in the presence of three thousand faithful, he consecrated all the children of Milan to the Infant Jesus of Prague.

From that moment, this devotion conquered the heart of the Italian people.

In the Carmelite convent of Arenzano, founded in 1889 by the brother of the founder of Corpus Domini, someone had the idea of exposing a portrait representing the Infant Jesus of Prague in the convent church. The inhabitants of Arenzano soon showed themselves most receptive to the new devotion, and the Little King answered their prayers and requests with many graces and blessings.

In 1902, the Marquise Delfina Gavotti of Savona presented the friars with an exact copy of the statue of the Infant of Prague to replace the portrait. The enormous influx of faithful to the altar of the Child Jesus induced the friars to build a sanctuary expressly dedicated to Him. The first stone



Dress of coarse red cotton, embroidered with gold, with cape of genuine ermine, about 1900

was laid in 1904, and four years later the edifice was solemnly consecrated. The historian of the Carmelite convent noted: "It was clear to all that only devotion to the divine infancy, under the title of the Holy Infant Jesus of Prague, made it possible for us to develop and complete this church that was destined to be the center of impulse for this devotion among the faithful throughout Italy."

On September 7, 1924, Pope Pius XI sent Rafael Cardinal Merry del Val to solemnly crown the sacred image. With this, devotion to the Infant Jesus of Prague received the official approval of the Universal Church.

The Communists prohibit the devotion in Prague

While devotion to the Infant Jesus of Prague flourished in Arenzano, the communist regime in Czechoslovakia's capital forbade the free exercise of the devotion as they propagated State atheism. In the "Prague Spring" of 1968, an attempt by the people of Czechoslovakia to free themselves from the impious regime was bloodily suffocated.

Devotion to the Child Jesus continued to be restricted to the church where the statue was exposed. The Carmelite friars, expelled far from Prague, continued their apostolate by making prints of the Holy Child and sending them clandestinely to other European convents.

Finally, in 1989, with the fall of the Berlin Wall, and afterwards with the "Velvet Revolution," the communist dictatorship in Czechoslovakia fell, and the country was divided into Slovakia and the Czech Republic. Religious and civil liberties were reestablished in the Czech Republic, and the new Archbishop of Prague, who had also been a victim of the communist repression, decided to give a new impulse to the devotion of the Child Jesus. At his invitation, two Carmelite friars, appropriately from Arenzano, went to Prague to reopen the convent and stimulate devotion to the Divine Child Jesus. ■

Efficacious prayer to the Holy Child Jesus

O Child Jesus, I have recourse to Thee by Thy Holy Mother; I implore Thee to assist me in this necessity, for I firmly believe that Thy Divinity can assist me. I confidently hope to obtain Thy holy grace. I love Thee with my whole heart and my whole soul. I am heartily sorry for my sins, and I entreat Thee, O good Jesus, to give me strength to overcome them.

I firmly resolved never to offend Thee again and to suffer everything

rather than displease Thee. Henceforth, I wish to serve Thee faithfully. For love of Thee, O divine Child, I will love my neighbor as myself. O Jesus, omnipotent Child, I entreat Thee again to come to my assistance in this necessity. (*Here mention the necessity.*) Grant me the grace of possessing Thee eternally with Mary and Joseph, and of adoring Thee with Thy Holy Angels and Saints. Amen.

Prayer from a revelation said to have been made by the Blessed Mother to the Ven. Servant of God, Father Cyril of the Mother of God, who died in the odor of sanctity in 1675.



COMMENTARY

Letter to a Friend

A Passion for the Truth



My dear friend,
Salve Maria!

I read your letter with much interest. However, I must confess that I smiled at reading of your desire to be just like me. In all sincerity, let me tell you that it would profit you very little; and when I say this, you must believe that it is only because I wish the best for you that I do not wish you do become my carbon copy.

God in His wisdom created each of us with a unique personality, and every man is called by God to realize his particular perfection. You must be faithful to the truth within you. It is only when each of us is faithful to the truth within ourselves that we can attain the greater truth within all.

Philosophers and writers abound, yet there is only one factor that justifies the existence of one and the other: a passion for the truth. Without this passion, philosophies and books are mere vanities, perilous vanities that enkindle fire on earth and add fuel to the fire of hell.

Because of our fallen nature, we find it difficult to surrender our worldly desires for the sake of the transcendent truth. Yet the man whose sole desire is to seek the truth renounces his own ideas without the slightest reservation. He willingly abandons the most intimate intuitions, the most intriguing contemplations, the most seductive theories, and the most ingenious systems, for the sake of upholding the truth. He will sacrifice the most exquisite aesthetic creations and the most uplifting intellectual conclusions and, ultimately, the most persuasive formulations in order to

pursue the truth, unadorned and unadulterated. In sum, he prefers truth to career, fortune, fame, and even reputation.

Truth, never much liked, is hated in our day. And why? Because truth is unchangeable, while man loves the endless spectacle of appearances. Truth is timeless, while man follows the fashion of the moment. Truth calls us to sacrifice, while we prefer to pursue pleasure. In short, truth is serious; while man is frivolous. Truth is strong; man is weak.

Accordingly, the man who loves truth is hated by the world. He will be persecuted by those who would prostitute truth in order to satisfy their base appetites. While those men climb the ladder of literary fame and philosophical renown, the lover of truth may remain silent, awaiting the right opportunity to defend and proclaim the truth.

You might say that rather than depicting the pursuit of philosophy, I am describing to you the path to sanctity, and you are right. I simply wish to point out that for those called to philosophical studies, spiritual perfection is rooted in a passion for truth. As Catholics, we know that truth is not only an epistemological or metaphysical question, but it is, above all, the Second Person of the Most Holy Trinity, the Word of God made flesh for our salvation.

We may now address the questions you raised in your last letter.

The intellectual life is intimately connected to the spiritual. There should be no divi-

Truth is timeless, while man follows the fashion of the moment. Truth calls us to sacrifice, while we prefer to pursue pleasure.



To broaden your vision and strengthen your personality, you should enrich your spirit through literary classics that express fundamental characteristics of the human soul.

sion between your intellectual and spiritual life. Seek always to do God's will and don't worry about the future. Conscientiously fulfill the duties God has given you and trust in His Providence, for God is faithful to those who serve Him.

Nevertheless, it is very true that God often tests our confidence. When He does, do not deceive yourself into believing that God has abandoned you. It is when all seems lost that the way out is closest at hand.

Of course, you should not lose sight of the fact that this world is not your lasting home. Your true home lies in the world to come and is eternal. Accordingly, do not expect pat answers to every problem. Live by faith and place your confidence in God alone. Let your model of Christian life be Saint Peter walking by faith on the stormy seas and do not sink beneath the waves of despair.

Just as there should be no division between your intellectual and spiritual life, there should be no discord between your thoughts and actions. Philosophy should not be treated as though it were a geometric theorem. In other words, the philosopher cannot place himself outside philosophy and view it with detachment. On the contrary, his life and destiny as well as the future of mankind are intimately joined in the course of philosophical questions.

It is not sufficient for a philosopher to develop his intellect. He must also cultivate a rich and vigorous personality to better reflect the abundance of life. To broaden your vision and strengthen your personality, you should enrich your spirit through literary classics that express fundamental characteristics of the human soul. Virgil, Dante, Shakespeare, the French classics — their imperfections aside — ennoble men through the inspiration of their magnificence.

You need not make a systematic study. Rather, choose the works you find most to your liking. Vary them. If you prefer reading a passage from one masterpiece today and a selection from another great work tomorrow

— only make sure that you read them in their original. Follow the same path in contemplating great art and appreciating the music of the great masters, such as Bach or Handel.

As for your philosophical studies, I can well appreciate your dissatisfaction with certain contemporary authors who pass themselves off as Thomists. Since they are neither authentic Thomists nor genuine philosophers, the best thing to do is to put their writings aside. They will only confuse your spirit and lead you down dangerous paths.

As far as Maritain is concerned, he is but a vulgarizer whose literary flourishes are poor substitutes for serious substance. His disciples' superficial mentalities seem easily satisfied with metaphysical musings that fail to stand up to rigorous analysis. I must confess that when I was your age I allowed myself to be seduced by his style as well. God, however, helped me to see with time, the hidden venom.

Go directly to the source. Familiarize yourself with the writings of Saint Thomas. Do not be afraid; the Angelic Doctor is clearer than his commentators. Everything depends on getting used to his style and, what is more important, his discipline. This, however, will not be difficult, as long as you apply yourself with diligence and humility.

To begin, I recommend Prima in the Summa and *De Veritate*. In *Prima*, put aside questions 2, 23, and 24. As for *De Veritate*, do not go beyond the third question. At the beginning, do not pursue a systematic study, but follow the same course as for literature, art, and music. If a text exceeds your understanding, seek another that is within your grasp.

Remember that we are not yet learning Saint Thomas, but simply becoming familiar with his way of thinking. To this end, reflection is worth more than reading. Seek as much as possible to resolve problems yourself rather than seek prepackaged solutions. Above all, adhere to the text of Saint Thomas for the time being and forego his commentators' notes.



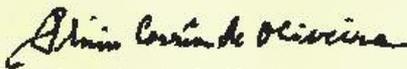
Above all, bear in mind that the true philosopher nourishes his thoughts with spiritual wisdom. The *Spiritual Exercises* of Saint Ignatius, complemented by the *Imitation of Christ*, provides a solid foundation. Again, read only the text — the original text — and avoid the commentaries. Also, as Catholic piety is fundamentally Marian, have at hand the excellent works of Saint Louis de Montfort — all of them, if possible.

Having asked God to enlighten me before undertaking a task of such responsibility, I have endeavored to address the questions and problems you posed as best I could. You will certainly find many deficiencies in my response, but I am certain that God will compensate for them if you have recourse to Him.

Above all, be calm and at peace. I sensed a certain agitation in your letter. Strive not to trouble yourself. Nervousness is the murky water in which the devil does his fishing. He is a master at irritating nerves and tormenting consciences by means of the imagination, suggestion, provocation, afflicting the body with physical sensations of uneasiness, insecurity, anguish, repugnance, rapid heartbeat, and much more. Do not allow any of this to cause you to despair. Look ahead into the merciful Hearts of Jesus and Mary and walk forward over the stormy seas of life with faith and confidence. Be assured that you shall not sink beneath the waves!

Call on me at any time in any need. And please be so kind as to remember me in your prayers.

Yours in Jesus and Mary,

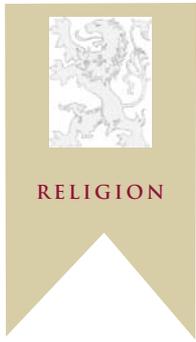


Plinio Corrêa de Oliveira

[This letter has been translated and condensed from the personal correspondence of the author.]



Plinio Corrêa de Oliveira , 1960



Celebrating Feasts and Seasons

BY JOANNA BOGLE

Mrs. Joanna Bogle is a journalist, author, and broadcaster. Her regular columns in the Catholic press and her frequent appearances on British television and radio to defend the Catholic Church's moral teachings before a secularized world have made her well-known in Great Britain and elsewhere. Her books include historical biographies and a collection of essays by recent converts to the Catholic Church in England. She lives with her husband in London.

Her lecture on "Femininity versus Feminism in the Life of a Catholic Woman" shows how the Catholic Church elevated women's role in society and presents the Mother of God herself as a role model of authentic femininity, in opposition to the gross egalitarian idea that women must do everything men do. In "Catholic Family Traditions Throughout the Liturgical Year" she discusses how family life in Catholic times was enlivened by the feasts celebrated by the Church, how these celebrations gave rise to beautiful customs in the bosom of Christian families, and how much the perfume of these traditions still subsists today.

Mrs. Bogle recently visited the United States and, accompanied by TFP members and supporters, gave talks in Hershey and Hazleton, Pennsylvania, and in New Orleans, Baton Rouge, Lafayette, and Lake Charles, Louisiana. Everywhere she spoke she found a warm and lasting welcome.

Crusade is pleased to present Mrs. Bogle's article on "Feasts and Seasons," just a sampling of her *Book of Feasts and Seasons*, which has gone through six editions and was made into a radio series on BBC Radio.



Mrs. Joanna Bogle speaks in Louisiana on "Femininity versus Feminism in the Life of a Catholic Woman"

Our annual Christian calendar is full of riches. Celebrating the round of feasts and seasons is the way in which, for hundreds and hundreds of years, people in all walks of life learned the great truths of the Catholic Faith and reminded themselves of their destiny in Heaven. When we celebrate the feasts of the year in our homes, we bring Christ right into the heart of everything — into the kitchen and dining-room, into the children's games, into picnics and neighborly get-togethers. Understanding our Catholic traditions will open up all sorts of new understandings into historical incidents, funny anecdotes, recipes, and even the names of flowers and plants.

Of course, we all know the basic structure of our annual calendar — or we think we do. We celebrate the birth of Jesus Christ at Christmas in December, his Resurrection in the spring. We have saints' days sprinkled across the seasons, and All Saints in November.

But there's so much that many Catholics don't know. For example, Christmas was fixed for December 25 because of its link with December 21, the shortest day of the year. Our long-ago pagan ancestors saw something mysterious in the shortening of the days as winter took its grip. They worried about how to survive until the warm weather came again. The Church always "inculturates" herself with local customs and traditions. It was normal, natural, and right that the great event of Christ's birth, His Light shining among men, would be celebrated at this darkest time of the year. So all sorts of pagan traditions — bringing evergreen branches indoors as a reminder of the life that never dies, hanging lights on trees, and so on — were incorporated into the Christian feast of Christmas and enriched with a new and fuller meaning.

It takes nine months for a baby to grow in the womb of its mother. So the feast of the Annunciation, "Lady Day," is exactly nine months before Christmas. And it fits in with the vernal equinox,

March 21, when there are equal amounts of day and night. The Annunciation is a great feast. For many hundreds of years, it was regarded by Christians as the first day of a New Year. In fact, technically this is still the case. Have you ever wondered why the financial year of many organizations runs from March to March? That is because Lady Day, throughout Medieval times and for many years afterwards, marked the start of the financial year.

There is more. The Scriptures tell us that the Angel Gabriel told Mary that her cousin Elizabeth, whom many had thought barren, was herself with child and was in her sixth month. Count three months from March 25 (to make up the nine) and you reach June 24. That is the feast of the Birthday of John the Baptist. He was Christ's cousin, who greeted His Savior while yet in the womb. His birthday in summer exactly reflects Christ's in winter — June 24 is mid-summer. John the Baptist said of Christ, "He must increase and I must decrease." After mid-summer the days start getting shorter; after Christmas they start getting longer.

There are many lovely ways to celebrate Lady Day each spring. Get the children discovering the flowers that our ancestors named in honor of Mary — such as marigolds. Find out about Lady Day traditions and prayers.

Autumn has its own special delights. These days, with so much mechanical farming and the ease with which we can drive to a huge supermarket and buy whatever food we want, we forget that all food comes from God and the work of human hands. Harvest-time is a time to give thanks. The feast of St. Michael — Michaelmas, September 29, used to be the great Harvest Feast. The traditional dish was roast goose — fattened on the gleanings from the harvest. Clearly the American tradition of Thanksgiving is linked with this ancient tradition of giving thanks in the autumn — but it most certainly did not start with the Pilgrim Fathers. Throughout Christendom, for hundreds and hundreds of years, people gave thanks to God for the fruits of the harvest. Find out about old harvest traditions — such as Lammas, "loaf Mass," when the first wheat harvested would be used to make hosts for a celebration Mass in August, asking God's blessing on the work ahead.

When the year dies around us in November, the thought of death comes to us. It is natural to pray for the dead as the year ends. Our pagan ancestors feared death and thought that family ghosts came back to haunt the house in the dark, cold months. How joyful must have been

the news that we can pray for our dead, commit them to the mercy of God, ask forgiveness for their sins, and hope to be with them in Heaven one day! Praying for the dead in November is a profoundly important Christian and human need. It can include a visit to a family grave, or a walk to a local cemetery or war memorial — all opportunities for discovering family and local history.

In the twentieth century, when men were beginning to forget God on a large scale, something happened which brought the reality of death home to everyone. The Great War of 1914-1918, in which so many young men died, finally ended at the 11th hour of the 11th day of the 11th month. In Britain it was agreed that from then onwards two minutes of silence would be observed every year on November 11 at 11a.m. So, in a quite extraordinary and tragic yet powerful way, people do in fact now pray for the dead across Britain in November. It is extraordinary: That war could have ended in any other month, but the Author of history arranged that it would be in November. Find out about the red poppies that are traditionally associated with November 11. Read some of the war poetry.

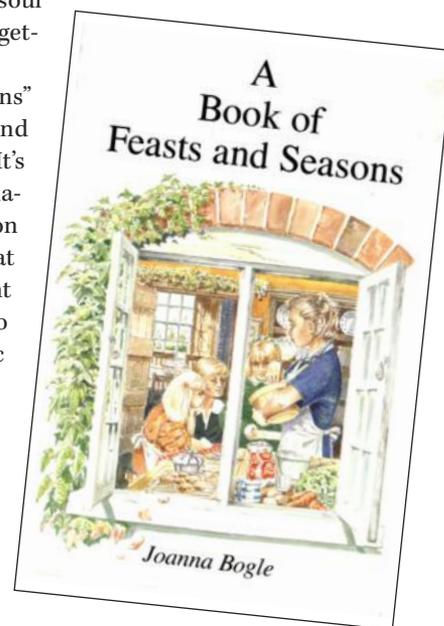
Just before November begins, we have Halloween. These days, it's all plastic pumpkins and parties, but the name really means "All Hallows Eve." All Hallows means All Saints, the great feast we mark on November 1. "Hallowed" means "holy" — think of the Lord's Prayer: "Hallowed be Thy name..." Teach children the real meaning of Halloween. The "trick or treat" idea began with the ancient tradition of "soul cakes," in which children went from house to house, offering to pray for the soul of anyone who had died that year, and getting a cake as a little thank-you gift.

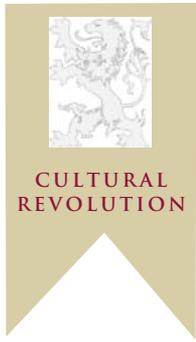
Why not start a "Feasts and Seasons" scrapbook, collecting ideas, recipes, and information for all the feasts of the year? It's a way to learn history and gather information from many nations. Don't rely just on the English-speaking world. Find out what the Germans and the French do on Saint Martin's Day, or why Saint Lucy means so much in Scandinavia. This is your Catholic Heritage. ■

To order Joanna Bogle's
A Book of Feasts and Seasons
Call Catholic Treasures at
1-800-257-4893



For hundreds of years, Christians regarded the Annunciation as the first day of the new year.





The “Lady,” a Higher Concept of Modesty

BY MICHELLE TAYLOR

If we take a look at the lady pictured on the opposite page, we may suddenly feel transported to a sweet, far off place of nostalgia and old fashioned charms, of dignity, beauty and respect of long, long ago. Yet, was this picture taken so long ago?

Only if 1912 can be labeled the Middle Ages. Yet, if we are to compare the lady in the photograph to the modern woman, we might as well call 1912 the Middle Ages. The gap in years is only that of four generations but the gap in mentalities is certainly that of centuries.

Now, the viewer and reader may be asking himself or herself: “How did it happen? And so fast!” The “lady” look has not only dwindled progressively in the twentieth century but is nearly extinct as we prepare to cross over into the new millennium. And that, undeniably, is a great loss.

If we look at a young mother in her thirties (as was the lady in the photograph) today in tight jeans shorts and a clingy faded blouse, it will surely set us wondering. We may certainly be justified in imagining that the globe has rotated several million years and suddenly landed us in an era so far removed from that of the photograph that we must surely be misinformed as to the date of 1912.

Yet, it is historical. The lady in the picture was not a queen of some far off kingdom or an heiress to a great fortune but a dutiful housewife of the beginning of this century.

Yes, the drop is prodigious. Yet, what happened?

Let us take a look at the historical progression of the facts.

A world war and a cultural revolution

Shortly after this photograph was taken, the world was launched into a war of universal dimensions such as history had never seen before. It was almost as if someone had decided the whole world needed a violent face-lift.

With the war, old Europe toppled and with it monarchies, old families, social and moral ethics, flawless manners, beautiful architecture, great works of art, and much more. All this was labeled “old,” and there was a sense of “saturation” with all that was “old” in the air. The windows of civilization were thrown open and the “fresh air” of freer, more liberated ways let in.

It was a time for renewal. It was a time for invention. It was a time for progress. It was a time for liberation. The train was set in motion, which seemed fine and good, except...someone forgot the brakes.

Soon, renewal forgot tradition. Invention forgot moderation. Progress forgot wisdom. Liberation forgot laws.

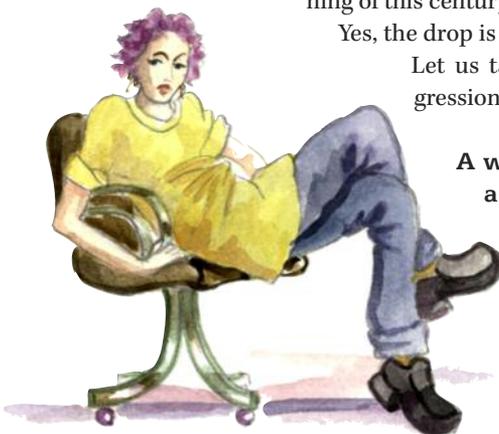
New democracies emerged in place of old monarchies, which was a legitimate thing, yet cut all ties to the past and tradition. Social and moral ethics were deemed a thing of the past. Manners were replaced by the spontaneous attitude. Architecture suffered a complete makeover with lines so simple that buildings were soon looking like huge shoe-boxes. The concept of art was radically liberated and subjected to the imagination of the artist alone. Music left the path of harmony for that of progressive cacophony.

Music: a great tool of the cultural revolution

One of the first musical innovations was the “Charleston.” It had a peppy, saucy, aimless tune that seemed to laugh and say: “Come on everybody! Forget your worries, forget your duties, forget your dignity, forget your manners, forget all and come hop!” And the world was tired of war. And people wanted to do exactly that: forget.

But, of course, no one could bop and hop to the sound of the “Charleston” in corsets, long skirts, top hats and tails. Suddenly, a new fashion was spun as

The woman: a main target of the cultural revolution



if by magic from the Paris looms to accompany the new trend. Skirts shrunk to the knees, sleeves disappeared, gowns turned into a slip of a dress. Long tresses were promptly sheered to reveal the new “garçon” hair-style for women (“boy” look.) Top hats disappeared, tails and coats gave way to the light striped suit with the flat straw hat. And everybody bopped as naked legs and striped legs swung awkwardly to the new tune. A cultural-revolution was in motion.

And as it happens with propelled motion, once it begins, unless something extrinsic to it interferes, it continues on, especially when the motion is downhill. And downhill it was. All that euphoria had little restraint and the new freedom ignored the fact that it was dealing with fallen human nature. The new outlook optimistically promised unlimited happiness yet, the end of the century finds us looking nostalgically to the past and only wishing we could go back to the basics.

The woman: a main target of the cultural revolution

Unfortunately, one of the main targets of this century’s revolution against tradition and morality was the woman. The same evil forces that undoubtedly set a cultural-revolution in motion in the field of tradition, art, music and architecture focused on the woman to bring down the dignity of society. As the old saying goes, “As the women go, so goes the nation.” More precisely we could say: “As the dignity of women goes, so goes the dignity of a nation.”

Modesty, a lady’s attribute

Just as a fortress protects a city from attack, modesty is what protects the “Lady” and places her over and beyond disrespect. If at the sight of a woman a

man is driven to tip his hat and bow his head slightly, then society has dignity all around. If, on the contrary, at the sight of a woman all of his base sensual instincts are aroused, then...well...we have Lewinski affairs and the dignity of a nation compromised.

After that first “Charleston” step, there was a veritable onslaught to fashions. It is interesting to note that in 1917, right before this first upheaval and attack on womanly modesty, the Mother of God herself said in Fatima: “Certain fashions will be introduced that will offend Our Lord very much...”

Again, unfortunately, since the first “Charleston” step, the revolution in fashions has been such that even women with the best of intentions today wear garments that would have scandalized our great grandmothers to distraction. We have not only lost modesty, but, above all and saddest of all, we have lost the “sense of modesty.” Our young girls are accustomed from their earliest years to wear so little that, when adults, they simply do not feel the difference.

A sense of modesty is an integral part of a feminine woman’s nature

A woman who is truly feminine is modest both in soul and body. Granted, this is a statement not exactly directed at making feminists happy but then, a truly feminine woman needs no feminist movement to campaign for her supposed rights because her very nature enthrones her.

A woman who is truly modest in soul and body is a lady. And a lady is the nearest thing to a fairy or an angel that this earth can produce on a regular basis.

A lady is everything that is delicate and light, decorative and enhancing, refining and influencing, soothing and more spiritual. A man may rule the minds but a lady rules the hearts. Her



A Catholic woman must look to the rules of the Church on modesty yet apply them to her own time and choose outfits that complement her femininity, enhance her womanhood, and correspond with today’s styles without ever compromising her morals.

very modesty and unobtrusiveness guarantees her acceptance and, thus, her influence. That is because the mind can take hard facts but the heart needs inspiration. Many times, what is done or said indirectly has more power than what is done and said directly only because it reaches the mind via the heart, which is the seat of the will. When the will is given room to choose freely, the mind accepts it more readily.

Yes, to be a true lady takes humility, modesty, patience — and intelligence. Maybe that is why the least intelligent of women have that uncanny thing that is called “womanly intuition.” Maybe it was God’s way of guaranteeing His gift to women of being movers of hearts; an awesome gift; a gift that will either make or break. He could not afford to place it in undiscerning hands.

Thus, all around, the very influencing nature of woman demands that she be modest. To cease to be modest is to relinquish her influence.

Modesty in dress is an absolute complement to the Lady

On the same token, a lady must be modest in dress. To expose her body to the general public is to relinquish the mystery that gives her that aura of something fairy-like and angel-like. The spiritual and finer side of the woman demands that she be not only clothed but also clothed with dignity and decorum. To dress herself immodestly is, besides being immoral because of the temptations that she may cause in the opposite sex, totally unlady-like. It is cheapening to that higher nature of the woman that Christian Civilization labeled: a Lady.

That is why it was absolutely necessary to break that sense of decorum and modesty right at the onset of this century so as to break down so much more afterward. No one can deny that the institution of the family has been one of the principle targets of the cultural revolution this century. No one can also deny that the heart of the home is the woman. Target the woman and you target the household.

A woman, by her very nature is a creature of fashion. It is inbred in a woman to want to look nice and pretty and beautiful. It is a very legitimate instinct of the feminine gender to want to decorate society. Change a woman’s wardrobe and you will soon change her mentality. Put fine things in her closet and she will feel finer. Give her a beautiful dress that dresses her stylishly but modestly and she will feel elevated and, by that very fact, protected. Give her tight dungarees and clingy shirts and she will feel diminished and vulnerable.

A dam compared to the amount of water it holds is a very thin structure. Yet it holds back disaster. The “lady” look is the dam that holds out sensuality

all around. When a woman meets a man and senses that he looks at her admiringly but respectfully because he sees the “lady” first and the “woman” second, she knows she is behind a great dam.

Yes, when a woman is a woman to one man alone: her husband, and a lady to all others, society holds dignity. But when a woman is a woman to all eyes indiscriminately, then we may expect all sorts of aberrations. The great, strong, yet fragile dam is broken. Even if only one crack is allowed in that dam it is already enough to bring down the deluge. And a sensual deluge is what we see today.

That is why the Church has rules on modesty and society has rules on good taste. Perfection is in the balance. We cannot speak of modesty only in the sense of the verb “to cover.” If modesty is only a matter of “covering”, then women might as well take a dark sheet and wrap themselves in it. But modesty for the Catholic woman must have the balance that everything truly Catholic demands. It must not only dress the body but also dress the soul. It must dress stylishly, with taste and, as much as possible, within the current fashions.

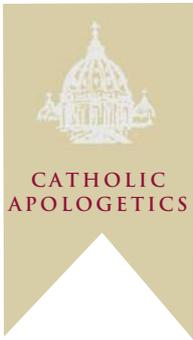
A truly Catholic woman and lady cannot step out of time. If she does so, she will lose her ability to influence. Many a time comments like these are common in Catholic circles: “Look at how the Blessed Mother dressed.” It sounds beautiful and truly devout but it cannot be literally applied to our day. Our Blessed Lady lived two thousand years ago in a Jewish culture. From her we must certainly learn the sense of modesty and also from her we must learn wisdom.

Thus, a Catholic woman must look to the rules of the Church on modesty yet apply them to her own time and choose outfits that complement her femininity, enhance her womanhood, comply with today’s styles yet never compromise her morals. Granted; it is not an easy task today. But it can be done. Where there is a will there is a way. And we must be willing to reclaim our dignity as women and give back to society that matchless dignifying element: the Lady. ■



Change a woman’s wardrobe and you will soon change her mentality.





The Word Was Made Flesh, and Dwelt Amongst Us

Investigating Our Lord's claim to divinity — Logic at the service of Faith

BY RAYMOND DE SOUZA

In previous articles we established four basic facts about the person of Jesus Christ:

1. He, among all founders of religions, is the only one who claimed to be divine and not solely a prophet speaking on God's behalf;
2. If that claim is true, His religion is vastly superior to all others combined, for His would be God-made, whereas the others, regardless of the varying elements of truth they contain, would be simply man-made;
3. His claim was taken so seriously, even by His enemies who did not believe in Him, that He was condemned to death for that alleged "crime" of blasphemy;
4. He is the only founder of a religion whose life was prophesied in detail by different men living in different places and times, and all prophecies came true in Him, and Him alone.

In this last article of our series we invite the reader to analyze His claim of divinity, like a juror, or perhaps like a Sherlock Holmes.

His claim of divinity is either true or false

It goes without saying that this is no small claim. At first it must have seemed the most outlandish, preposterous, unthinkable claim ever made by any founder of a new religion.

Yet, Jesus Christ claimed to be God. Logically, the claim is either true or false. It cannot contain some element of truth and some element of error, because one alternative *per se* excludes the other. In Shakespeare's immortal words, "to be or not to be: that is the question." Either He is God, or He is not. If His claim is true, *Hosanna in excelsis!* We have found the Truth, Jesus Christ, *Via, Veritas, Vita* — the Way, the Truth, and the Life. We can safely dismiss everybody else.

But, if the claim is false and He is not God, we again have two — and only two — alternatives to consider:

First: The claim is false and He knew it was false and did not believe it Himself. That would make of Him a liar, the greatest liar in history.

Second: The claim is false but He did not know it was false and believed it Himself. That would make of



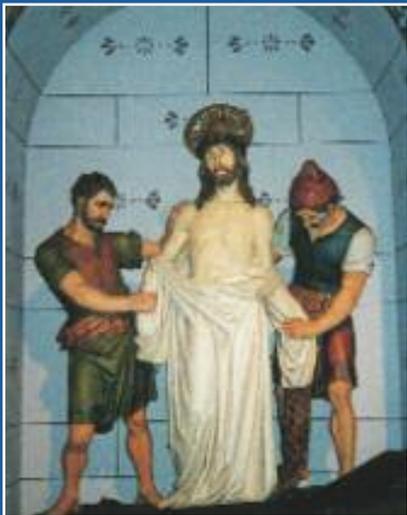
Him a poor, mentally unbalanced person, a lunatic.

There are no other possibilities. Nobody makes a mistake in this matter — if you were God, you would know it!

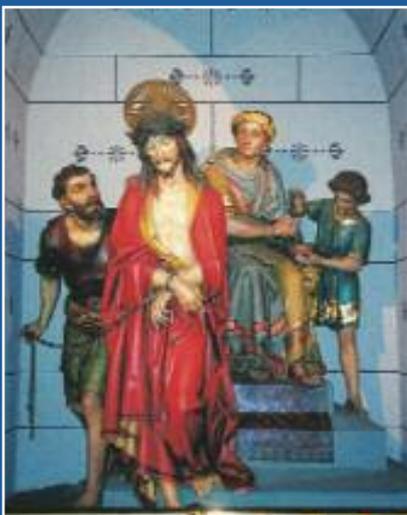
Therefore, Jesus Christ is either a liar, a lunatic — or Lord!

Was He a liar?

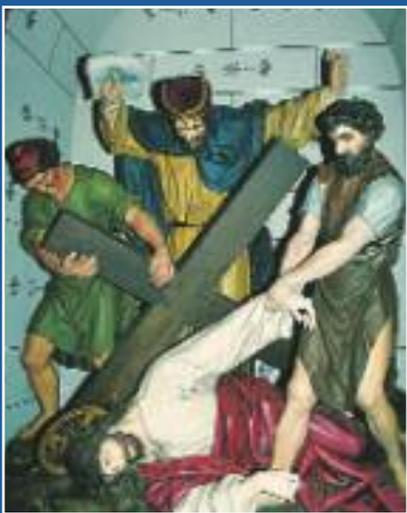
Let us now consider the first alternative: If He was lying, it was no small lie, no "white lie," no harmless joke. It was the most outlandish, preposterous, unthinkable lie ever made by anyone at any time. The magnitude of the



If He lost everything, even His garments...



If He was accused of the worst of crimes such as blasphemy...



If He ended up enduring atrocious sufferings and death on the cross...

lie is breathtaking.

Now, we ask: Why would He lie? Why does anybody lie, for that matter? The French ask, *A quoi bon?* What for? I can think of a variety of reasons that would lead any man, you or me, to lie: to get out of trouble; for material gain; to win prestige or fame; to feel good about oneself; to assist a friend or someone else in trouble.

A simple, cursory glance at the way Jesus ended His life will suffice to demonstrate that none of these reasons apply to Him.

- He could not have lied to escape trouble, for His claim got Him into trouble, and trouble of the worst type — being accused of blaspheming against the very God Whose only Son He claimed to be, and being killed for it;

- He could not have lied for material gain, because He lost everything He had, even His clothing, for which the soldiers cast lots;

- He could not have lied to attain prestige, because He was condemned to the most abject form of death, crucifixion, reserved for the lowest of criminals and traitors;

- He could not have lied to feel good about Himself, because after a sleepless night in detention, the humiliation of a public mob trial, the cruel scourging and crowning with thorns, the carrying of the cross to Calvary, the sting of the nails going through His flesh, bones, and nerves, the loss of blood, the fever, the thirst, the muscle cramps, the continuous pain and the asphyxiation of the crucifixion — need I go on?

- He could not have lied to get a friend out of trouble; He asked the soldiers to let his friends go, and He was accused alone. One of His best friends lied three times, and swore to it — “I don’t know this man” — to get himself out of trouble;

Now, at any time Jesus could have admitted to have lied for any of these reasons and thereby escaped that horrible treatment and death. Yet He did not; He remained true to Himself. Likewise, His mother could have lied, saying that His father was her deceased husband, Joseph, and thus saved Him from death. Yet she did not. She remained true to her Son, and to herself.

In conclusion, Jesus was not a liar, He was a man of virtue and righteousness, a truth-teller.

To finish, just to add an unsuspected, non-Catholic element to the argument, let

us see what a self-professed “prophet” of God, Mohammed, said in the Koran about Jesus’ righteousness:

When the angels said, “Mary, God gives thee the good tidings of a Word from Him whose name is Messiah, Jesus, son of Mary; high honored shall he be in this world and the next, near stationed to God. He shall speak to men in the cradle, and of age, and *righteous* he shall be” (Sura 3, “The House of Imran,” section 40).(Our emphasis.)

“Then we sent...Jesus, son of Mary, and gave unto him the Gospel. And we set in the hearts of those who followed him tenderness and mercy” (Sura 57, “Iron,” section 25).

Islam is certainly at enmity with Christianity, yet Mohammed never denied that Jesus was a righteous man, which precludes His being a liar.

Logically speaking, then, there is no reason to suppose, even vaguely, that Jesus Christ lied when claiming to be God. It remains now to consider the second possibility, that His claim is false without His having known it and that He believed it Himself — which would make Him a lunatic.

Was He a lunatic?

Was Jesus Christ out of His mind when He claimed divine prerogatives? Was He some sort of a lunatic, whose nervous system had been impaired from birth or in an accident, whose biochemistry did not work according to the normal parameters of average health?

Who in his right mind would dare make such an accusation?

The historical data provide us with such an overwhelming evidence of Jesus’ perfect mental health that it is unnecessary to demonstrate it; nobody needs to prove the obvious. It suffices to recall His complete self-control; His total, unselfish dedication to His mission; His incomparable logic; the remarkable beauty of His parables; His unswerving consistency in argumentation; His exacting fidelity to the law; His being continually guided by principles; His knowledge of Sacred Scripture, and much more. In a word, His perfect mental balance rules out any shade of self-delusion.

More: Lunatics were not crucified under Roman law; they were locked up. He was accused of blasphemy against God — or treason against Caesar if you prefer — but demonstrably not lunacy.

More still: The perfection of Christ's teachings are of such a high order as to suggest not only that He was not mentally unbalanced, but that His intellect surpassed that of most men. This was acknowledged by people who did not believe in His divinity, such as Rationalists and Orthodox Jews, who have praised Jesus' teachings on morality.

For example, Ernest Renan, a famous rationalist, wrote in his *Vie de Jesus*: "Jesus remains to humanity an inexhaustible source of moral regeneration.... In Him is condensed all that is good and lofty in our nature."

Likewise, Prof. Joseph Klausner, an Orthodox Jew, wrote in his *Jesus of Nazareth*: "In the ethical code of Jesus there is a sublimity, distinctiveness and originality in form unparalleled in any other Hebrew ethical code; neither is there any parallel to the remarkable art of his parables.... If ever the day should come and this ethical code be stripped of its wrappings of miracles and mysticism, the book of the ethics of Jesus will be the choicest treasures in the literature of Israel."

If a man whose teachings are of such nature to elicit the admiration of his opponents was mentally unbalanced, then either the whole world is a madhouse, or those who accuse Him of lunacy should be locked up.

Actually, the doctrine of the ethical code of Jesus, so praised by Prof. Klausner, if put into practice, would be the salvation of the world. In his *Letter 138 to Marcellinum* Saint Augustine wrote about a truly Christian society, with all the benefits for the State as a whole:

An army made up of soldiers trained after the doctrine of Jesus Christ; governors, husbands and wives, parents and children, masters and servants, kings and judges, taxpayers and tax collectors, as the Christian religion has taught that men should be. And then let them [the pagans] dare say that it is against the State's well-being; rather, let them no longer hesitate to confess that this doctrine, if it were obeyed, would be the salvation of the State.

Logical reasoning based upon the historical data, confirmed as it is by the testimony of Jesus' opponents, ineluctably leads us to conclude that it is nonsensical to affirm that Jesus' claim of divinity was false, whether by mendacity or lunacy. The solution affirms itself: It makes immensely more sense to believe that His claim of divinity was true than that it was not. Blindness of spirit is the distinctive mark of skepticism.

His miracles

I preferred leaving His miracles to the end. Yes, Jesus Christ is, again, the only founder of a religion who performed miracles to prove His claim — that He is the Son of God, one in nature with the Father, a divine Person.

More than once Jesus appealed to His miracles as proof that He was sent by God: "Though you will not

believe Me, believe the works, [that is, the miracles] that you may know and believe that the Father is in Me, and I am in the Father.... The works themselves that I do give testimony of Me that the Father has sent Me" (John 10:38; 11:36).

Jesus claims that His teaching is the teaching of God the Father. But Jesus taught that He is the Son of God, equal to the Father in nature and power. Therefore, it is the teaching of God the Father that Jesus is the Son of God, equal to Him in nature and power. Jesus is divine.

There are at least 34 miracles noted in the Gospels. Not all can be cited here. It suffices to quote Jesus Himself when He sent a message to Saint John the Baptist: "Go and report to John what you have heard and seen: the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have the gospel preached to them" (Luke 7:22).

We could add miracles showing that He is the Lord of Nature, such as calming the storm, changing water into wine, exorcising demons from possessed people, organizing a superb catch of fish, multiplying bread and fish, walking upon water, and so on.

Notice the difference between His miracles and those performed by others: He performed them in His own name, the others in the name of God (Elias) or, like Saint Peter, "In the name of Jesus of Nazareth."

More importantly, His enemies admitted His power to work miracles: "The chief priests and the Pharisees gathered together a council and said, 'What are we doing? For this man is working many miracles. If we let Him alone as He is, all will believe in Him, and the Romans will come and take both our place and our nation'" (John 11:47-48).

Jesus my Lord, my God, my All

I would like to cite just three prophecies of the great Prophet Isaias about the actual divinity of that Messiah he spoke about so forcefully:

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).

"Though you will not believe Me, believe the works, that you may know and believe that the Father is in Me, and I am in the Father.... The works themselves that I do give testimony of Me that the Father has sent Me" (John 10:38; 11:36).



Our Lord Jesus Christ
heals the man
possessed by a devil,
by Gustave Doré.

Saint Matthew the Evangelist promptly gives us the meaning of that name, Emmanuel: “*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, Counselor, *God the Mighty*, the Father of the world to come, the Prince of Peace” (Isa. 9:6).

Yes, Jesus Christ claimed to be God; the Old Testament prophecies came true in Him; He even argued from those prophecies to persuade the disciples of Emmaus; He performed miracles to prove His claim; even His deadly enemies admitted His power.

Let me say again: That Man was neither a liar nor a lunatic. It is absurd to think that He was. The inescapable conclusion is that it is senseless not to believe that Jesus Christ is God incarnate, that He told the truth, that His claim is true.

That is why the Catholic Church has approved the prayer of the Angelus, to commemorate three times every day the marvelous historical event that the Word of God was made flesh, and dwelt amongst us.

This brings to mind the beautiful traditional song in honor of the Blessed Sacrament that begins with, “Jesus my Lord, my God, my All, how can I love Thee as I ought?”

Let the great Doctor of the Church Saint Augustine, one of the finest minds the world has ever known, express our sentiments in his masterly prayer to Jesus, which Saint Louis de Montfort tran-

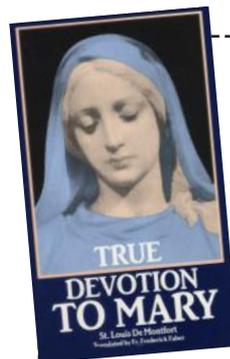
scribed in his *True Devotion to Mary*:

Thou art Christ, my Holy Father, my tender God, my great King, my good Shepherd, my One Master, my best Helper, my most Beautiful and my Beloved, my living Bread, my Priest forever, my Leader to my country, my true Light, my holy Sweetness, my straight Way, my excellent Wisdom, my pure Simplicity, my pacific Harmony, my whole Guard, my good Portion, my everlasting Salvation.

Christ Jesus, my sweet Lord, why have I ever loved, why in my whole life have I ever desired anything except Thee, Jesus my God? Where was I when I was not in Thy mind with Thee? Now, from this time forth, do you, all my desires, grow hot, and flow out upon the Lord Jesus; run, you have been tardy thus far; hasten whither you are going; seek Whom you are seeking. O Jesus, may he who does not love Thee, be anathema; may he who loves Thee not, be filled with bitterness!

O sweet Jesus, may every good feeling that is fitted for Thy praise, love Thee, delight in Thee, admire Thee. God of my heart and my Portion, Christ Jesus, may my heart faint away in spirit and mayest Thou be my life within me! May the live coal of Thy love grow hot within my spirit, and break forth into a perfect fire! May it burn incessantly on the altar of my heart; may it glow in my innermost being; may it blaze in hidden recesses of my soul; and, in the day of my consummation, may I be found consummated with Thee.

Amen. ■



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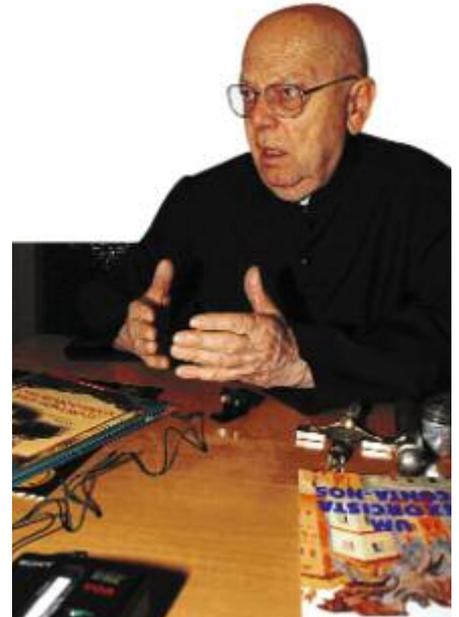


INTERVIEW

A Roman Exorcist Tells His Story

Father Gabriele Amorth, of the Pious Association of Saint Paul in Rome, is well known in Italy as a journalist and for his books on Our Lady. His program on Radio Maria reaches 1,700,000 listeners. Publication of his book *A Roman Exorcist Tells His Story* in 1990 has made him internationally known.

Father Amorth serves as president of the International Association of Exorcists and is often called upon to assist in cases of diabolical attacks. Additionally, he carries out an extensive apostolic work. Amidst all of this, he was able to find time to grant an interview to *Crusade* at the motherhouse of the Pious Association last June. Below is a partial transcript of the interview.



Father Gabriele Amorth, President of the International Association of Exorcists

Crusade: Everyone is subject to diabolical attacks and temptations, and some temptations return time and time again. Could these recurring temptations be viewed as persecutions of the devil?

Father Amorth: We must distinguish between the ordinary action of the devil and the extraordinary action. Temptations fall under the ordinary action; to these we are all subject and will be so until we die. This is so true that Our Lord Jesus Christ Himself, having become man, accepted being tempted by Satan, not only the three times in the desert but throughout His life. The same happened with Mary Most Holy. This is because temptation is part of the human condition. Again, this is the ordinary action of the devil who, as Saint Pius X said, “tempts man to evil out of hatred for God.” In other words, because he hates God, the devil would like to take all of us to Hell.

On the other hand, the extraordinary

action is rare. In this, the devil causes special disturbances. Thus, these cannot be labeled as simple temptations but as special disturbances that may reach a state of possession.

Crusade: What type of disturbances might occur? Could you classify these for us as well as explain the reasons for such disturbances?

Father Amorth: No two cases are alike. I have performed more than forty thousand exorcisms. Let me explain: I have not exorcised forty thousand persons, but on many of them I have performed hundreds and hundreds of exorcisms. That is because delivering a person from the devil is, generally, a very slow process.

As I wrote in my book, *A Roman Exorcist Tells His Story*, I am happy when a person is delivered from the devil after four or five years of exorcisms with an average of an exorcism a week. I know persons that have been freed from the devil after twelve

or fourteen years of continuous exorcisms — that is, many exorcisms performed on the same person.

A person may lead a normal life with normal sufferings to the point that other persons with whom the possessed one interacts are not aware of the possession. Only in moments of crisis does the person behave in an abnormal fashion, unable to accomplish daily responsibilities at home or at work without considerable difficulty. Sometimes the person may be assaulted by the devil twenty-four hours a day and is totally incapacitated. But these are most rare cases.

Crusade: And what is the cause of the devil remaining a greater or lesser time in a person?

Father Amorth: The expulsion of the devil depends on an extraordinary intervention of God. In other words, every expulsion of the devil is a true miracle. God can perform the miracle at any moment. Given different circumstances and signs, we exor-

The expulsion of the devil depends on an extraordinary intervention of God. In other words, every expulsion of the devil is a true miracle.

cists can anticipate how much time it will take to expel a devil from a person. Take a child, for example. It is easier to expel the devil from a child than from an adult. The same happens in the case of a person who looks for us immediately after being possessed because the devil has not had the time to lay deep roots in that person.

On the contrary, it becomes much more difficult when fifty- or sixty-year-olds look for me. That is because on talking to the devil — in cases of possession, I speak directly to the devil — I find out that the person suffered the first attacks of the Evil One while still in the mother's womb.

Crusade: You said that the expulsion of the devil from a person is always a special intervention of God...

Father Amorth: Correct. Freeing a person from the action of the devil always entails an extraordinary intervention of God. Actually, I have an example of this from last week. Having a very difficult case of a diabolical possession, I had sufficient reasons to think that it would take many years to deliver that soul from the devil's grip.

What happened is that the person went to the shrine of Lourdes, washed in the pool, took part in the Eucharistic procession, and prayed much. The result: a miracle! The person returned home totally freed from the possession.

Crusade: Could you give our readers a short explanation on the necessity of exorcism and of exorcists?

Father Amorth: The exorcism comprises several official prayers offered in the name of the Church, and God hears these prayers. Truly, there are so many reasons for this. The exorcism depends very much on the causes that determined the diabolical possession because these have a great influence on the possessed. I will give you a simple example:

If a person has consecrated himself to Satan and made a blood pact with him, it is clear that the person made a voluntary donation to the Evil One. To free such a person is much more difficult and entails much more time than for a person who was the victim of a malediction.

Crusade: According to what you have said before, an exorcism is not the only means by which a person may be freed from the possession. Are there other means? Since it is difficult to find exorcists today...

Father Amorth: A person may be liberated from a possession through the exorcism, which is an official prayer of the Church but one reserved to the exorcists. Another means available to all are the prayers for deliverance. At the back of my books I have suggested some prayers. The most efficacious prayers are those of praise and glory to God. We ourselves, during exorcisms, recite the Apostles' Creed, the Glory be, the Magnificat, the Psalms,

excerpts from the Bible and from the Gospels wherein Jesus frees the possessed. These prayers are very powerful.

Crusade: Do devils have names?

Father Amorth: When the exorcists demand their names, they usually volunteer them. The ones that bear biblical names or names from biblical tradition are powerful devils, and it is much more difficult to exorcise them. Often they give names such as Satan, Asmodeus, Lilith, which are equally important denominations. The name Lucifer comes from biblical tradition but is not a biblical name. That is, we normally attribute it to the Bible but the Bible does not cite it. We frequently find a devil called Zabulon. The name Zabulon is found in the Bible but not as a devil's name. Zabulon is one of the twelve tribes of Israel. Nevertheless, there is a devil that assumed this name, and he is a most powerful devil.

We find the devil Asmodeus in Sacred Scriptures. I come across him many times because it is the devil that destroys marriages. He either breaks up marriages or prevents them. He is terrible!

A person who is possessed may, in general, be possessed by many devils. We have an example in the Gospel when Our Lord questions the possessed of Gerasens and asks: "What is your name?" The devil answers, "Legion," because there are many.

I remember the case of a very powerful devil who possessed a nun. It was a terrible possession. At times, these are victims who have offered themselves for the conversion of sinners and thus suffer these possessions. When I asked him their number he answered me: "Thousands! Thousands! Thousands!"

Crusade: Does television, with its programs promoting magic and spiritism as well as programs that are inimical to Christian family traditions, contribute to the spreading of satanism? And what



about satanic rock; does it also help the dissemination of the devil's power?

Father Amorth: When television was invented, Padre Pio was furious. To those who tried to convince him that it was a magnificent invention, he would say, "Just watch and see how it will be used!" In effect, television is the corruption of young and old alike. I even dare to say that it is the corruption of priests and nuns with its ongoing spectacles of sex, horror, and violence. The Internet is still worse, still worse, I repeat.

One time, as I performed an exorcism and spoke with the devil he said: "The TV, it was I who invented it!" And I replied: "No! You are a liar! The TV is an invention of man. You invented its bad use so as to corrupt people."

We all know that nudism exists. And we all know that just a few days ago there was a demonstration of homosexuals in Rome; a manifestation of vice, of sin; of the sin that this represents! Doubtlessly, the action of the devil was present there.

In the case above we saw both the ordinary action of the devil in tempting man and the extraordinary action of the devil, who uses such occasions to possess the people who promote these things.

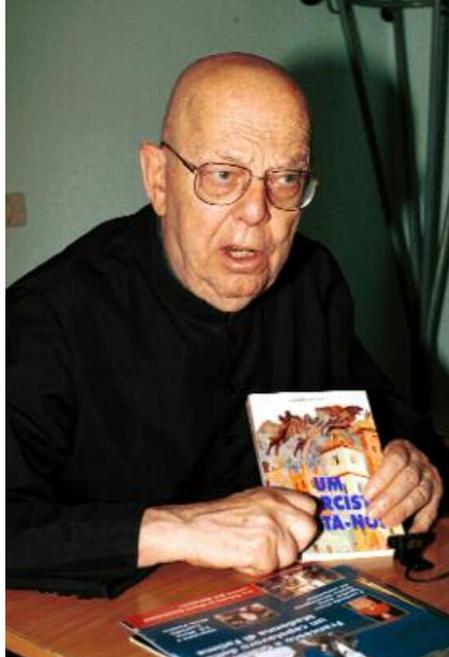
As for satanic rock, it is terrible. It can lead to diabolical possession because it teaches the cult to Satan. Slowly, by means of this cult, the person is possessed by him.

Satan is shrewd. He introduces himself without letting the person feel him. It can begin with a simple game of cards, of tarots, when people try to find out through these games whether they are going to win the lottery, to foretell upcoming events, illnesses of friends, and so forth. Little by little, the person is possessed by the devil. This is how the devil acts, without being felt.

Crusade: Do Marxist doctrines and their concrete application contribute, in a considerable manner, to the spreading of satanism in today's society?

Father Amorth: Yes. We must bear in mind that just as the devil can possess a person, he can also possess a class of persons and the government of a nation.

I will give an example. I am convinced



In Italy, twelve to fourteen million people now frequent sessions of witchcraft. There are approximately sixty-five thousand witches and spiritualists in Italy, many more than the number of priests.

that Hitler and Stalin were possessed by the devil and that Nazism, as a whole, was possessed by the Evil One. Look at Auschwitz and Dachau; the atrocities committed there cannot be explained unless we consider a truly diabolical malice. And there is no doubt that the devil has greatly influenced the cultural world. The devil wants to distance men from God.

On the other hand, we see, for the first time in history, the phenomenon prophesied in Fatima on June 13 of 1917, the occasion of the most important apparition of Our Lady of Fatima, when the secrets were revealed to the children, including the vision of Hell. On this occasion, among other things, she prophesied: "If they do not heed my words, Russia will spread its errors throughout the world." Never before was there an instance where a whole people was instructed in

atheism. Nevertheless, in Moscow, there was a university of atheism that formed the members of the Party and taught them how to destroy religion in a religious nation. Never in mankind's past was atheism officially taught. This was an innovation of our century thanks to communism, which spread atheism throughout the world.

Crusade: Could the lack of faith be one of the principal factors for the increase of satanic influence in the world?

Father Amorth: Always; it is mathematical. If we examine the whole of the history of the Old Testament and the history of Israel, whenever God is forsaken, the people fall into idolatry. It is a mathematical equation: whenever faith is abandoned, people fall into superstition. This can be applied, today, to all the Western nations.

Take the old nations that comprised Medieval Christendom — Catholic Italy, France, Spain, Austria, Ireland — nations once strongly Catholic. Now, Catholicism here is most weak. In Italy, twelve to fourteen million people now frequent sessions of witchcraft. There are approximately sixty-five thousand witches and spiritualists in Italy, many more than the number of priests.

In Italy there are also between six and seven hundred satanic sects. And 37% of the Italian youth participate, at some time or other, in spiritist sessions, believing them to be only a game.

There is even a movement led by a priest who teaches parents how to contact their dead children. This is pure spiritism. Long ago spiritism was practiced through a "medium" in a trance-like state that established contact with the deceased. Spiritism consists in contacting a dead person to question him or her and obtain answers. Nowadays, a "medium" is no longer necessary because spiritism is practiced by means of a tape recorder, television, or the Internet. The two most prevalent means are tape recorders and automatic writing. The most popular page of the newspaper is the one with horoscopes — and newspapers are certainly not purchased by the ignorant and unlettered. It's the industrialists and the politicians, who will make no decision without consulting a witch. In short, whenever faith diminishes, superstition increases.

For example, a poll is taken in Italy in defense of the family, and divorce wins. Another is taken in defense of life, and abortion wins. And this happens in Catholic Italy...

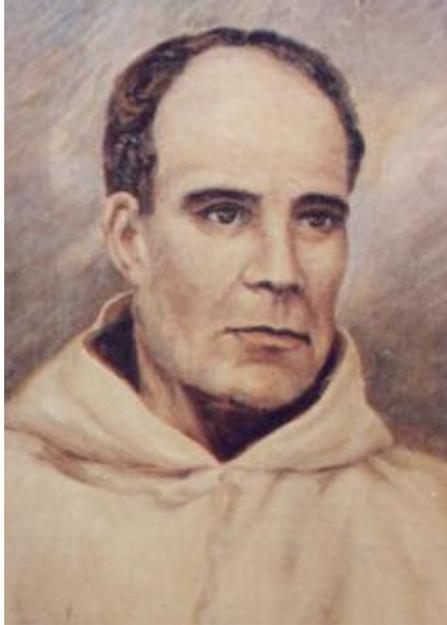
Let us not be surprised, Satan is powerful. Our Lord calls him "prince of this world," Saint Paul calls him "the god of this world," and Saint John says that everyone lies under the power of the evil one. When the devil tempted Our Lord, he took Him to the height of a mountain and showed Him the kingdoms of the earth and said: "These are mine and I can give them to whomever I please if you kneel before me." Our Lord did not answer the devil by saying, "You are a liar, all kingdoms belong to my Father. He is the one that will give them to whomever He pleases." No, no; His response in the Holy Scriptures is, "The Lord thy God shalt thou adore," that is, Him alone. Our Lord does not contradict the devil.

Today, so many kneel before Satan to obtain success, pleasure, riches — the three great passions of men! The devil does offer success, pleasure, and riches, but always combined with great sufferings. We see successful and wealthy people and imagine that they are happy. It is not true, because the devil can only do evil. Consequently, the persons who give themselves over to the devil have hell on this earth and in the next. Here, they have a gilded hell, masked in success and, later...eternal fire!

Crusade: What influence does the so-called progressivist Catholicism have in this decadence of the theological virtue of faith?

Father Amorth: Unfortunately there are theologians and exegetes today who reject even the exorcisms performed by Our Lord Himself. In my last book, *Exorcisms and Psychiatrists*, I dedicated a chapter to the French exorcists. Out of a hundred and five exorcists only five believe in exorcisms and perform them. The others do not believe in them. To one of their congresses they invited exegetes who reject the exorcisms performed by Our Lord. These claim that Our Lord spoke solely in a cultural sense, adapting Himself to the mentality of the epoch, and that the persons He exorcised were really just crazy and not possessed.

Those exegetes have influenced the



Blessed Francis Palau, born in Spain in 1811, entered the Carmelite Order in 1832, and was ordained a Priest in 1836. He became a great exorcist, and died in 1872.

minds of bishops, priests, and others.

Crusade: What leads Catholic bishops to ignore completely the topic of devils, thus abandoning the faithful to the growing preternatural action of our days?

Father Amorth: There is no reason to be surprised at my answer. In the Gospel Our Lord warns that the devil is very powerful. This is very clear; he is very powerful and, by his cunning, he succeeded in leading us to believe that he does not exist, which pleases him. He is further pleased because he brought about a lack of exorcists for the past three centuries. This explains my struggle with priests and bishops who do not believe in the action of the devil. I criticize them strongly.

I believe that 90% of the priests and bishops do not believe in the extraordinary action of the devil. Perhaps there are a few! Perhaps, perhaps! Already in the Vatican Council some bishops denied it. During the Council, eh, before the Conciliar Assembly! I repeat: I am certain that 90% of the bishops and priests do not believe in extraordinary diabolical action.

This is why, in the Latin Church, for the past three centuries there has been a frightening scarcity of exorcists. There are none in Germany, Austria, Switzerland, Spain, or Portugal. When I say, "none," I don't mean to say that there may not be one or two here or there, but they are so difficult to find that

I consider them non-existent.

In a European city, an important center of pilgrimage, we have a Pauline Book Store. When visiting this store, I inquired of a friend who works there about my book and was told that, yes, they carried it but did not display it. "The bishops told us to keep it hidden and not to display it, not to display it!" said my friend.

On the other hand, there are many bishops who have not appointed exorcists. A well-known prelate, Cardinal Todini, who was Archbishop of Ravenna, once bragged on television that he had never appointed an exorcist. Unfortunately, this is the situation we are in.

Crusade: Father, do you base yourself on some spiritual school or on some Saint for your praiseworthy and courageous stand?

Father Amorth: I try to follow the line of teaching of a Spanish saint, Blessed Francisco Palau, who, already back in 1870, came to Rome to speak with Pope Blessed Pius IX about exorcism. He later returned to Rome while Vatican I was in session with the request that the matter of exorcists be discussed in the Council. Unfortunately, the Council was interrupted by the invasion of Rome, and the subject was not even raised.

Crusade: Fr. Amorth, what advice would you give to our readers in the line of protecting ourselves against maledictions and spells that may be laid on us to harm us?

Father Amorth: Counsel number one is to have faith. Next, to live in the grace of God. If we live in the state of grace, we are protected and it is more difficult for a malediction or spell to touch us. Nevertheless, if a person is affected by a malediction or spell, it is necessary to resort to exorcisms, many prayers, and many sacraments. With God's grace, the person will be freed. But it may happen that God may wish that the person remain in the state of possession for his spiritual good. Thus, Saint John Chrysostom affirms that the devil, in spite of himself, is the great sanctifier of souls. ■



RAISING
OUR
CHILDREN

The Pedagogy of Saint John Bosco

When Saints Formed Children

“God made me to know, love, and serve Him in this world in order to be happy with Him in the next.” Thus does the child correctly answer the catechism question as to why God made him.

In consonance with this basic notion, Catholic education has traditionally meant fashioning the child’s whole personality for the practice of virtue. It thus produced children with consciences, in marked contrast to the troubled and problem children so prevalent today.

Modern schools have, for the most part lost sight of — or utterly ignored — the true finality of education. Let us look back then, to a time when saints formed children, leading them along the path of virtue. Following are some selected passages from the educational guidelines laid down last century by Saint John Bosco. These little-known or often forgotten truths, extracted from his writings, are every bit as timely now as then.

On music: “Any educational center without music is a body without a soul. Music educates, soothes, and elevates; it is a most efficacious means for instilling discipline and contributing to morality.”

On love for beauty: “The teacher must also help his charges perfect their sentiments for beauty. This is a natural sentiment, but it must be developed and perfected. All children have a capacity to appreciate the beauties of nature, art, and religion.

“I recall that when I was a boy my mother taught me to look up and gaze at the sky and to observe the marvels of the countryside. During the serene and starlit nights, she took me outside and showed me the heavens and said to me, ‘It is God Who created the world and put so many beautiful stars above. If the firmament is so beautiful, how will paradise be?’ And when spring came around, with its wealth of flowers

across the countryside, she would exclaim: ‘How many beautiful things the Lord has made for us!’ And when the clouds gathered, and the skies darkened, and the thunder roared: ‘How powerful the Lord is! Who can resist Him? Therefore, let us not commit sins.’ And in winter, when all was covered with snow and ice, and we would gather together around the fire, she, even amidst our poverty, would say: ‘How grateful we should be to the Lord Who has provided us with all that is necessary! God is truly our Father — Our Father. Who art in heaven....’”

On intellectual formation: “To cultivate only the intellect, abandoning all the other human faculties, is to deform man.

“Intellectual education encompasses a series of norms, of practical measures and appropriate resources to provide the juvenile intelligence with the knowledge of letters and sciences indispensable and helpful for life. But the school should not presume to take the place of the family, and much less the Church. School must teach in relation to life.”

On moral formation: “All, or nearly all, educators see the development of the intellect as their principal responsibility to the child. However, this displays a lack of prudence, for they do not understand — or else easily lose sight of — human nature and the reciprocal dependency of our faculties. They direct all their efforts to developing the cognitive faculties and sentiments, which they erroneously and tragically confound with the faculty of love. In so doing, they completely disregard the sovereign faculty, the will, which is the only source of true and pure love, and of which the sensibility is but a type of outward appearance.

“What is the obligation of the Christian teacher? According to the spirit of Jesus Christ and the practice of His moral law, the



Saint John Bosco

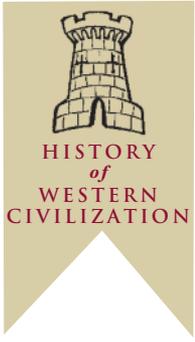
“Education must develop in youth a passion for good and hatred of evil.”

mother, the father, or the teacher must avoid giving a vitiated education to the children Providence has entrusted to them; their immediate end must be to direct the child along the path of sanctity, whose guideposts are renunciation and generosity. To communicate the spirit of sacrifice, the teacher must, above all, direct his charges to cultivate their reason and will without neglecting any of the other faculties.”

On social formation: “Games are also social elements that should not be belittled. For this reason, we give them much importance. Games teach the child to control himself and not to injure or bother his companions; to develop social sensibility; to increase habits of courtesy, affability, and manners; to stimulate the exercise of justice and loyalty, indispensable conditions not only for games but for all forms of social activity.”

On religious education: “Education must develop in youth a passion for good and a hatred of evil. The teacher is duty-bound to understand that this is an effect of correspondence or lack of conformity to the will of God.

“One of the defects or vices of modern pedagogy is the reduction of religion to pure sentiment. For this reason, it does not want to speak to children about, or even name, the eternal truths of death, judgment, and, much less, hell.” ■



Chapter XXII

Cluny and the Gregorian Reform

BY JEREMIAS WELLS

Today in what we still call Christian civilization, a centuries-old process of spiritual, social, and political decay has brought us to the point where society as a whole no longer recognizes its obligations to the supernatural order. In our public life, all divine authority and the teaching of Our Lord Jesus Christ have been repudiated, and very little remains even to influence our individual lives. Ecclesiastical authority, religion, and revelation have been reduced to impotency so that moral corruption has burst forth as a presumed right in whatever perversion is desired. Prayer and worship as required by our Creator have suffered proportionately.

Yet, there was a time, as Pope Leo XIII so aptly remarked, “when states were governed by the philosophy of the Gospel. Then it was that the power and divine virtue of Christian wisdom had diffused itself throughout the laws, institutions, and morals of the people.”

A succession of revolutions has obscured in our modern mentality the

essential elements of our existence so that we easily lose sight of the fact that we have been created by God to enjoy the vision of the divine essence. However, our supernatural destiny was lost by the sin of Adam which we discussed in an earlier chapter (May-June, 1994). In a brilliant, terse statement, Saint John describes Our Lord’s entrance into history which we honor every day in the Angelus, “And the word was made flesh and dwelt amongst us” (John 1:14). Through His infinite goodness, He united Himself with man.

Some three decades later, Christ, with His lacerated body hanging on the cross, let out a cry, “It is consummated!” The union of God with all men and our supernatural destiny were restored. Furthermore, Christ must reign over all because as man He is the cause of our salvation and as God He restored the supernatural order in the world. Since the purpose of life is to attain eternal possession of God, our existence on earth becomes a preparation and probation. We cannot consider

the man in history different from the man of eternity; He is one and the same, here in preparation and there in completion.

Christ left behind an institution, the Holy Roman Catholic Church, to teach in His name what men must do and believe to be saved. After 300 years of bloody persecution that Church triumphed and the capital of the pagan world became the capital of Christianity, truly emphasizing that great inscription, “Christ conquers, Christ rules, Christ governs.”¹ But the pagan spirit still gripped the inner man, and great evils and calamities descended upon mankind in the form of heresies and barbarian invasions. Although suffering intermittent setbacks, the Church successfully fought against the calamities with Her spiritual and moral powers, inaugurating what is perhaps the most glorious epoch in the history of our civilization.

Cluny

Just about the time that the Vikings changed history by settling down on the land in Normandy, a profound spiritual regeneration began some 150 miles to the southeast in Burgundy. The spiritual and material desolation in Europe, described in previous chapters, left the various nations and Church jurisdictions struggling with an overwhelming suffocation. So debilitating was the evil that caused those dark days in Christendom that a great force outside the decaying structure was required to oppose it. The powers of reform came from the Congregation of Cluny and its saintly abbots, the first six of whom have been canonized. Noreen Hunt quite correctly observes, “No succession of leaders in any other sphere of government can provide a



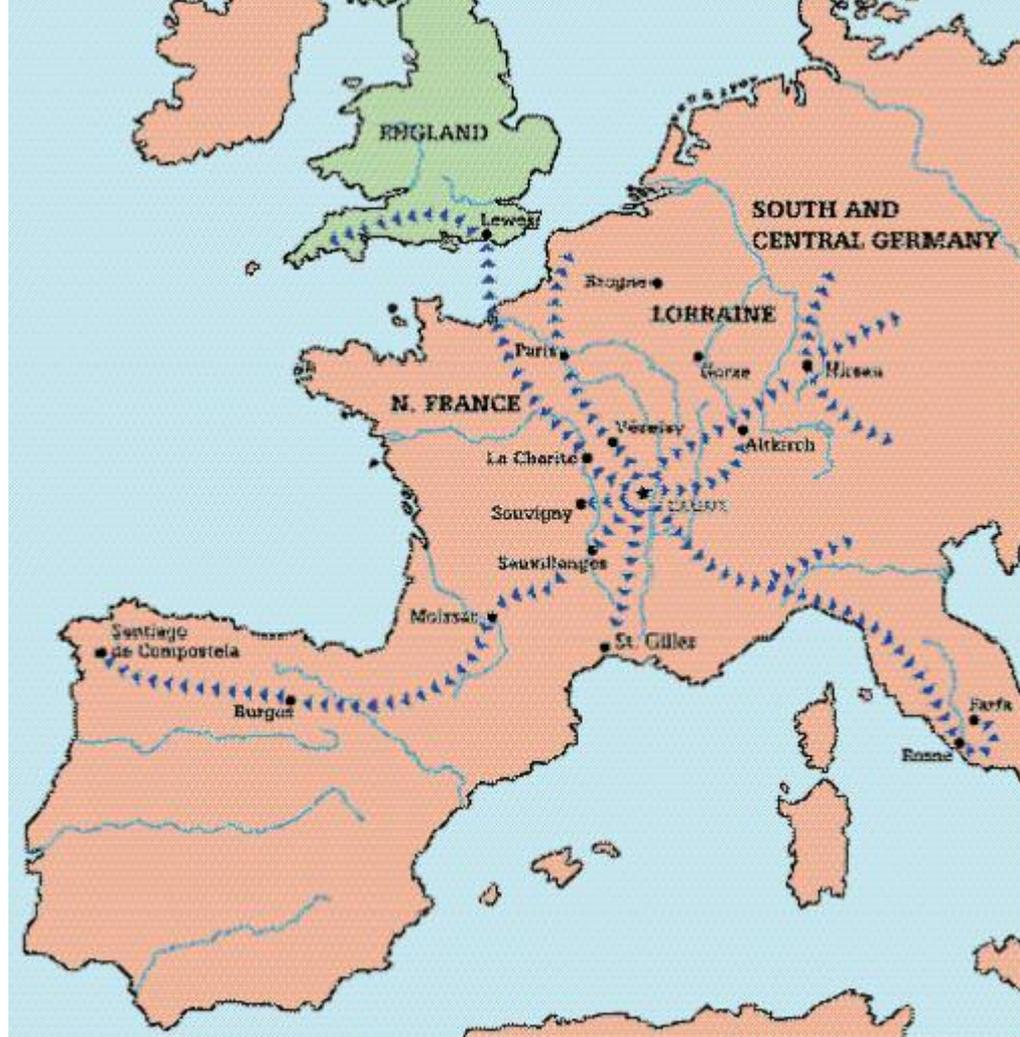
parallel in such sustained quality.²²

An awakening of the spirit of a life of prayer and sacrifice for the love of God prompted men to return once again to the monasteries. During the early stages, Duke William of Aquitaine, marquis and count of numerous other lands, reached old age with much wealth and a haunted conscience. To make reparation for his sins, he donated to the Vicar of Christ through Saint Bruno, already abbot of two monasteries, the village of Cluny, the surrounding property, serfs, vines, fields, meadows, and all their revenues to found a monastery. In order to overcome a serious abuse of the day, the systematic encroachment of the laity on monastic life, William stipulated in the foundation charter that the monks "shall never submit to the yoke of any earthly power."

William himself went to Rome to ratify the donation and place Cluny under the direct protection of the Papacy, thus inaugurating a momentous partnership that reformed a crumbling society. However, for the moment, papal protection was more of a token gesture than a substantial guarantee, for the Papacy had fallen to its lowest ebb in medieval times. Both institutions would grow together.

The growth of the congregation accelerated during the abbacy of Saint Odo (927-942). Cluny eventually exercised a powerful influence over monastic life and became the center for religious reform for two centuries, which in turn led to the reform of Pope Saint Gregory VII. But to Odo and subsequent abbots these were consequences of the most important renewal, that of the interior life through prayer, self-denial, and the practice of virtue, especially chastity. Odo established the Rule of Saint Benedict and carried its observance to the highest perfection, which allowed for the growth of an intimate love of God through the liturgy and spiritual reading. Monastic reform, as Christopher Dawson noted, "was an autonomous movement which derived its power from its internal spiritual resources," in other words, sanctifying grace.³

Saint Odo's reputation for sanctity and his introduction of monastic discipline and silence attracted not only individuals; whole monasteries placed themselves under his supervision. He was also summoned to Rome in 936 to help bring peace to the warring factions that were menacing



Map showing the expansion of Cluny. Brogne and Gorze were contemporary centers of local influence independent of Cluny.

the Papacy, thus advancing the Cluniac-papal relationship.

The dark days of Rome

Just when the dawn of regeneration saw its first light at Cluny, the darkest part of the night descended over the Papacy in Rome. The disorderly conditions from which all Europe suffered had infected Rome and the Papal States with an added inclination toward riots and tumults. The Roman aristocracy had been growing in power not because of its military prowess or the management of its feudal estates as in the North, but because of intrigue and power politics. Now the vulnerable Papacy, with its revenues and finances no longer protected by a Holy Roman Emperor, came under the control of the turbulent nobility and populace, who ignored its spiritual responsibilities and saw only a temporal sovereign. Since the popes were chosen from the same pool, most lacked the necessary strength to fight against the wicked-

ness of the time.

During the eight years prior to the pontificate of Sergius III (904-911), who witnessed the founding of Cluny, eight popes sat on the Petrine throne, and at least two of them were strangled. He also witnessed the rise to power of the unscrupulous house of Theophylact, with its ambitious, immoral women, particularly the reigning harridan Theodora and her daughter Marozia. For the next twenty years (five pontificates), these two scheming females controlled the Papacy. One of the popes, John X (914-928), achieved some success as a Church administrator and warrior,⁴ but when he showed an independent streak, Marozia had him thrown into prison and murdered.

In 931 Marozia reached the depths of infamy when she forced her own useless, illegitimate son onto the papal throne. However, the family life of the depraved Theophylacts was anything but harmonious. Marozia's legitimate son Alberic II, tired of his mother's intrigues, threw her

into prison where she died, drove her third husband, the King of Italy, from Rome, and usurped all temporal power over the Papal States. The popes of this period, who were allowed to exercise only their spiritual duties, surprisingly lived irreproachable lives and functioned competently, even if compliantly.

Unfortunately, the opportunity to build on this slight improvement was lost when Alberic, just before his death, forced the Roman clergy to accept his sixteen-year-old degenerate son as the next pope. Out of the ensuing chaos, improvement, not only in the Papal States but in the reform movement as a whole, did occur, but it was the halting progress of two steps forward and one step backward.

In the middle of the century, Otto the Great, the most powerful sovereign in Western Europe, attached Northern Italy to his empire, thus freeing the Papacy from the yoke of the Italian nobility. In some respects though, the pope had just exchanged one master for another. But that remained a great improvement, for Otto and his immediate successors were genuinely concerned for the welfare of the Church and the women in his family were exceptionally pious. The move towards reform was, however, sporadic. When the German emperors were indifferent or occupied elsewhere, the circling pack of Roman predators would renew their rapacious intrigue.

Saint Odilo

The development of Cluny into a major force that affected every aspect of Western culture and exercised an immense influence on contemporary rulers came during the abbacy of Saint Odilo (994-1049). The key to Odilo's success was his abandonment of the old Benedictine principle that each abbey was completely autonomous. This influential saint, despite his gentle and considerate personality, organized a great number of monasteries, approximately sixty-five, into a congregation of dependent houses called priories. The priors, who knew only one abbot — the abbot of Cluny — were not elected by their monks but were chosen by the motherhouse.

Cluny's influence was vastly extended to numerous other monasteries by an association of a less binding character than outright subjection. Saint William of Dijon



Saint Leo IX, the first of the great reforming popes

received his training at Cluny and eventually ruled some forty monasteries independently of the motherhouse, many of them in Normandy where he prepared for the religious resurgence that assisted the rise of William the Conqueror. Saint Abbo of Fluery, not a Cluniac himself, nevertheless installed Cluniac observance at that prestigious house. All three of these illustrious abbots successfully prevailed upon the Papacy to remove them from the meddling of local bishops, which greatly enhanced the Cluniac-papal partnership later in the eleventh century. Space does not allow an examination of the close relationship Odilo had with the French Kings and the German imperial house, especially the Empress Adelaide, Saint Henry II, and Henry III.

Reform of the Papacy

Once again the Church groaned under a dissolute Pope, Benedict IX, and once again a devout but heavy-handed Emperor descended upon Rome to resolve the ensuing problems. Henry III, attentive to the advice of Saint Odilo, desired a reformed Church, but one subservient to the German throne. When his first two candidates to the Papacy died after short pontificates, he chose a cousin, Bishop Bruno of Toul, who assumed the title of Leo IX, and with his election began a thoroughgoing reform. To help him in this awesome task, Leo brought with him to Rome some of the strongest personalities and best minds in Europe, including the Cluniac monk Hildebrand.

Leo concentrated on stamping out two great evils: clerical marriage and simony. The dishonor brought upon the Papacy by dissolute living was shared by far too many

members of the lower clergy and even some bishops, which retarded the regeneration of society as a whole. Another cause of the decline came from the control of Church benefices and offices by secular princes. Many bishops and abbots possessed along with the dignities of their office large holdings in land, the sole basis for wealth in those days, which were expropriated by greedy feudal lords. Turning these sacred offices into instruments of profit constituted simony.

But the renewed Papacy was not just reacting against abuses, however necessary; it had a positive program of becoming the hierarchical center of leadership for the reforming movement. Saint Leo, with superhuman energy, crossed the Alps again and again to hold reforming councils in Germany and France. He sent papal legates, such as Hildebrand, who possessed his authority to solve problems when he was occupied elsewhere. The Papacy was, in effect, physically transported to influential centers throughout Europe.

During the twenty years that followed the death of Leo in 1054, Hildebrand, in a variety of key assignments, emerged as the power and wisdom behind the papal throne. His activity during the short pontificate of Nicholas II (1059-61) illustrates the indomitable spirit and keen insight of the papal archdeacon (second in command). When a lawless group of Roman nobles made one last attempt to steal the Papacy and its treasury, Hildebrand, who did not shrink from the use of the sword, successfully organized an armed opposition that sent the rebels into permanent exile. Through the negotiations of the archdeacon, the strongest military power in Italy, the ever-aggressive Normans, were enlisted into service as papal vassals. The politics of medieval Christendom was forever changed when a decree of the Lateran Council of 1059 declared that henceforth the Pope could only be elected by the cardinal-bishops of Rome, thus instituting the College of Cardinals and eliminating outside political influence.

Pope Saint Gregory VII

This glorious chapter in the history of Christendom reached a monumental height when the holy and valiant Cluniac monk Hildebrand mounted the throne of Saint

Peter as Pope Gregory VII in 1073. Within a year, he moved against the simoniacs and married priests, ordering all such clerics to be deposed at once. Moreover, the uncompromising pontiff, who had the vision of a prophet, was determined to liberate the Church from secular leaders. At the Lenten Synod of 1075, he struck at the root of the problem by prohibiting under the pain of excommunication the practice of lay investiture. For too long, the lay magnates not only appointed bishops and abbots, but invested them with the symbols of their jurisdiction; the crozier and the ring.

Gregory knew when he started this campaign that he would bring down upon himself the wrath and fury of all the violators of these canons. However, his monastic training had instilled in him an overriding love of God and, as a man devoted to principle, he knew that this devotion entailed suffering.

The fiercest opposition came from the intelligent but immoral and unscrupulous Henry IV of Germany. Both sides in what became known as the Investiture Struggle accepted the unitary concept of Christian society, but they differed entirely on the function of power. As ruler of the Christian people, Henry, a young king of twenty-three, had no intention of relinquishing his presumed right to control the Church. Gregory, for his part, basing his claim on biblical sources and canon law, insisted on the superiority of the spiritual power over the temporal in the same way the body is subordinated to the soul. The Church did not seek to dispossess the State of its essential prerogatives but sought to fix limits in the moral and religious sphere. Dawson recognized that, "it was inevitable that the Pope should take the place which the Emperor had hitherto occupied as the supreme leader and judge of the Christian people."⁵

After the decree of 1075, Henry forced a serious confrontation by continuing to appoint his own creatures to several sees in Lorraine and Northern Italy. An angry letter from Gregory ordered him to desist. Instead of obeying the Pope's instructions, the dissolute King answered in arrogant and insulting terms, commanding him at once to leave the Chair of Saint Peter.

In a reply of unprecedented boldness, Gregory solemnly excommunicated Henry



Pope Saint Gregory VII

and released his subjects from their oath of allegiance. The Pope reserved to himself the right to absolve the perfidious King and also decreed that he should be judged in a council to be held at Augsburg the following year.

Because he was losing control of the German princes who were rebelling against his tyranny, Henry wanted to avoid this council by any means possible. In the dead of winter, Henry crossed the Alps to intercept the great pontiff who was traveling north. The famous confrontation took place at Canossa at the castle of Countess Matilda where Saint Hugh of Cluny was also present. For three days the excommunicated King stood before the gates of the castle on an icy road wearing the woolen robe of a penitent and begging for absolution. Gregory was not fooled by such theatrical behavior. Nevertheless, the pleas of the Abbot of Cluny and Matilda caused him to relent and grant absolution.

Henry's repentance lasted but a short time. The treacherous prince went off to commit fresh crimes and gathered about him all the nobles and bishops who had suffered losses from the Pope's reform. Civil war, violence, and another excommunication ensued. In 1081 Henry brought a marauding army into Northern Italy and, accompanied by his own anti-pope, attacked Rome. With the stout encouragement of Gregory, the Romans resisted and forced Henry to retire after he ravaged the outskirts.

Two years later, Henry once again invaded Italy, this time with a larger force that enabled him to spread devastation and terror over a larger area along the way. Large

sums of money were used to buy the treachery of the Romans, who abandoned the city to the ruthless King, who then had the anti-pope enthroned in St. Peter's basilica. Gregory was reduced to defending his last refuge, the Castle Sant' Angelo. Henry, holding all the bargaining chips, offered the Pope a compromise, but the intransigent monk refused.

Finally the mercurial Robert Guiscard came to the rescue at the head of a formidable army of Norman mercenaries. Henry assembled his troops and fled in haste. The Roman people paid dearly for their betrayal, for the Normans, treating them as enemies, pillaged the city and massacred thousands. When the Normans left the city, prudence demanded that Gregory go with them, for the Romans would have avenged themselves on their once-beloved Pope. Robert settled him in a palace in his new capital of Salerno, where he died on May 25, 1085. The last words of the dying Pontiff were: "I have loved justice and hated iniquity and therefore I die in exile."

In the end, Gregory and his reform triumphed. He did not live to see his cause victorious, but he succeeded in asserting the supremacy of the Papacy and extending its moral authority over temporal rulers. His saintly spirit lived on to inspire his successors in the next generation. ■

Bibliographical Note

In addition to the previously mentioned works by Norwich, Mann, Dawson, and the Church historians Hughes and Mourret, we chiefly relied on H. E. J. Cowdrey, *The Cluniacs and Gregorian Reform* (Oxford, 1970), Noreen Hunt, *Cluny Under Saint Hugh* (Notre Dame, 1968), Marshall W. Baldwin, *The Medieval Papacy in Action* (New York, 1940), Joseph Lecler, S.J., *The Two Sovereignities* (London, 1952), and another helpful volume in the "Problems in European Civilization" series which has a useful bibliography, *The Gregorian Epoch* (Boston, 1964).

Notes

1. The inscription appears on the base of the red granite obelisk in St. Peter's Square.
2. Hunt, op. cit. p. 21.
3. *Religion and the Rise of Western Culture*, p. 148.
4. The military exploits of John X were briefly mentioned in *Crusade*, Mar.-Apr., 2000.
5. Op. cit., p. 158.





FAMILY
SERIES

Brother Wolf



At the time when Saint Francis was living in the city of Gubbio, a large wolf appeared in the neighborhood, so terrible and so fierce that he not only devoured other animals but made prey of men as well. And since he often approached the town, all the people were in great alarm and used to go about armed as if going to battle. Notwithstanding these precautions, if any of the inhabitants ever met him alone, he was sure to be devoured, as all defense was useless: and, through fear of the wolf, they dared not go beyond the city walls.

Saint Francis, feeling great compassion for the people of Gubbio, resolved to go and meet the wolf, though all advised him not to do so.

Making the sign of the holy cross, and putting all his confidence in God, he went forth from the city, taking his brethren with him; but these fearing to go any farther, Saint Francis alone turned his steps toward the spot where the wolf was known to be, while many people followed at a distance.

The wolf, seeing all this multitude, ran towards the saint with his jaws wide open. As he approached, the saint, making the sign of the cross, cried out: "Come hither, brother wolf; I command thee, in the name of Christ, neither to harm me nor anybody else." Marvelous to tell, no sooner had Saint Francis made the sign of the cross than the terrible wolf, closing his jaws, stopped running and, coming up to Saint Francis, lay down at his feet as meekly as a lamb.

Then the saint addressed him saying: "Brother wolf, thou hast done much evil in this land, destroying and killing the creatures of God without permission; yea, not animals only hast thou destroyed, but thou hast even dared to devour men, made after the image of God; for which thing thou art worthy of being hanged like a robber and a murderer. All men cry out against thee, the dogs pursue thee, and all

the inhabitants of this city are thy enemies; but I will make peace between them and thee, O brother wolf. If thou no more offend them, they shall forgive thee all thy past offenses, and neither men nor dogs shall pursue thee any more."

Having listened to these words, the wolf bowed his head, and, by the movements of his body, his tail, and his eyes, indicated that he agreed to what Saint Francis had said.

At this, Francis confirmed: "As thou art willing to make this peace, I promise thee that thou shalt be fed everyday by the inhabitants of this land so long as thou shalt live among them; thou shalt no longer suffer hunger, as it is hunger which has made thee do so much evil; but if I obtain all this for thee, thou must promise, on thy side, never again to attack any animal or any human being. Dost thou make this promise?"

Then the wolf, bowing his head, made a sign that he consented. Saint Francis continued: "Brother wolf, wilt thou pledge thy faith that I may trust in this thy promise?" Putting out his hand, he received the pledge of the wolf, for the latter lifted up his paw and placed it familiarly in the hand of Francis, giving him thereby the only pledge which was in his power.

Then said Saint Francis, addressing him again: "Brother wolf, I command thee, in the name of Christ, to follow me immediately, without hesitation or doubting, that we may go together to ratify this peace which we have concluded in the name of God." And the wolf, obeying him, walked by his side as meekly as a lamb, to the great astonishment of all the people.

*"As thou art
willing to make
this peace, I
promise thee that
thou shalt be fed
everyday by
the inhabitants
of this land."*



here before you has promised and pledged his faith that he consents to make peace with you all and no more offend you, and you must promise to give him each day his necessary food; to which, if you consent, I promise in his name that he will most faithfully observe the contract.”

Then all the people promised with one voice to feed the wolf to the end of his days; and Saint Francis, addressing the latter, said again: “And thou, brother wolf, dost thou promise to keep the contract, and never again to offend either man or beast, or any other creature?” And the wolf knelt down, bowing his head, and, by the motions of his tail and ears, endeavored to show that he was willing, as far as was in his power, to hold to the contract.

Francis continued: “Brother wolf, as thou gavest me a pledge of this thy promise when we were outside the town, so now I will that thou renew it in the sight of all this people and assure me that I have done well to promise in thy name;” and the wolf lifting up his paw placed it in Saint Francis’ hand..

Now this event caused great joy in all the people and a great devotion towards Saint Francis, both because of the novelty of the miracle and because of the peace which had been concluded with the wolf; and they lifted up their voices to heaven, praising and blessing God, who had sent them Saint Francis, through whose merits they had been delivered from such a savage beast.

* * *

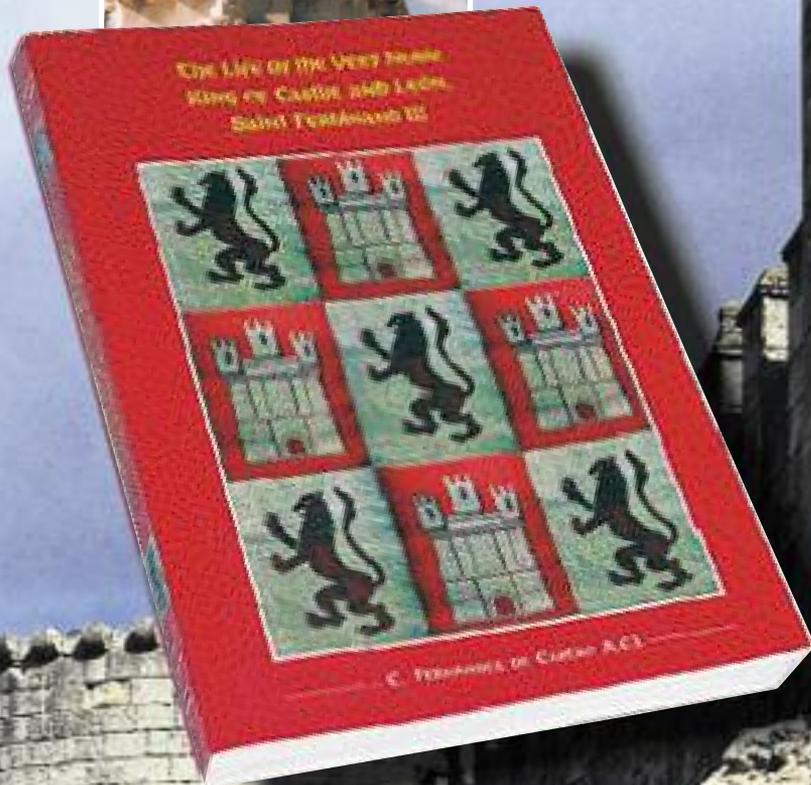
The wolf lived two years in Gubbio; he went in a friendly manner from door to door without harming anyone, and all the people received him courteously, feeding him with great pleasure, and no dog barked at him as he went about.

At last, after two years, the wolf died of old age, and the people of Gubbio mourned his loss greatly; for when they saw him going about so gently amongst them all, he reminded them of the virtue and sanctity of Saint Francis. ■

Now, the news of this most wonderful miracle spread quickly through the town, so all the inhabitants, both men and women, small and great, young and old, flocked to the market place to see Saint Francis and the wolf. All the people being assembled, the saint got up to preach, saying, amongst other things, how for our sins God permits such calamities, and how much greater and more dangerous are the flames of hell, which last forever, than the rage of a wolf, which can kill the body only; and how much we ought to dread the jaws of hell if the jaws of so small an animal as a wolf can make a whole city tremble through fear.

The sermon being ended, Saint Francis added these words: “Listen, my brethren, the wolf who is





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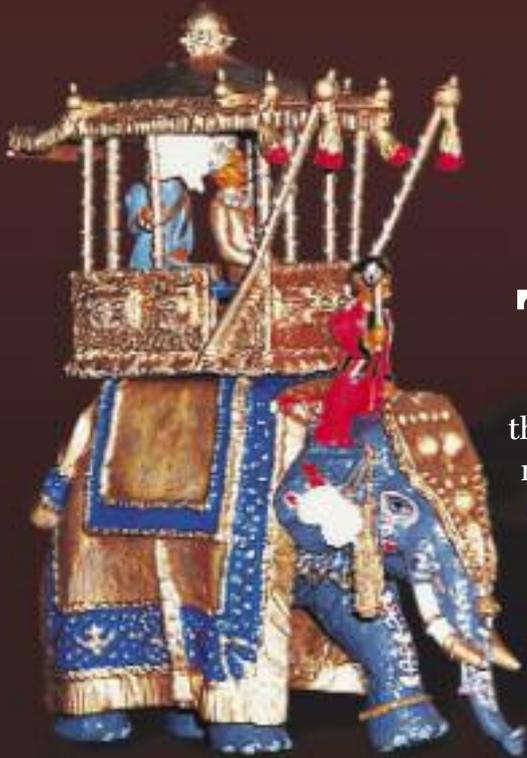
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Continued on page 4.

