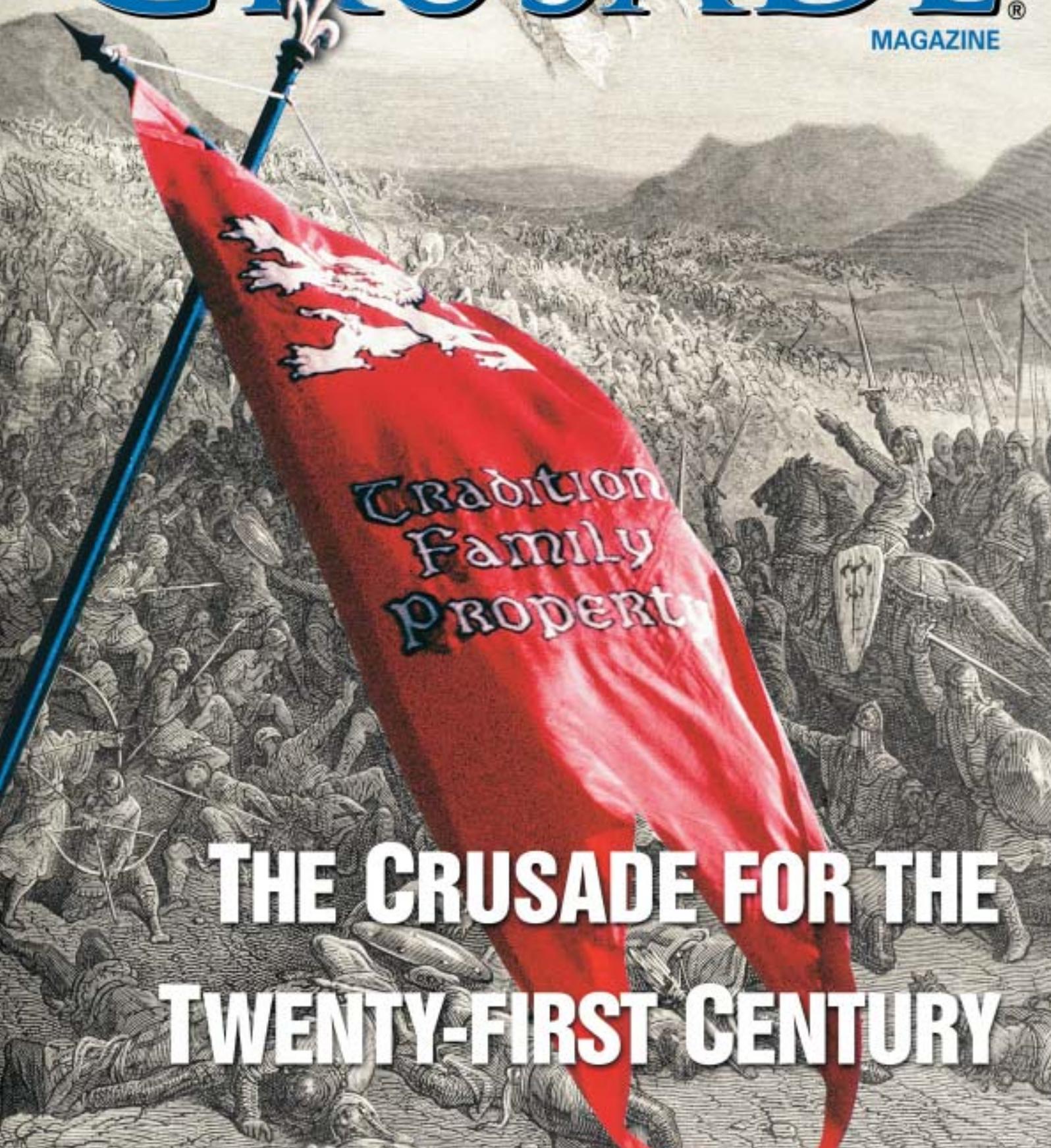


January/February 2001 /\$5.00

CRUSADE[®]

MAGAZINE



**THE CRUSADE FOR THE
TWENTY-FIRST CENTURY**

The Power of Holy Water

Among the treasures of the Catholic Church are Her numerous sacramentals. These, according to the *Catechism of the Catholic Church* (no. 1667), are sacred signs that bear some resemblance to the sacraments. Sacramentals include both actions and objects: blessings given by priests to persons and objects; exorcisms; blessed objects of devotion such as statues, candles, medals, bells, ashes, and scapulars. When properly used, sacramentals help predispose us to receive the chief effects of the sacraments.

Holy Water is familiar to all of us, but how much thought do we give to its being a sacramental? How much thought goes into the numerous motions that pass for signs of the cross at the entrances of our churches as people dip their finger into the fonts on

coming and going? How much benefit is there in an absent-minded use of this treasure of our Faith? Sacramentals, unlike the sacraments, have no power to confer grace. Rather, they depend on our disposition in using them.

To better appreciate the value of Holy Water, we can consider the Church's beautiful and symbolic ceremony of blessing.

In blessing ordinary water to make this sacramental, the priest first recites an exorcism over it. An exorcism is itself a sacramental that banishes evil spirits. According to the Fathers of the Church, the devils acquired a certain power over inanimate things as one of the consequences of original sin. Therefore, when the Church takes some material object into Her use for the salvation of souls and the glory of God, She often exorcises that object to free it from the devils' power and influence.

The ceremonial blessing of water includes salt as a sign of health of both body and soul. The salt is itself blessed and exorcized prior to being mingled with the water in three crosses made over it. As the salt is blessed the priest calls upon "the living God,

the true God, the holy God," asking that those who make use of the water may have spiritual and physical health, that the evil spirits may leave any place where it is sprinkled, and that those who are sprinkled may be sanctified and freed from uncleanness and any attacks of the devils.

The priest then prays over the water, beseeching the Holy Trinity — Father, Son, and Holy Ghost — to expel the devils from the world and cause them to lose their influence over mankind. Then he asks God to render the water effective in expelling evil and curing diseases.

It is at this point that the salt is added, sprinkled in crosses over the water as said above, while the priest prays, "May this mingling of salt and water, be made in the name of the Father and of the Son and of the Holy Ghost." The priest then asks God to sanctify the salt and water, so that the sprinkling of it may drive away the evil spirits and bring the Holy Ghost.

The Church urges us to frequent use of Holy Water, for it is a reminder of our Baptism and it is effective in cleansing us of venial sins. We must, however, use it devoutly: we must have contrition for our sins and make the sign of the cross while saying, "In the name of the Father and of the Son and of the Holy Ghost." Clearly, the careless gestures so frequently made at the door of the church will not gain us all the benefit the Church intends and provides.

What other gesture is so simple yet so powerful? ■



The Church grants a partial indulgence every time one uses holy water to make the sign of the cross.

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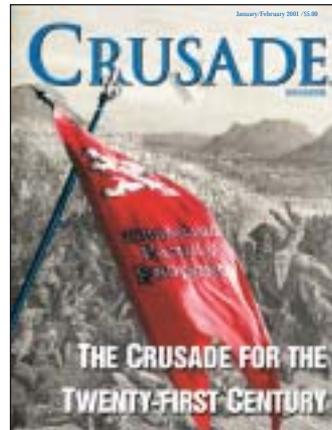
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EDITOR'S
CORNER

Great Expectations — Hope for the New Millennium

We go to press just after two major events in our Nation's Capital, the inauguration of a new President and the annual remembrance of the tragic Supreme Court ruling in 1973 that unleashed such a torrent of death among America's youngest and most innocent victims. The March for Life, always inspired by hope despite the terrible odds in face of the expanding culture of death in our society, moved up Pennsylvania Avenue this January with greater expectations for America than have been possible for many years.

While not a strong and uncompromising opponent of abortion, President Bush has at least questioned the soundness of *Roe v. Wade* and has spoken of the sacredness of life. In a letter read by Rep. Christopher H. Smith to the huge crowd gathered for March for Life 2001, President Bush said, "We share a great goal: to work toward a day when every child is welcomed in life and protected in law." As a hopeful first step, he has reinstated

This year's March for Life begins in an atmosphere of cautious optimism and great expectations. We do not wish to see this emerging century follow in the blood-stained footsteps of the last.

After the long and harsh pro-abortion winter suffered for the past eight years, we hope for a thaw with the inauguration of a new President, one who courted the anti-abortion cause.

At the dawn of a new millennium, we are also inspired with great expectations. We expect many specific achievements in the coming years: We expect the end of partial-birth abortion. We expect the termination of federal funding for all abortion providers. We expect court decisions that challenge the fallacious premises of *Roe v. Wade*.

It is time to fulfill promises made. We know that this will not be an easy road to travel. The razor-thin margin of victory brings with it the temptation to compromise principle for a false unity. But we have

the right to expect courage in our nation's leaders.

The abortion cycle

It is not enough, however, merely to pass anti-abortion legislation or engage in pro-life rhetoric.

The nation needs and expects far more.

The new Americans who survive beyond the womb in this new millennium must find an America that will give them the elements to break the horrific abortion cycle that perpetuates this crime.

They must find the family welded together by the indissoluble bond of marriage solely between a man and a woman. The family is the organic cell of all society where we find the foundation of the moral and social virtues, which then vigorously radiate outward to all social bodies and the state itself.

Children need families that will nurture them, guard their innocence, and develop their personalities. In particular, all children

the ban on foreign aid funds being used to promote or provide abortions. This stands in marked contrast to the previous administration and its potential successor, both zealous opponents of any restrictions on the business of killing unborn infants and even those nearly born.

The battle for the rights of the unborn with all of its intrinsic importance, touching directly on the rights of the Creator, is but an aspect of the many expectations that should concern every true American. Nevertheless, it is clear that the battle against the infamous sin of abortion has become a significant symbol in our Country of the unending battle between right and wrong, good and evil.

Following is the statement that the American TFP distributed to the participants in March for Life 2001.

must find within their homes the Faith that enables them to know, love, and serve God in this world and be happy with Him forever in the next.

As long as the traditional family remains in crisis, we will never sever the power lines that supply the abortion mills. As long as the Faith remains dead in souls, we will never wipe out the moral rot of sexual immorality, which is the contaminated soil where the abortion movement grows and flourishes.

Return to a wholesome society

It is not enough to revitalize our families. For if no man is an island, neither is the family. The family can flourish only when it is a healthy part of a healthy whole. All society must be involved in this veritable crusade.

Abortion thrives upon the foul decadence of a culture. Only when the breeding grounds of culture are wholesome can full health be restored to society.

Thus, fashion, music, arts, and entertainment must uphold morality, not destroy it. The porno-cultural epidemic sweeping our country with blasphemy and filth is infecting millions with the germs of abortion.

Society must recognize the primary right of parents to educate their children with an authentic education that teaches them the absolute difference between right and wrong. Too long have we wandered in the modern educational wasteland to the detriment of countless souls.

Society must give material stability to the family by reducing the excessive burden of taxes, and by ending the death tax and the marriage penalty tax.

In sum, we must return to a wholesome and godly society whose laws and social customs preserve what is good and curb what is evil.

Only if we restore health to all society will the abortion cycle be brought to a halt.

Appeal to the Nation's leaders

What, then, do we ask of our Nation's leaders as we enter the year 2001?

Give us the elements to break the abortion cycle. Eliminate the hostility toward Christian morality that pervades our government.

Let us return to the idea that a nation's greatest obligation is to protect its people from error and ruin by fostering good and by opposing evil, even if it be merely by raising obstacles to its action.

Thus, address the great moral issues that constitute the abortion cycle. When the matter comes before you, stand up in defense of the victims of abortion and euthanasia. Do not accept the idea of homosexual "unions" or legalize them

on the same footing with traditional marriage. Promote an education system that will bolster morality and not dismantle it. Let us become once again a Nation built on principle and living in accordance with moral standards.

Above all, be yourselves models of uprightness and virtue. We have had our fill of shame and scandal; bring back dignity and honor.

As Catholics, we call upon our Nation's bishops, our shepherds, to lead us in a veritable crusade against the moral chaos so characteristic of our post-modern times. Speak out courageously, loudly, and clearly against sex-education, blasphemy, indifference, and so many other cultural ills that corrode our Faith and society. Our weary souls clamor for this.

If this is done, we can definitively break the abortion cycle and reconquer the honor of America. If not, the very future of our Nation is at risk.

A beacon of hope

In its defense of the immutable values of Christian civilization, the American TFP sees the

heroic struggle of those resisting abortion as a flame of hope for the Nation.

In the anti-abortion movement, there are countless families that ardently thirst for a return to the Faith and to a wholesome society. These go to great lengths in giving themselves to this cause. It is our hope that all of these may see abortion not as an isolated problem but rather as part of a whole series of evils.

Like one all-encompassing fire, these evils are devouring our Nation. We must respond in like manner, extinguishing the raging fires of our abortion culture wherever they appear. If we are faithful to this just cause, we can be assured of the help of Providence to give us the strength and courage to forge ahead.

From this hope we may expect yet another: that we may not only break the abortion cycle but that God and Our Lady will bless our efforts and that we may see the true America yet fulfill the great role given her by Divine Providence. ■

March for Life, January 22, 2001

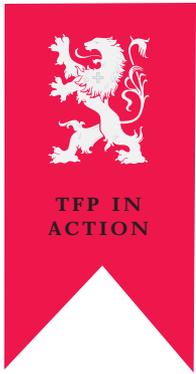


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The American TFP

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 nonpartisan 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 right of private ownership, the family as the basic unit of society, and perennial Christian principles 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 1960 in Brazil by the famous intellectual and Catholic leader Prof. Plinio Corrêa de Oliveira. His work has inspired the formation of other autonomous TFPs in 26 countries across the globe, thus constituting the world's largest anticommunist and antisocialist network of Catholic inspiration.



A Day in the Life of Our Lady's Custodians

BY JOSEPH G. FERRARA

"Go ye, therefore, and teach the Gospel to all nations." This command of Our Lord to His disciples, echoing even in our day, is the driving force that invigorates the bearers of Our Lady of Fatima's pilgrim statues.

Like modern-day apostles, the volunteers of the American TFP/America Needs Fatima go forth to seek those whom Our Lady has called to be united to her Wise and Immaculate Heart. Greatly encouraged by the response given to this call, the custodians seek to convey the whole truth about the Fatima message, which they consider *the*

message for our time, a message of hope.

The typical day in the life of the custodians always begins with prayer. Knowing full well that without grace no one can enduringly do any good, the custodians meet at the feet of Our Lady's statue to invoke Saint Michael and other patron saints. Especially bearing in mind the present crisis in the world and, above all, within the Holy Catholic Church Herself, and also the need that countless souls have for orientation, they instinctively turn to Our Lady. Being the "worthy Mother of God" and our own, she



Carlos del Campo (upper left) and Joseph Ferrara (above) during a Fatima visit

Letters to America Needs Fatima



may rightfully be invoked under the title "Star of the Sea." The custodians therefore place their hopes in she who promises to lead safely to port, or Heaven, all those who are truly devoted to her.

After morning prayers, the custodians partake of a hearty breakfast, often supplied by the generosity of their hosts. Following an exchange of warm farewells, the apostles of Our Lady make a final check of the inventory they carry with them in the van supplied for their travels. They replenish book supplies, which comprise everything from meditations on the Way of the Cross and the virtue of confidence to the Church's perennial teachings of social doctrines that explain how a true Christian civilization should be fashioned. There are also religious articles, rosaries, crucifixes, statues of Our Lord and Our Lady, holy water fonts, and so on to be stocked. The sale of these items helps support the team, which may log more than 100 miles a day. Finally, the team's 45 inch life-like statue of Our Lady of Fatima is carefully prepared for the day's journey. Our Lady's crown and rosary are removed and placed in a special carrying box. The statue is enveloped with a fitted, soft flannel cloth, then with a second, foam-padded covering for extra protection. The statue usually occupies the second bench in the van, securely held in place with seatbelts.

Now it is time to set out. One team member has already traced the route on the map. The two then begin their journey with "prayers for the trip," invoking Our Lady of the Highway, Saint Joseph, Saint Christopher, and others, and praying some Hail Marys or a Memorare.

This narration about the lives of the custodians would be incomplete without mention of a man whose life and deeds profoundly marked and animated these apostles of Mary. We owe an immense debt of gratitude to the truly great Brazilian Catholic leader Prof. Plinio Corrêa de Oliveira. His pen, word, and example have inculcated in the volunteers of the TFP three great loves, which shone forth in him in a special way — love of the Holy Eucharist, a most true and perfect devotion to Mary, and fervent devotion to the Papacy. Always instilling in us the profound conviction that the Holy Catholic Church is the soul of any authentic aposto-

☒ The world needs Fatima, and, America is probably at the top of the list. I have yet to see violence in its worst form as in America. America's idea of freedom of choice is chilling! There are many good things in America. Her bad side worries many, many good people.

I am pleased to hear you tell about Fatima, Portugal, as it was in 1917. It was a privilege to see the Fatima statue and hear you at Dan and Lourde's home. The world needs more crusaders like you, evangelizers who tell it like it is!

P.O., Jr., Clearwater, Florida

☒ Thank you for the work that you and your staff do for Our Lady. I am so proud to contribute to your organization. I regret that I am of meager means, but I have decided to recycle cans and donate the money to Our Lady's cause. You will be seeing the fruits of my efforts on a more regular basis. You have made me a believer in the cause you so devote yourself to. You know, I think the Virgin Mary would want you to have whatever I can afford to give. The Virgin Mary opens herself to those who become followers of Jesus. She will lead us all back to God. I am so proud of you and your staff.

S.H., Columbus, Ohio

☒ My life has changed forever as a result of having the Blessed Mother visit my home. Many years ago, I had some problems that led me away from God and the Church. Hence, I was cut off from both for a long time. I had given up all hope of ever being able to return to the Church and the Sacraments. However, the visit of Our Lady led me back Home, to God and the Church.

After much prayer and thought, I realized that even though it would be difficult, I had to find my way back. Hence, I began making endeavors to return to my religion. As a result, on March 24, 2000, after a very difficult

reconciliation process, I returned to the Church and the Sacraments.

Overall, having the Blessed Mother in my home was a most wonderful and rewarding experience. I would like to thank you for this most inspiring experience and giving me the courage to return Home to God, the Church and the Sacraments.

C.D., Dayton, Ohio

☒ We are writing to highly complement Nicholas Mak. He was very Catholic in his presentation of the Home-visitation program.

He was very devout and holy. Never gave sway to any doubts about anything.

It has changed our lives because we are now kneeling in front of the statue of Mary, reciting our Divine Mercy Chaplet. Perhaps, as time wears on... our rosary. We had been praying separately.

This visitation has set our hearts and minds straight. For as long as we live we will always cherish the honor of the Pilgrim Virgin visit.

M. and U.T., Hickory, Kentucky

☒ I am writing you in response to your letter relating to your faithful and tireless Custodians and Proclaimers. If I were younger and in better health, I would be so glad to join their inspired group. However, I will be 83 next month and have a serious heart condition. That is why I haven't been able to help distribute flyers or help in other ways than my small monetary contributions.

E.B., Fort Worth

☒ Two years ago, I bought *Jacinta's Story* for my son, who will be four next month. Although he cannot read yet, it is one of his books that he pulls off the shelf most frequently to look at or have read to him. It is a beautiful book!

Li.M., Encinitas, California



Each visit consists of an oral presentation, a slide show on the apparitions and message of Our Lady of Fatima, and recitation of the Rosary. After the initial presentation, the hostess is customarily invited to crown the pilgrim statue.

late, he often urged us to seek comfort in the sacraments She provides for the souls of her children. From the very beginning of their association with the TFP/America Needs Fatima, the members are highly encouraged to embrace that special devotion to Our Lady taught by the great Saint Louis Marie Grignon de Montfort. So, it is not rare to find them with their rosaries in hand, supplicating the Mother of Mercy during the fifteen decades they pray daily. Ever mindful of her devotees, Mary will never fail to aid those who are truly and tenderly devoted to her. They recall with much hope the words from the hymn of the Marian Congregations of Brazil that Prof. Corrêa de Oliveira often repeated: "Those who fight on the side of the Virgin fear not the swords of a thousand soldiers."

Tirelessly seeking out those souls so dear to Our Lady, the custodians rely very much on the indispensable help they receive from the center of volunteers in Kansas who coordinate the visits for the teams from city to city and state to state. These volunteers dedicate many hours in keeping up with the multitude of demands generated by the work of the teams. Above all, they schedule the teams' appointments,

relieving them of that task and allowing them to be more mobile.

Measuring well the immense task that lies before them, the custodians frequently invoke the Angels as their companions and champions in this fight. They are con-

vinced that it is a great crusade, albeit an ideological one, they must wage, and one against "principalities and powers, against the rulers of this present world of darkness," as Saint Paul says. Therefore the custodians always seek the help of these celestial hosts for the conquest of souls and the implantation of God's reign through His most holy Mother.

The custodians are very grateful for the generous help they receive along the way from the countless souls devoted to Our Lady. They make their own the counsel that Our Lord gave to the Apostles to go forth not worrying where they will sleep or eat. It never fails that those hosting the visit of Our Lady's statue in their homes or some attendee will offer a meal or even lodging to keep the pilgrim team going. The warm reception given the custodians is a great encouragement and a proof that despite the atheism that prevails today, Our Lady has many faithful souls with whom she can count.

It is our firm belief that this glimmer of faith in an otherwise faithless world will soon be rewarded with the advent of the reign of Jesus Christ promised by Our Lady at Fatima when she said, "Finally, my Immaculate Heart will triumph!" ■



The coordination and scheduling of the visits of the pilgrim virgin statue is an arduous and methodical work done by a dedicated team of America Needs Fatima members at our Kansas office.



The Amazing Amazon: Myths and Realities



ANALYSIS

PROF. EVARISTO EDUARDO DE MIRANDA

Prof. Evaristo Eduardo de Miranda is Professor of Ecology in the University of São Paulo, São Paulo, Brazil, and an expert on the Amazon River Basin. This article is excerpted from Professor Miranda's presentation on the Amazon at the National Press Club in Washington, D.C., on September 20, 2000.

For 25 years, I have worked in the Amazon basin. While I may not know everything about the region — it is, after all, rather immense — I know it quite well, and I am intimately familiar with certain sectors.

I serve as a director of Embrapa, Brazil's National Center for Research on Agrobiotechnology. Part of the Federal Ministry of Agriculture, Embrapa employs more than 3,000 Ph.D.'s at 40 research centers across Brazil.

We make use of more than 40 satellites in our work. We use the National Oceanic & Atmospheric Administration satellite to monitor the burning of forests. Every two hours it divides the earth into blocks of one square kilometer and measures the temper-

ature of each, registering differences as small as a tenth of a degree.

We also work with land satellites (landsats) that allow us to observe details as small as 15 meters. The Spot satellite, which we use, covers the globe in 10-meter detail. We also use radar satellites that enable us to penetrate clouds, the leaves of the trees, and even the surface of the soil. Spot's control system is accurate to two centimeters — less than an inch.

We use satellites from Brazil, the United States, Europe, and Japan. Brazil was the first nation in the southern hemisphere to launch a satellite. It can cover the entire world with an accuracy of about eight inches.

There is, of course, no substitute for field

work. Despite technological advances, not every detail can be picked up by satellite, after all, and those who rely exclusively on satellite images are working with incomplete information at best. Embrapa researchers undertake land and river expeditions to gather local plant and soil specimens.

So, let's discuss the Amazon rainforests. We will briefly describe the bounty of tropical rainforests. Then we will analyze some myths about the Amazon basin. Finally, we will summarize our discussion and conclude with a question of our own.

What are rainforests really like?

Tropical rainforests are exceptionally rich in fauna and flora. Although constituting just



twelve percent of the earth's surface, they are home to more than half of earth's life forms. It is an impressive wealth. A small corner of the Amazon jungle has more species of birds than all of North America. The world harbors about nine thousand species of birds. Counting resident and migrant birds, Brazil alone has three thousand species. A little piece of the Amazon jungle lying by the ocean has more species of trees than all of England. Rainforests are also home to some 30 to 50 million people.

At least a quarter of the world's plant-based medicines come from the tropical forests. This represents an annual market of \$23 billion. We eat produce from rain forests every day. Wood and minerals are other important products of rain forests. The forests also play a critical role in maintaining the world's climate balance.

We must not overlook the spiritual value of rainforests. As Catholics, we know that nature is a gift of God, a masterpiece of His handiwork reflecting His majesty and beauty. Our Lady appears in a cave, she appears over water — nature serves as her stage. As Catholics, we have a balanced view that appreciates both the beauty of nature and the purposes for which God created it.

Economic development has reduced the size of the world's rainforests, but Brazil

encompasses 40 percent of the world's rainforests. The area of the Amazon watershed, which includes Bolivia, Ecuador, Colombia, and Peru, is about 3.5 million square miles. The Brazilian Amazon region occupies about two million square miles, over 60 percent of Brazil.

First myth: the homogeneous Amazon

There are many myths about the Amazon. We will review five.

Many people imagine the Amazon region as a vast homogeneous tropical rainforest covering an area nearly as large as the United States.

This is simply not the case. First, Brazil's highest mountains are in the Amazon basin. In these mountains — whose altitudes exceed 10,000 feet — we have cloud forests. On top of the mountains, we have grasslands.

Some areas of the Amazon have deciduous forests like those in the United States. It is well known that the leaves fall off deciduous trees during certain seasons, yet a foreigner will sometimes attribute their loss to fires. To such a comment, I once responded: "I had the same impression visiting London's Hyde Park. It was winter and there were no leaves on the trees. I thought, my goodness,

who has set fire to this lovely park?"

The Amazon basin also includes sparse forests — delicate forests susceptible to fire — and palm forests.

The trees of riparian forests, those along rivers, constantly fall into these waterways, which then must be unclogged. Some forests are entirely flooded by rivers. For six months a year their trees are submerged in 40 to 50 feet of water. Fish navigate around their branches as though they were flying birds.

The Amazon basin encompasses more than 385,000 square miles of savanna. The typical savanna, bush savanna, features small trees, but there are also clear savannas, and vast savannas teeming with wildlife.

Immense areas of the Amazon are comprised by grasslands. When fires raged in Roraima (a territory of northern Brazil adjacent to Venezuela) in 1988, I witnessed a foreign journalist reporting, "This was a forest. Look what is left after the fire." But the area was a grassland, not a forest. In fact, for at least 25,000 years there has never been a forest there. The grasslands, by the way, are older than the forests.

Second myth: "the lungs of the world"

Some would have us believe that as much as a quarter of the world's oxygen is produced in the Amazon forests. You may have heard the Amazon called "the lungs of the world."

Once again, it is not true. It is the world's oceans that fill that role — producing the oxygen that life requires. The production of oxygen in the Amazon forest equals the amount of oxygen it consumes. Nothing is left over, as any high-school biology book will tell you.

A young forest will produce oxygen because it is taking in carbon dioxide, using the carbon to grow and releasing the oxygen. When a forest has reached maturity, on the other hand, it "breathes," consuming the oxygen it produces. The trees in the Amazon are at their maximum growth level and the balance of their production and consumption of oxygen is zero every single day of the year.

It is true that the humidity in the Amazon forms a considerable amount of clouds and produces much rain. In fact, sixteen percent of the earth's water comes from the Amazon region. So, while the Amazon forest is not

Professor Miranda at the National Press Club in Washington, D.C.



“the lungs of the world,” you could say that it does serve as an air-conditioning system.

Third myth: the uninhabited Amazon

Another myth is that the Amazon region is largely uninhabited, save for a few Indians scattered around its southern perimeter.

The facts, once again, tell quite a different story. As the census confirms, more than 350,000 Indians alone live in the Amazon, and their number is increasing every year.

Nor are native Indians the only residents of the region. There are also the Caboclos, an ethnic mix of Indian, African, and Portuguese. They live in the Amazon, where they fish and harvest Brazil nuts. Then there are the rubber tappers. If you view the state of Acre by satellite, you might think that it is a continuous green forest, but if you look more closely, you will see white and red dots. They represent settlements — rubber tapper settlements, to be precise.

Then there are the small farms. Like the pioneers of the American West, these farmers and their families — a half million families — settled far from their birthplaces to seek land of their own and the promise of a better life. They worked hard to achieve it, and, quite naturally, wish to pass the fruit of their labors on to their children.

There are also mining settlements. Brazil produces some fifty tons of gold a year, which helps to pay our foreign debt.

Twenty million Brazilians live in the Amazon region, which has 1500 villages and cities — growing cities like Manaus and Belém, each with populations in excess of

one million. Fifty-five percent of the residents of the region live in its cities — which are experiencing the highest urban expansion rates in Brazil.

Fourth myth: the unprotected Amazon

Another popular myth is that the Brazilian government does not protect the Amazon rainforest with its laws.

The Amazon comprises large indige-

Some would have us believe that as much as quarter of the world's oxygen is produced in the Amazon, the so-called lungs of the world.

nous areas and many national parks and forests. I do not know if there is any country in the world that has this much land protected by law. Development of these lands is prohibited.

This does not mean that the other areas can be used as the owner desires. Federal law restricts the farmer in the Amazon watershed to the use of just 20 percent of his land. This is an unreasonable restriction that often means economic suicide for the small farmer, who generally must develop at least half his holdings to survive. The law

formerly designated an even split between forest and agriculture, but this more reasonable balance fell victim to the pressures of environmental extremists.

Fifth myth: the imminent deforestation of the Amazon

Our final myth concerns the degree of deforestation of the Amazon. There are those who charge that the rainforest will cease to exist within a decade.

They are wrong.

Brazil has spent \$2.5 million to analyze the deforestation of the area. The effort has involved 50,000 man-hours, 10,000 machine-hours, and 85 specialists, as well as 331 maps and 229 satellite images. Every detail of the entire Amazon forest is measured every two years. Satellite images reveal areas that have been cleared. Square patterns in pink can be readily distinguished from the natural irregular patterns of the savannas.

Over the last half of the second millennium, that is, for the past 500 years, the total extent of deforestation is a 193,000 square miles [*half million square kilometers*], almost the size of Texas. If the loss were one percent annually, it would take a hundred years to deforest the Amazon. The rate is less than half that rate, just 0.4 percent.

It is true that the Brazilian government sets fires in the forest, but there is a significant difference between controlled burning and wildfires. Wildfires begin when they are not wanted and spread where they are not wanted. They are out of control.

Controlled burning, on the other hand, is planned. It is a proven means of agricultural

technology used by farmers to control weeds, ticks, and other problems. Controlled burning accounts for more than 99 percent of the fires that occur in Brazil.

In summary: myths vs. reality

Contrary to the myths propagated by those whose interests are served by such disinformation, the Amazon:

- is not a vast homogeneous rain forest, but a mosaic of majestic mountains and widely diverse forests, savannas, and grasslands;
- is not “the lungs of the world,” but a balanced producer and consumer of oxygen;
- is not virtually uninhabited, but the home of 20 million Brazilians;
- is not unprotected by Brazilians, but rather is somewhat over regulated;
- is not on the verge of imminent deforestation, with more than 99 percent of its fires planned as controlled burning.

A unique concern

The real question is not about the exaggerated destruction of the Amazon, but about why there are so many forests in Brazil and so few in other countries.

In Europe, the forest is virtually gone. It has disappeared in Asia. In Africa, there are a few forests but not many. More in Canada — the tundra — than in the United States, but nothing even remotely approaching the Amazon forest. Even in the Spanish nations of South America — Chile, Colombia, Venezuela, for example — the forests are a phenomena of the past. Brazil alone has pre-

I am God's representative of my people. I have to defend the interests of my people, but I also have to defend the interests of my Lord and take care of this earthly paradise.

King Dom João III

served enormous forests.

Why? There are a number of reasons, but I would like to note one that is not as well known as it should be: the traditional concern of the Portuguese crown for the environment, a solicitude as unique as it is old.

Brazil was discovered by the Portuguese explorer Pedro Alvares Cabral in 1500. As early as 1530, King Dom Manuel, specifically forbade harvesting of more than a hundred species of Brazilian trees. Receiving reports that Brazil was an earthly paradise, King Dom João III declared:

I am God's representative of my people. I have to defend the interests of my people, but I also have to defend the interests of my Lord and take care of this earthly paradise. I have to study and proceed with caution, because I have this responsibility. I have to render accounts to God for this.

King Dom João issued a royal decree

mandating a detailed study of Brazil. In 1587 a report was issued reviewing the land, river by river, and this is used in Brazilian universities to this day.

In 1808, King D. João VI arrived in Brazil and established a botanical garden of over 5,000 acres in Rio de Janeiro. The United States had hardly been born when Brazil already had its first Royal Botanical Garden.

Brazil's Emperor Dom Pedro II was also concerned about the environment, but he expressed that concern in a balanced and rational way.

If you visit the statue of Christ the Redeemer in Rio de Janeiro, you will see the immense national forest of Tijuca. It was planted by order of Emperor Dom Pedro. Dom Pedro's decree was an example of environmental wisdom. We know exactly how many and what kinds of trees were planted. Each tree was numbered, and the decree established that anyone working in the forest of Tijuca must also live there.

The commissioner in charge of the project wrote the Emperor:

Let us repeat this experiment in other areas of the lands of the Court. Let us form schools of agriculture next to the forest in which we will train engineers who will practice good forestry. Let us take good care of our territory.

They were not worried about the next election; they were concerned about the welfare of the next generation and the generations to come. ■



Prof. Miranda's exposition sparked numerous questions



The miraculous statue of Our Lady of Good Success, Quito, Ecuador

The American TFP Prays for the Nation During a Pilgrimage to Quito

BY MICHAEL WHITCRAFT

In today's fast-paced, chaotic, and sinful world, a pilgrimage is an extraordinary occasion for Catholics to implore divine assistance and graces. With this in mind, a delegation of nine full-time volunteers of the American Society for the Defense of Tradition, Family, and Property (TFP) embarked on a pilgrimage to Quito, Ecuador, late last October. The object of the pilgrimage was to venerate the miraculous statue of Our Lady of Good Success and offer prayers for the Church, the American nation, and the TFP movement.

The American TFP members joined delegations from other TFPs under the aegis of H.I.R.H Prince Luiz of Orleans-Braganza, heir to the throne of Brazil and a member of the National Council of the Brazilian TFP.

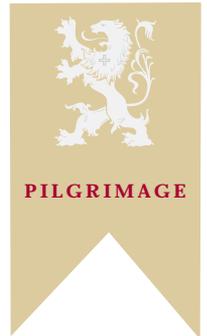
The story of this extraordinary statue began in the sixteenth century, when Mother Maria of Jesus Toboada reached Quito from Spain with five other nuns and her 13-year old-niece to found a convent of Conceptionist nuns. Some years after the founding, Our Lady appeared to Sister Mariana de Jesus Torres, Mother Maria's niece. She called herself Our Lady of Good Success and made many prophecies, especially regarding our own times. She spoke of rampant impurity, in face of which innocence and modesty would scarcely be found, of a deficiency of religious vocations, and of widespread neglect for the sacraments. Since the TFPs have long concerned themselves with many of the problems mentioned in these prophecies, they have cultivated a special devotion to Our Lady of Good Success and have propagated her message.

During these visions, Our Lady instructed Sister Mariana to have a life-size statue of her made under the invocation of Our Lady of Good Success. In 1610, Sister Mariana contracted an artist to carry out this request. One year later, the artist, having almost completed the statue, left for two weeks to find the proper materials to

finish his work. Much to his surprise, he returned to find that the statue had been miraculously completed. The statue was solemnly blessed by the bishop and placed above the abbess' chair in the choir loft of the cloistered convent, where she remains to this day.

Our Lady has worked many astounding miracles through her statue during the nearly 400 years of its existence. The statue itself has walked the corridors of the convent, changes facial expressions, and has even taken care of the convent's garden.*

So that the faithful may venerate Our Lady's statue, it is removed three times each year from the cloistered choir and placed above the main altar of the convent church, which is open to the public. The nuns themselves do not move the statue, for it is quite heavy and they, being strictly cloistered, are not allowed to enter the church. For many years, TFP members have enjoyed the honor of transporting the statue in the processions from the choir loft to the church and back. Our pilgrimage presented us with the opportunity to take part in such a procession.



Volunteers of the American, Brazilian, and other TFPs pray the Rosary during an all-night vigil in front of the miraculous statue of Our Lady of Good Success.



Matthew Carlson and John Drake of the American TFP help carry the statue of Our Lady of Good Success from the church to the nun's cloistered choir loft.

"The small number of souls who will secretly safeguard the treasure of Faith and virtues will suffer a cruel, unspeakable, and long martyrdom. Many will descend to their graves through the violence of suffering and will be counted among the martyrs who sacrificed themselves for the country and the Church.

"To be delivered from the slavery of these heresies, those whom the merciful love of my Son has destined for this restoration, will need great will-power, perseverance, courage, and confidence in God. To try the faith and trust of these just ones, there will be times when all will seem lost and paralyzed. That will be the happy beginning of the complete restoration."

— Excerpts from the prophecies of Our Lady of Good Success



The Conceptionist nuns of Quito follow the procession of their statue.

TFP members and friends spent the night of October 31 in the church before Our Lady's image, praying the rosary, renewing personal consecrations to the Blessed Virgin, and singing Marian hymns. In the morning, after carefully removing the statue from her place above the altar, they proceeded into the cloister. One could not fail to notice the atmosphere of graces that prevailed there. This was surely enhanced by the nuns, who delighted us during the procession with their singing of age-old hymns in praise of the Mother of God. "The fruit of over four hundred years of prayers and sacrifices seemed palpable even in the very air," said TFP member Matthew Shibler.



The statue was placed on a small platform and pulled through the corridors of the cloister.

Only when being removed from the altar and while traveling up the staircases is the statue actually carried. The nuns have improvised a simple platform for moving Our Lady through the long, straight corridors of the convent. This platform, in keeping with the atmosphere of timelessness permeating the convent, is no more than a simple wooden box. With the statue placed atop this platform, two men drag it by ropes from the front while one man pushes from behind. As awkward as this may sound, the procedure gives the striking impression that the statue is walking through the corridors of the convent, just as it actually did years ago.

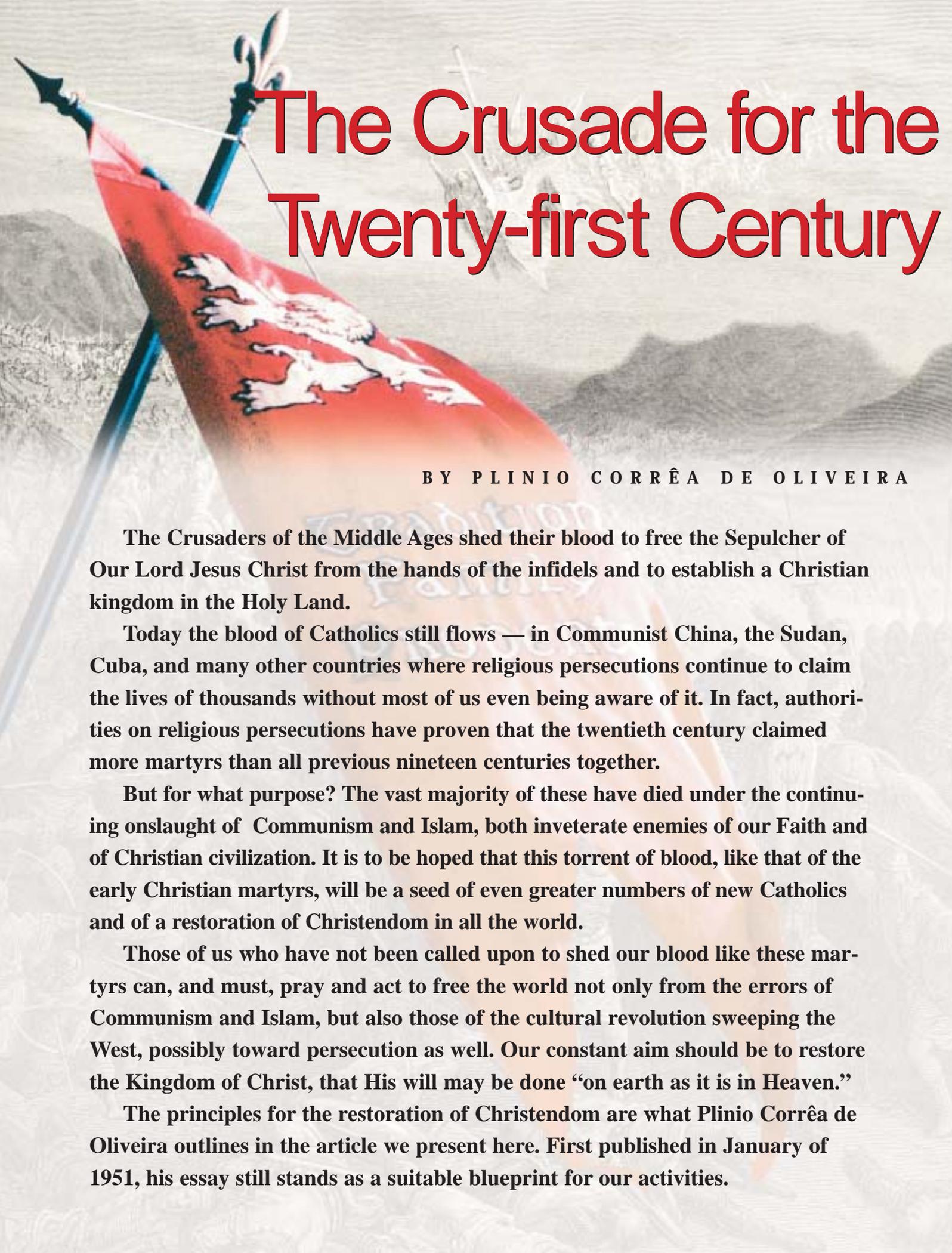
The procession ended in the choir loft, where the statue was reinstalled in its place above the seat of the abbess. After paying a visit to the final resting place of the perfectly incorrupt bodies of Sister Mariana and the six other foundresses of the convent, the delegation left the holy precincts of the cloister.

The return to the harsh and impious outside world brought to mind what Our Lady of Good Success had prophesied about these times, so consonant with the warnings and promises of Our Lady of Fatima. ■



Two of the seven incorrupt bodies of the founders of the Convent of the Immaculate Conception in Quito, Ecuador.

* For a fuller account of Sister Mariana and Our Lady's apparitions, see *Crusade Magazine*, Nov.-Dec. 1998.



The Crusade for the Twenty-first Century

BY PLINIO CORRÊA DE OLIVEIRA

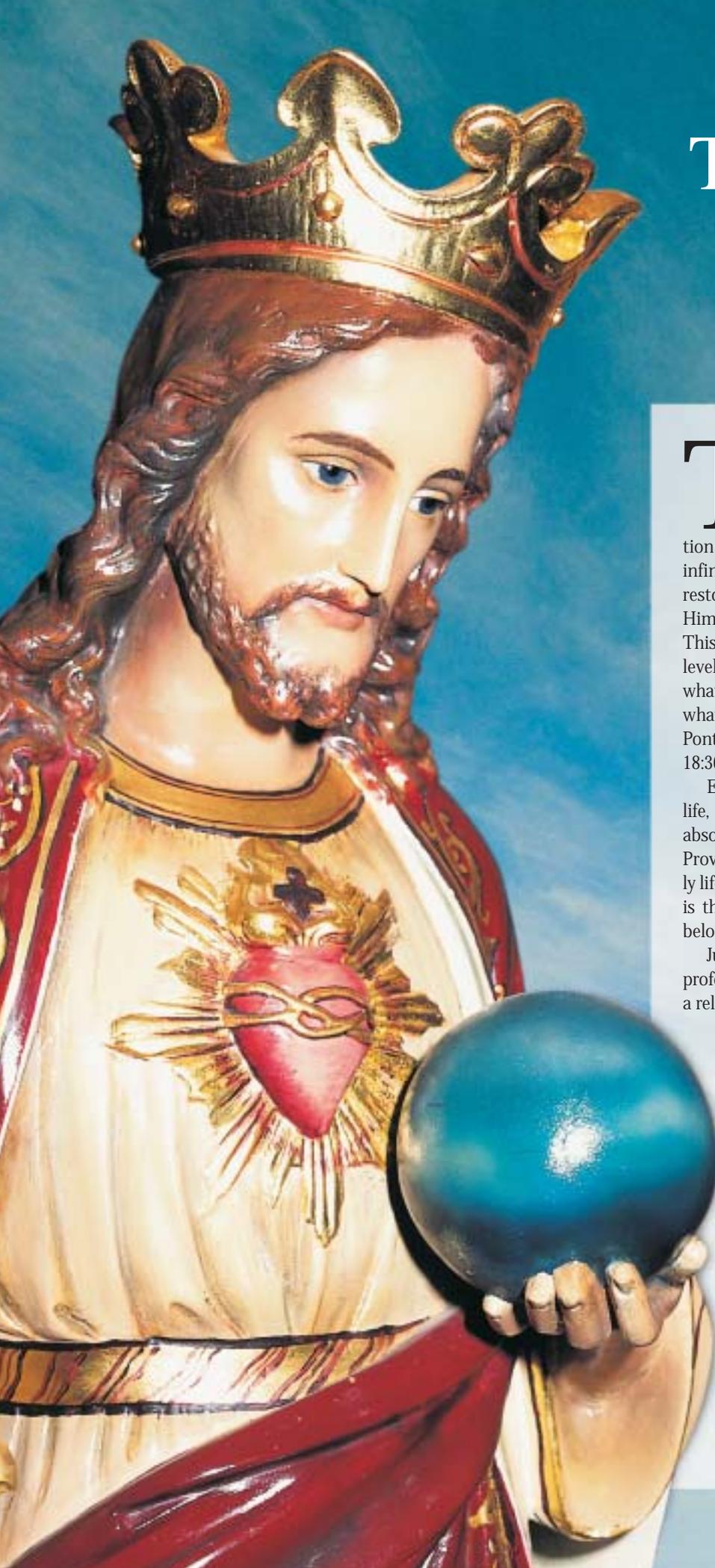
The Crusaders of the Middle Ages shed their blood to free the Sepulcher of Our Lord Jesus Christ from the hands of the infidels and to establish a Christian kingdom in the Holy Land.

Today the blood of Catholics still flows — in Communist China, the Sudan, Cuba, and many other countries where religious persecutions continue to claim the lives of thousands without most of us even being aware of it. In fact, authorities on religious persecutions have proven that the twentieth century claimed more martyrs than all previous nineteen centuries together.

But for what purpose? The vast majority of these have died under the continuing onslaught of Communism and Islam, both inveterate enemies of our Faith and of Christian civilization. It is to be hoped that this torrent of blood, like that of the early Christian martyrs, will be a seed of even greater numbers of new Catholics and of a restoration of Christendom in all the world.

Those of us who have not been called upon to shed our blood like these martyrs can, and must, pray and act to free the world not only from the errors of Communism and Islam, but also those of the cultural revolution sweeping the West, possibly toward persecution as well. Our constant aim should be to restore the Kingdom of Christ, that His will may be done “on earth as it is in Heaven.”

The principles for the restoration of Christendom are what Plinio Corrêa de Oliveira outlines in the article we present here. First published in January of 1951, his essay still stands as a suitable blueprint for our activities.



The Kingdom of Christ

The Catholic Church was founded by Our Lord Jesus Christ to perpetuate the benefits of Redemption among men. Thus, its ultimate end is identical with that of Redemption itself: to atone for the sins of mankind through the infinitely precious merits of the God-made-man; to restore to God the external glory that sin had bereft Him of, and to open the gates of Heaven to mankind. This purpose is entirely achieved on the supernatural level, aiming at eternal life. It transcends absolutely whatever is merely natural, earthly, perishable. That is what Our Lord Jesus Christ affirmed when he said to Pontius Pilate, "My Kingdom is not from hence" (John 18:36).

Earthly life differs thus and thoroughly from eternal life, but these two lives do not constitute two planes absolutely isolated one from the other. In the designs of Providence there is a close connection between earthly life and eternal life. Earthly life is the way; eternal life is the goal. Though the Kingdom of Christ does not belong to this world, the way to it lies in this world.

Just as the military school is the way to the military profession, or the novitiate is the definitive way to enter a religious order, so is this earth the way to Heaven.

We have an immortal soul created in God's image and likeness. This soul is created with a treasure of natural aptitudes for good and enriched by Baptism with the invaluable gift of the supernatural life of grace. During our lives we have to develop to their fullness these aptitudes for good. Therewith our likeness to God, still to a certain extent incomplete and potential, becomes full and actual.

Likeness is the source of love. By becoming fully similar to God, we become capable of loving Him fully and of calling down upon ourselves the fullness of His love. Consequently, we are prepared to contemplate God face to face in Heaven for that eternal, totally blissful act of love for which we are called.

Earthly life is therefore a novitiate wherein we prepare our souls for their real destiny, that is,

If we present the same truth in other words, we can say that God is infinitely pure, infinitely just, infinitely powerful, infinitely good. In order to love Him, we must love purity, justice, fortitude, goodness.

to see God face to face and to love Him for the whole of eternity.

If we present the same truth in other words, we can say that God is infinitely pure, infinitely just, infinitely powerful, infinitely good. In order to love Him, we must love purity, justice, fortitude, goodness. If we do not love virtue, how can we love God who is preeminently Goodness? On the other hand, if God is the Supreme Good, how can He love evil? Likeness being the source of love, how can He love one who is entirely unlike Him, who is voluntarily unjust, cowardly, impure, bad?

God must be adored and served above all in spirit and in truth (John 4:25). Thus it behooves us to be pure, just, strong, and good to the depths of our souls. If our souls are good, all of our actions must be necessarily so, because a good tree cannot bring forth evil fruit (Matt. 7:17-18). Therefore, it is absolutely necessary for us, in order to conquer Heaven, not only to love good and hate evil inwardly, but to do good deeds and avoid bad ones.

Yet, earthly life is more than the way to eternal bliss. What are we going to do in Heaven? We shall contemplate God face to face, in the light of glory that is the achievement of grace and we shall love Him fully and forever. Man, however, is already possessed of supernatural life here on earth through Baptism. Faith is a seed of the beatific vision. The love of God man exercises by progressing in virtue and avoiding evil is already that supernatural love with which he will adore God in Heaven.

The Kingdom of God will attain its fulfillment in the next world. For all of us, however, it already begins to exist germinally in this world — just as in a novitiate the religious life is already put into practice, albeit as a preparation, and in a military school a young man trains for the army by living a military life.

The Holy Catholic Church in this world is already an image of Heaven, and more than that, a real anticipation of Heaven. Everything, therefore, that the Holy Gospels tell us about the

Kingdom of Heaven applies most properly and exactly to the Catholic Church, to the Faith She teaches us, and to each one of the virtues She inculcates.

This is the meaning of the Feast of Christ the King. He is Heavenly King above all, but a King whose rule is already exercised in this world, and a King Who possesses by right full and supreme authority. A king legislates, rules, and judges. His royalty becomes effective when his subjects recognize his rights and obey his laws. Now, Jesus Christ has all rights over us. He promulgates laws, rules the world, and will judge mankind. It falls to us to make His Reign effective by obeying His laws.

This reign is an individual fact insofar as every faithful soul obeys Our Lord Jesus Christ. As a matter of fact, Christ's Reign is exerted on our souls; therefore, the soul of each of us is a part of Christ the King's scope of jurisdiction. The Reign of Christ will become a social fact if human societies bear Him obedience.

It can thus be said that the Reign of Christ becomes effective on earth, in its individual and social meaning, when men both in the depths of their souls and in their actions, and when societies in their institutions, laws, customs, cultural, and artistic manifestations comply with Christ's Law.

However actual, brilliant, and tangible it be, the earthly reality of Christ's Reign is nothing but a preparation and a prologue. In its fullness the Kingdom of God will be achieved in Heaven: "My Kingdom is not of this world" (John 18:36).

Order, harmony, peace, perfection

Order, peace, and harmony are essential characteristics of every well-formed soul, of every well-constituted human society. In a sense, these are values that merge with the very notion of perfection.

Every being has its own end and a nature appropriate to obtaining this end. Thus a part of a watch is intended for a special purpose and is suited by its shape and composition to serve that purpose.



About the author

Plinio Corrêa de Oliveira was born in São Paulo, Brazil, in 1908. He received his doctorate in law from the Law School of the University of São Paulo. He was Professor of the History of Civilization at the University College of the University of São Paulo and Professor of Modern and Contemporary History in the Colleges of São Bento and Sedes Sapientiae of the Pontifical Catholic University of São Paulo.

He distinguished himself from his youth as an orator, lecturer, and Catholic journalist. He wrote regularly for the Catholic weekly *Legionario* and, later, for the monthly *Catolicismo* and the large daily newspaper *Folha de São Paulo*.

In 1960 he founded the Brazilian Society for the Defense of Tradition, Family and Property (TFP) and served as the President of its National Council until his death in 1995.

TFPs and similar autonomous organizations, inspired by the book *Revolution and Counter-Revolution* and other works of Prof. Plinio Corrêa de Oliveira, were founded in numerous other countries around the world and carry on his efforts on behalf of Christian civilization.

Order is the arrangement of things according to their nature. A watch is in order when all of its parts are arranged according to the nature and the end peculiar to them. It is said there is order in the sidereal universe because all celestial bodies are arranged according to their nature and their end.

There is harmony between two beings when their relations agree with the nature and the end of each of them. Harmony is the working of things in relation one to another according to order.

Order generates tranquillity. The tranquillity of order is peace. Not any tranquillity deserves to be called peace, but only the one resulting from order. Peace of conscience is the tranquillity of the righteous conscience; it must not be mistaken for the lethargy of the benumbed conscience. Organic well-being produces a feeling of peace that cannot be mistaken for the torpor of a coma.

When something is entirely disposed according to its nature, it is in the state of perfection. Someone with a great ability to study, a great desire to study, when placed in a university where all resources exist for the studies he wants, will be in a perfect position in regard to studies.

When activities of a being are entirely true to its nature and are wholly directed towards its purpose, these activities are in some way perfect. Thus the trajectory of the stars is perfect because it agrees fully with the nature and the end of each one.

When the conditions in which a being finds itself are perfect, its operations also are perfect and it will necessarily tend towards its end with maximum firmness, vigor, and skill. Thus if a man is in the condition to walk, that is to say, can, may, and wants to walk, he will walk impeccably.

The real knowledge of what perfection

is for man and societies depends on an exact notion of man's nature and end. The righteousness, the fruitfulness, and the splendor of human actions, either individual or social, also depend on the knowledge of our nature and of our end.

In short, the possession of religious truth is the essential condition for order, harmony, peace, and perfection.

Christian perfection

The Gospel shows us the ideal of perfection: "Be ye therefore perfect as also your heavenly Father is perfect (Matt. 5:48). Our Lord Jesus Christ gave us this advice, and He Himself taught us to carry it out. As a matter of fact, Jesus Christ is the absolute similitude of the heavenly Father's perfection, the supreme model we all have to imitate.

Our Lord, His virtues, His teachings, His actions, are the defined ideal of the perfection for which man must strive.

The rules of this perfection are found in the Law of God, which Our Lord Jesus Christ did not come "to destroy but to fulfill" (Matt. 5:17). They are the evangelic precepts and counsels. And in order that man should not fall into error in interpreting commandments and counsels, Our Lord Jesus Christ established an infallible Church that may count on divine assistance never to err in matters of Faith and morals. Faithfulness in thought and deeds to the teaching of the Church is thus the way every man can know and put into practice the ideal of perfection that is Jesus Christ.

This is what the Saints did. Heroically exercising the virtues the Church teaches, they achieved the perfect imitation of Our Lord Jesus Christ and of the heavenly Father. It is so true that the Saints attained the highest moral perfection that even the enemies of the Church themselves proclaim it. For instance, regarding Saint Louis, King of France, Voltaire wrote, "It is not possible for man to take virtue further." The same could be said of all the saints.

God is the author of our nature and therefore of all aptitudes and excellences found in it. In us, what does



Regarding Saint Louis, King of France, Voltaire wrote, "It is not possible for man to take virtue further."

Monument to Saint Louis of France, St. Louis, Missouri



not come from God are the defects, the fruit of original sin and actual sins.

The Decalogue could not be contrary to the nature He himself created in us. Since He is God and perfect, there can be no contradiction in His works. Therefore, the Decalogue prescribes actions for us that our own reason shows us to be in agreement with nature, such as honoring our father and mother, and forbids actions that we understand to be contrary to the natural order, such as lying. Therein consists, on the natural level, the intrinsic perfection of the Law and the personal perfection we acquire by complying with it, since all operations consonant with one's nature are good.

As a result of original sin, man has a propensity for acts contrary to his nature, rightly understood. He is subject to error in his intelligence and to wrongdoing regarding his will. This propensity is so strong that without the aid of grace it would not be possible for man to know or to practice the precepts of the natural order consistently and completely. God repaired this insufficiency of ours by revealing these precepts on Mount Sinai and, under the New Covenant, establishing a Church to protect men against sophisms and infringements and instituting the Sacraments to strengthen them by grace.

Grace is a supernatural aid intended to fortify the intelligence and will of men so that he can practice perfection. God does not refuse His grace to anyone, so perfection is accessible to all.

Can an infidel know the Law of God and comply with it? Does he receive God's grace? A distinction must be made. In principle, all men in contact with the

There was a time when people kept God in the center of their lives.

Mount Saint Michael in France serves as an example of this. Here, as with many medieval towns, a monastery built apart from urban and commercial life eventually became the heart of a small town formed in its vicinity. To this day this landmark monastery remains a popular attraction for tourists from all over the world.

Church receive sufficient grace to know that She is the true church, to enter Her, and to obey the Commandments. So if someone remains voluntarily outside the Church, if he is an infidel because he refuses the grace of conversion, he closes the gates of salvation against himself. The grace of conversion is the starting point of all other graces. On the other hand, if someone has no means of knowing the Holy Church — a heathen, for instance, whose country has never received the visit of missionaries — he will at least have sufficient grace to know and practice the most essential principles of the Law of God, since God refuses salvation to no one.

It must be noted here that if fidelity to the Law sometimes demands heroic sacrifices from Catholics themselves who live in the bosom of the Church, bathed in the superabundance of grace and of all means of sanctification, the difficulty is much greater for those who live far from the Church and without this superabundance. This explains why pagans practicing the Law are so rare, indeed, exceptional.

The Christian ideal of social perfection

If we suppose that most of the individuals in a certain population practice the Law of God, what result can we expect from that society? This is the same as asking if in a watch each part works according to its nature and its purpose, what result may we expect from the watch? Or if each part of a whole is perfect, what must be said of the whole?



It is always risky to resort to mechanical examples for human cases. Let us stick to the image of a society where all members are good Catholics, as described by Saint Augustine: Let us imagine “an army composed of soldiers as Jesus Christ’s doctrine forms them, of governors, husbands, spouses, parents, children, teachers, servants, kings, judges, taxpayers, tax collectors as the Christian teaching require them to be! And let them (the heathen) still dare to say that this teaching is contrary to the interests of the State! On the contrary, they have to admit unhesitatingly that it is a safeguard for the State when faithfully followed” (*Epist. CXXXVIII*, al. 5, *ad Marcellum*, Cap. II, n. 15).

In another of his writings the holy Doctor, addressing himself to the Catholic Church, exclaims: “Thou leadest and teachest children with tenderness, young people with vigor, old people with calm as not only their body but also their soul requires. Thou submittest the wives to their husbands, for a faithful and chaste obedience, not to gratify passion but for the propagation of the species and the constitution of the family. Thou givest authority to the husbands over their wives, not in order to abuse the fragility of their sex, but to follow the laws of a sincere love. Thou subordinatest the children to their parents for a kind authority. Thou unitest, not only in a society but in a kind of brotherhood, citizens to citizens, nations to nations, and men one to another through the memory of their first parents. Thou teachest kings to care for their people and thou ordainest the people to obey the kings. Thou teachest solicitously to whom honor is due, to whom affection, to whom respect, to whom fear, to whom comfort, to whom rebuke, to whom encouragement, to whom a scolding, to whom a reprimand, to whom a punishment; and thou tellest in what way, if everything is not due to everyone, charity is due to everybody, injustice to nobody” (*De Moribus Ecclesiae*, Cap. XXX, n. 63).

It would be impossible to describe better the ideal of a totally Christian society. Could order, peace, harmony, perfection be brought to a higher level in a community? A short remark will be enough for us to conclude the matter. If nowadays all men were practicing the Law of God, would not all political, social, and economic problems that beset us be quickly solved? What solution can we hope for them, however, while men live in the usual non-observance of the Law of God?

Did human society once achieve this ideal of perfection? Undoubtedly. The Immortal Pope Leo XIII tells us so: Once the Redemption was accomplished and the Church founded, “man, as if he were awakening from an old, long, and mortal lethargy, saw the light of the truth he had looked and longed for during so many centuries; above all he recognized that he

was born for much higher and much more magnificent possessions than the fragile and perishable things attained by the senses and to which he had until then limited his thoughts and his concerns. He understood that the whole constitution of human life, the supreme law, and the end to which everything must submit is that, coming from God, we must return to Him one day.

“From this beginning and on this foundation consciousness of human dignity was restored and lived again; the sense of a common brotherhood took possession of men’s hearts. In consequence, their rights and duties were perfected or established anew, and virtues beyond the conception of ancient philosophy were revived. So men’s purposes, tenor of life, and characters were changed, and the knowledge of the Redeemer having spread far and wide and His power having penetrated into the very life-blood of the nations, expelling their ignorance and ancient vices, a marvelous transformation took place, which, originating in Christian civilization, utterly changed the face of the earth” (Leo XIII, encyclical *Tametsi Futura Prospicientibus*).

Christian civilization, Christian culture

This splendid reality, an order and a perfection more supernatural and heavenly than natural and earthly, has been called Christian civilization, the product of Christian culture and in its turn daughter of the Catholic Church.

By culture of the spirit we may understand the fact that a soul is not committed to the unruly and spontaneous play of the operations of its faculties — intelligence, will, sensibility. On the contrary, by an orderly effort and in agreement with sound reason, it has somewhat enriched these three faculties. So, just as it is not the cultivated field that causes all the seeds, chaotically brought by the wind, to bear fruit, but the one who through the right work of man produces something useful and good.

In this sense, Catholic culture is the cultivation of the intelligence, the will, and the sensibility according to the norms of morality taught by the Church. We have already seen that it identifies itself with the very perfection of the soul. If it exists in most members of a human society (though in degrees and ways proper to the social condition and age of each one), it will be a social and collective fact. Moreover, it will constitute an element — the most important one — of social perfection itself.

Civilization is the condition of a human society that possesses a culture and that has created, according to the basic principles of this culture, a whole set of its own customs, laws, institutions, and literary and artistic systems.

A civilization will be Catholic if it is the faithful

This is our purpose, our great ideal. We move towards the Christian civilization that may arise from the ruins of today's world, as the civilization of the Middle Ages was born from the ruins of the Roman world. We move towards the conquest of this ideal with the courage, the perseverance, the will to face and overcome all obstacles, with which the crusaders marched towards Jerusalem.

product of a Catholic culture and if, therefore, the spirit of the Church is the normative and vital principle of its customs, laws, institutions, and literary and artistic systems.

Since Jesus Christ is the true ideal of human perfection and since a society that puts into practice all His laws has to be a perfect society, the culture and the civilization born from the Church of Christ must be not only the best civilization but also the only true one. So does Holy Pope Pius X say: "There is no true civilization without moral civilization, and there is no true moral civilization save with true Religion" (Letter to the French Bishops on "*Le Sillon*").

It can be inferred from this with crystalline conspicuousness that there is no true civilization except as the result and fruit of the True Religion.

The Church and Christian civilization

One would be singularly mistaken who thinks that the Church's action upon men is merely individual and that She forms only persons, not peoples, nor cultures, nor civilizations.

As a matter of fact, God created man naturally sociable, and he meant for men to work for the sanctification of one another in society. That is also why He created them receptive to influence. This can be said about the relations between individuals and between individuals and society. Our surroundings, our laws, our institutions, all exert an influence on us; they have a pedagogical action upon us.

To entirely resist these surroundings, whose ideological action penetrates us even, as it were, by osmosis, through the skin, is an achievement of high and strenuous virtue. Thus it is that the first Christians were not more admirable when facing the wild animals in the Colosseum than when maintaining their Catholic spirit living in a heathen society.

Thus culture and civilization are very strong means of acting on souls — for their ruin when the culture and civilization are heathen; for their edification and salvation when Christian.

How, therefore, can the Church not take inter-

est in producing a culture and a civilization, remaining satisfied merely with acting upon each soul individually?

In fact, every soul on which the Church acts and which responds generously to such action is as a center or a seed of that civilization, which She actively and vigorously spreads around. Virtue shines through and penetrates. By penetrating, it spreads itself. By acting and spreading itself, it has a tendency to transform itself into a Catholic culture and civilization.

As we have seen, the distinctive feature of the Church is to produce a Christian culture and civilization, and to produce all Her fruits in a fully Catholic social atmosphere. A Catholic must long for a Christian civilization just as a man imprisoned in a dungeon wants open air and a caged bird yearns after the infinite expanses of the sky.

This is our purpose, our great ideal. We move towards the Christian civilization that may arise from the ruins of today's world, as the civilization of the Middle Ages were born from the ruins of the Roman world. We move towards the conquest of this ideal with the courage, the perseverance, the will to face and overcome all obstacles with which the crusaders marched towards Jerusalem. If our forebears were capable of dying to reconquer the Sepulcher of Christ, how could we not want — we sons of the Church as they — to struggle and die to restore something that is of infinitely more worth than the most precious Sepulcher of the Savior, that is, His reign over the souls and societies that He created and saved to love Him eternally? ■

***Christus vincit! Christus regnat!
Christus imperat!***

This essay first appeared in *Catholicismo* in January 1951.



BOOK
REVIEW

Moving God, Moving History

BY JOHN HORVAT II



There are times when history is seen from an all-too-human perspective.

Granted, man is the principal agent in history. His great deeds and misdeeds fill the history books, blending fact, myth, and legend to intrigue future generations.

However, man is not the only agent. There are times when men perform acts so sublime that yet another agent enters. In these cases, men move God to act in history — and these feats capture the imagination and are immortalized for all times.

Such a thesis fares ill among today's secular historians. They would prefer to explain away history in a thousand other ways. Nevertheless, this is William Bush's compelling thesis in his 1999 book *To Quell the Terror: The Mystery of the Sixteen Carmelites of Compiègne, Guillotined July 17, 1794*.

Uncovering history

Professor Bush's story could not be more dramatic. It is set at the height of the French Revolution's "Great Terror." Sixteen Carmelite nuns were martyred at the guillotine while praising the glory of God in song and hymn, thus setting themselves apart from thousands who shared a similar fate.

No one disputes the fact that the story of these Compiègne martyrs — Blessed Thérèse of St. Augustine and companions — captured the popular imagination, even among non-Catholics. Fictional representations of their story were retold in Gertrude von Le Fort's novella *Song of the Scaffold* and Francis Poulenc's opera *Dialogues of the Carmelites*.

However, William Bush, professor emeritus of French literature at Canada's University of Western Ontario, delves yet deeper into this sublime event, developing a theme that cannot but leave the reader in captivating awe.



As the sixteen Carmelites of Compiègne were called to climb the scaffold, each knelt in front of the prioress and kissed this small statue of Our Lady in her hands.

Mugged by historical reality, Professor Bush likewise goes beyond the popular myth of a "good" French Revolution turned bad. Rather, he sees it for what it was: the beginning of a radical new order that overthrew "the ancient pact between France's kings and Christianity's triune God."

Beyond fiction

Fiction often manages to embellish reality, the writers taking liberties that highlight the dramatic and obscure the imperfect. Ironically, Professor Bush's meticulous research of the Carmelite archives does the opposite. The facts he uncovers reveal the poverty of the fiction.

The literary representations of the

Carmelites' story were made to satisfy secular audiences. The fictitious Blanche de la Force, von le Fort's vacillating nun afraid to face her martyrdom, stressed the all-too-human perspective where personal drama eclipsed the supernatural calling of these nuns who moved God to act in history.

Thus, Professor Bush succeeds where others have failed. He pierces the supernatural mystery of the Carmelites' martyrdom. He recounts how the nuns, moved by grace, took upon themselves a task so daring as to seem impossible: They intended to save France.

A sublime offering

What history reveals is indeed sublime.

For a full twenty months before their execution, the sisters came together in an act of consecration "whereby each member of the community would join with the others in offering herself daily to God, soul and body in holocaust to restore peace to France and to her Church."

The nuns were not just mere victims of the Revolution overcome by circumstances. Contrary to the fiction, each contemplated her martyrdom; each understood her offering. Each sought that "greater love" of giving herself for her fellow man in imitation of the Divine Lamb Who redeemed humanity.

A tale of courage and holiness

Professor Bush recounts the complete story of each of the sixteen Carmelites, relating in lively detail virtually all that is known of their lives and backgrounds.

Each story is in itself a drama as varied as the personalities involved. There was the strong Mother Thérèse of Saint Augustine, a maternal woman of courage and character who led her daughters to martyrdom.

There was 74-year old Sister Jesus Crucified who, despite her age, endured all. Sister Julia Louise was a poet and painter who composed a parody of the *Marseillaise*. The impulsive and philosophical Sister Euphrasie on her way to the guillotine passed her office book to a young girl, who later became a nun.

There was the young unprofessed Sister Constance, forbidden by the Revolution to make her final vows. She did finally take her vows at the foot of the scaffold, where her first and last act as a professed Carmelite was to ask permission to die.

These and all the other nuns, lay sisters, and even two hired extern sisters endured harassment, expulsion, suppression, and insult at the hands of the Revolution. And their story, told by Professor Bush, is a chronicle of sublime deeds aimed at moving God.

A sacrifice accepted

Perhaps the most impressive part of the Carmelite story is that God was actually moved. Indeed, their arrest, trial, and execution represented not a Catholic defeat but a triumph.

In a courtroom once used by Saint Louis

himself, the nuns defended themselves with valor before a Revolutionary tribunal, yet they were condemned to death before nightfall.

The news of their impending death was received with great happiness. It is related that as they waited to be boarded on the tumbrels, the Carmelites joyfully sang Sister Julia's parody of the *Marseillaise*, defiantly forcing the Revolutionary hymn to proclaim:

"Let's climb, let's climb the scaffold high!
"Let's give God the victory!"

No one jeered and hooted at the nuns as they went to the place of execution. Rather, an eerie silence surrounded the cortege as the nuns continued their song. Naught was heard but the "austere chant of high solemn joy" of those who, after some twenty months of consecrating themselves each day for this hour, God's mercy allowed them to make this final act of holocaust. Each nun knelt before the prioress, renewed her vows, kissed a tiny terracotta statuette of Madonna and Child, and then mounted the scaffold high.

To quell the Terror

Ten days after their deaths, Robespierre fell and the Reign of Terror effectively ended.

Skeptical historians may scowl at making this connection, but it is hard to deny that the final acts of their death touched a profound chord.

Something in the very foundation of the edifice of the French Revolution was shaken by the nuns' defiant and joyful gesture. The eerie silence around the scaffold presaged the regime's fall from power.

Professor Bush concludes that God manifested Himself in this martyrdom, which he claims frustrated the Revolution's attempt to annihilate France's "ancient pact" with God.

In a secular epoch, which excludes God from history, *To Quell the Terror* leaves the reader with the conviction that while man may abandon God, God does not abandon man. Come what may, God inspires His Church to act in history with astonishing power and results.

The book begs the question. If today, God is not moved to act in history to deliver man from the iniquities of the modern world, perhaps it is because there are none to quell the modern day terror, none who dare offer themselves as victims to abate the raging storm. ■



Ten days after the Carmelites' deaths, Robespierre fell and the Reign of terror effectively ended.

Excerpts from *Sister Julia's parody of the Marseillaise*

Let our hearts be giv'n to joyfulness
The day of glory now is here!
Let us banish all of our weakness,
We can see that the cross now
is near! (*repeat*)
Let's prepare ourselves for the victory!
Let us each as a conqueror go forth!
Under the cross, God's great banner.
Let's all run, let's all fly toward glory!
Let our ardor be enflamed!
Let's give our bodies in his Name!
Let's climb, let's climb, the scaffold high!
We'll give God the victory!
Happiness that's ever beckoning
To all the Catholics of France
To take up the path of the martyrs
Where many another's advanced! (*repeat*)
The martyrs go off to their passion

As did Jesus, followed by our king.
Our faith as Christians let us bring,
God's righteousness let us adore!
So let the priest with zeal,
And all believers seal,
Their faith, their faith, with all their blood,
In a God who like them died.
Great God who seest all my weaknesses
Although I'm eager, still I fear.
Confidently ardor now guides me,
O do thou lend thine aid and
be near! (*repeat*)
Holy Virgin, our example.
Of martyrs all the august Queen.
Do thou deign to sustain our great ardor
Cleanse our desires, make us all pure and
clean! (*repeat*)

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An invitation to love The Holy Cross of Our Lord Jesus Christ

BY PLINIO CORRÊA DE OLIVEIRA

For this year's Lent we wish to offer for our readers' consideration a great and supreme truth, whose remembrance should shed light on all the meditations that good Catholics may choose to make on the theme.

The holy Gospels show us with great clarity how much our Divine Savior in His mercy pities our pains of soul and body. To see this, we need only recall the awesome miracles He performed by His omnipotence to mitigate these pains.

Nevertheless, let us not imagine that this combat against pain and sorrow was the greatest gift He dispensed to mankind in this earthly life.

He who would close his eyes to the central fact of Our Lord's life — that He is our Redeemer and desired to endure the cruelest sufferings in order to redeem us — would have misunderstood His mission.

Even at the very apex of His Passion, Our Lord could have put an end to all those pains instantly by a mere act of His Divine will. From the very first moment of His Passion to the very last, He could have ordered His wounds to heal, His precious blood to stop pouring forth, and the effects of the blows on His Divine body to disappear without a scar. Finally, He could have given Himself a brilliant and jubilant victory, abruptly halting the persecution that was dragging Him to death.

Nevertheless, He willed none of this. On the contrary, He willed to allow Himself to be led up the Via Dolorosa to the height of Golgotha; He willed to see His most holy Mother engulfed in the depths of sorrow; and, finally, He willed to cry out so that those piercing words, "My God, My God, why hast Thou forsaken Me?" (Matt. 27:46), would echo till the consummation of the ages.

Through these realities we understand that by granting each of us the grace of being called to suffer a portion of His Passion with Him, He made clear the unrivaled role of the cross in the lives of men, in the history of the world, and in His glorification.

Let us not think that by inviting us to suffer the pains and sorrows of the present life, He wished to dispense each of us from pronouncing, at the time of death, our own consummation est.

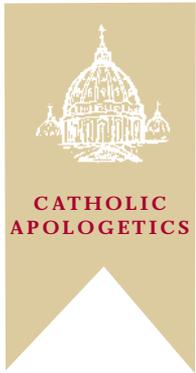
If we do not understand the role of the cross, if we do not love the cross, if we do not read our own *via crucis*, we will not fulfill Providence's designs for us. And, when dying, we will not be able to make ours the sublime exclamation of Saint Paul: "I have fought a good fight, I have finished my course, I have kept the faith. As for the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day" (2 Tim. 4:7-8).

Any quality, however exalted, will avail nothing unless it be founded on love for the cross of Our Lord Jesus Christ. With this love we can obtain all, even if we find heavy the holy burden of purity and other virtues, the unceasing attacks and mockeries of the enemies of the Faith, and the betrayals of false friends.

The great foundation, indeed the greatest foundation, of Christian civilization is that each and every person cultivate a generous love for the Holy Cross of Our Lord Jesus Christ.

May Mary help us with this, and we shall have reconquered for her Divine Son the reign of God that today flickers so faintly in the hearts of men. ■





To be or not to be: That is the question

BY RAYMOND DE SOUZA

How often we hear the word ecumenism uttered today. That being so, we must keep clearly in mind that there are ecumenism and “ecumenism”: that is, a true ecumenism that consists in bringing all peoples together into one Faith under one Shepherd, and a false ecumenism that attempts to bring all faiths together into one people.

To be truly ecumenical, then, we can favor only the true ecumenism, which affirms the oneness of the Truth and the uniqueness of the Catholic Church as the Guardian and Teacher of that truth in its fullness.

Promoters of false ecumenism, no matter what their creed, have this one thing in common: They cannot accept the Church’s claim of being the very Church founded by Our Lord Jesus Christ — One, Holy, Catholic, and Apostolic. They prefer a feathery fan of churches and theological preferences — some congruent, some incongruent, some consistent, some inconsistent, some even contradictory among themselves, it doesn’t matter — in which the fullness of the truth would be whatever would emerge from a thoroughgoing mélange of all religions, beliefs, and theological opinions.

Proponents of this idea consider it charming, non-sectarian, ecumenical, open-minded.

The trouble is that “open-minded” may sometimes simply mean empty headed — and such a feathery fan of religions reflects the vacuity of the false ecumenism that has afflicted many sectors of the Church in the last three decades or so.

It is the Truth that shall set us free, not the sharing and mixing of personal opinions. A personal experience related below will illustrate the point.

* * *

It was mid-morning when he knocked at my office door at International House in downtown Johannesburg, South Africa. At the time, I was the executive secretary of the Tradition Family Property Bureau for Southern Africa. He was a Methodist minister who had come to talk about certain “new doctrines which the Roman Catholic Church had added to the Bible through councils and papal definitions,” as he himself put it.

I am centering this article on him because of the debt of gratitude I owe him, for our conversation that day led me to take my studies of Catholic doctrine more seriously.

After greetings and a few moments of preliminary mutual scrutinizing and deciding on what approach to adopt, he came quickly to the point: “Isn’t it true that the R.C. Church invented the doctrine of Transubstantiation during the Council of Trent?”

Well, I had heard that one before, just as perhaps most *Crusade* readers have. The



Many prefer a feathery, fluffy fan of churches and theological preferences, some congruent, some incongruent, some consistent, some inconsistent, or even contradictory.

*“Too right!” he agreed, and emphatically so.
“And I feel so sorry for them, those
benighted Roman Catholics who behave
like a bunch of idolaters when they worship
a piece of bread at Mass... poor souls!”*



broken record of anti-Catholic propaganda simply refuses to let itself be fixed.

I knew that a simple and straightforward “No, Sir, that is not true!” would not suffice. He would want more; he wanted to argue. And here is where my debt of gratitude comes in: At that very moment, I remembered the oft-repeated words of Professor Plinio Corrêa de Oliveira, the founder of the first TFP, in Brazil, and the inspirer of all the TFP societies and bureaus on five continents.

Professor de Oliveira used to say that for one to have a proper discussion, avoiding useless argumentation and thinking clearly to reach a logical conclusion, one had to define some basic, mutually acceptable premises for the argument.

That is the first key to discussing apologetics: One must enrich the premises, establish a solid foundation, for the discussion so that if your interlocutor is logical, he may, by the inner consistency of interconnected truths, come to the proper conclusion.

So, I said to him: “Before I answer your question, let’s establish a basic principle to make sure we are using the same language and talking about the same thing: Nothing can be and not be at the same time and from the same point of view, wouldn’t you agree?”

He frowned for a moment, not being used to thinking about thinking. “What do you mean?”

“I’ll give you an example,” I replied. “Take the Bible. Either it is the word of God or it is not. It cannot be so for one person but not for another and still be true. If it is the Word of God, it is for everyone; conversely, if it is not, it is for nobody. It just cannot be the Word of God for some and not be so for oth-

ers. Either it is inspired by God, or it isn’t. Agreed?”

“Naturally,” he replied with a smile, “of course.”

“Very well, then,” I continued. “Take the divinity of Christ, or the Trinity, the Resurrection, or the virginal birth of Jesus. If these beliefs are true, no number of people who think differently will ever be able to alter their truthfulness. But if these beliefs are not true, no amount of belief on our part will ever make them true. Correct?”

“By all means,” he replied, not without a certain note of exultation. “I am with you on that. Let me give you an example of my own. It’s like the Popes and Council of the R.C. church. If they added new doctrines to the Bible, no quantity of Catholics who believe that they didn’t will ever alter the historical fact that they did... Correct?”

“Quite correct,” I said, not without a note of exultation of my own. “By the same token, if the Popes and Councils of the ‘R.C.’ Church did *not* add new doctrines to the Bible, no amount of non-Catholics propaganda against them will ever change the historical fact that nothing was added... Correct?”

He couldn’t escape the logic and simply nodded his head and cleared his throat, “humph... Yeah.”

“Very well,” I concluded, “That’s what I call ecumenical dialogue. We are working together to reach a conclusion, the only conclusion worth reaching — the Truth. So our basic premise is established. Now let us apply it to the Eucharist. If Jesus is not pres-

ent in the Eucharist, really present in His risen body, blood, soul, and divinity; in other words, if the Eucharist is just a symbol, a sacred symbol to be sure, but just a symbol, then all Roman Catholics who for nearly 2,000 years have bowed in adoration before the Eucharist would have been committing a sin of idolatry — albeit in ignorance — because they have worshipped a piece of bread believing it to be Jesus. Right?”

“Too right!” he emphatically agreed. “And I feel so sorry for them, those benighted Roman Catholics who behave like a bunch of idolaters when they worship a piece of bread at Mass... Poor souls!”

“Most definitely,” I agreed, tongue-in-cheek, “most definitely. Yet you must also concede that they do it in ignorance, for, in their minds, they think that Jesus is there, whereas He would not be — in your view, of course.”

I gave him a couple of seconds to understand my point, and went on: “If they commit any sin of idolatry, it would be committed in ignorance, since they would not know what they were doing — and we know that Jesus forgives sins of ignorance without delay: ‘Father forgive them, for they know not what they do.’ Remember?”

“Yes, of course,” he said condescendingly. “But we must help them to know the truth, and leave their dreadful state of ignorance. That’s the command Jesus gave His Apostles: ‘Go and make disciples of all people, baptizing them and teaching them to observe all that I have commanded you’ —

Matthew, chapter 28, verses 19 and 20, you know?"

"Yes, I do know," I replied with a meaningful nod.

He went on: "It took Luther and Calvin to liberate Christianity from the fetters of Roman obscurantism and superstition, and all the rest."

"If you say so. But let us move on," I said. "If Luther and Calvin and their followers are right, we poor R.C. folks are wrong, and idolaters in ignorance. We would be committing a material sin against the first commandment, because we would have a false god before the true God."

His wide smile sufficed to indicate his total agreement with that.

I proceeded: "But now let us consider the alternative: Suppose, just suppose, that Jesus indeed changed the substance of the bread and wine into His own substance, so that it was only the appearances of bread and wine that remained, and the substance now was His own body and blood, soul and divinity. In that case, the Roman Catholics are right, and Luther, Calvin, and their followers are wrong. Correct?"

He condescended a little "yes," quickly adding, "But only *if*."

I like this chap, I thought. He can use logic. How I wish that more of our "up to date" Catholics would be like him. Then the Church would not be in the state She is now.

"But there is more," I went on. "If such is the case, that is, if Jesus meant it literally about His body and blood being really present in the Eucharist, if that is the case, then Luther, Calvin, and company are committing a formal sin against the second commandment: you are blaspheming against God, because you are calling Jesus a liar."

I said it slowly, so that my words might sink into his mind, good and proper.

"I — beg — your — p-p-pardon?" he stammered, somewhat irate, as though I had insulted him down to the marrow of his bones. "You mean that..."

"All I mean is *if* you are wrong, I did not say you *are* actually wrong. But *if* you are, then you are actually saying that when Jesus said, 'This is my Body,' and it actually wasn't, He did not mean what He said, and when one does not mean what he says, he is lying, purely and simply. *If* He is not in the Eucharist, then He misled millions of Christians who for all these hundreds of years



Since Our Lord is the Truth, whatever He taught can only be one thing; it cannot be two things at the same time.

have believed in His words and taken them literally. Pretty serious, eh?"

I gave him a couple of moments to digest the implications of that. Manifestly, he could not evade the logic of the argument. It appeared he was thinking about the option between Catholic idolatry and Protestant blasphemy. Suddenly, his eyes shone with a special light. Obviously, he had gotten a good idea, and before you could spell 'transubstantiation' he said: "Quite right, but you know that sometimes Jesus speaks figuratively and sometimes He speaks literally, don't you? So, how do you know if He spoke the words at the Last Supper as a parable, a metaphor, just as when He said, 'I am the door,' you don't take it literally, do you? He does not become wood, does He? Or when He says, 'I am the vine,' He doesn't grow leaves, does He? So there!"

"Excellent!" I agreed. "There are times when Jesus wants us to take His words literally, and times when He wants us to take them figuratively. But how do you propose to distinguish between the two?"

My visitor replied with a smile: "It all depends on how you interpret it, of course."

I just could not let that one pass. "Excuse me, my friend. How can it be literal in one person's interpretation, and figurative in another's? Either His walking on water is historical fact or it isn't. He cannot walk figuratively for me and literally for you. Either He multiplied bread and fish or it was just a figure of speech. It cannot be both! Whatever happened to logic? It is irrational for the Eucharist to be a matter of individual interpretation. Either He changed bread and wine into His Body and Blood, or He didn't."

"But all reformed theologians affirm the principle of individual interpretation," he said.

"But all of them are wrong in affirming it," I replied. "Remember that you agreed with me at the beginning of our discussion that 'Nothing can be and not be at the same time and from the same point of view'? How can you switch now into religious relativism?"

"But we Bible Christians interpret the Bible by the light of the Holy Spirit!" He asserted, very earnestly.

"I am a Bible Christian too, for your info, and it was a group of bishops in my Church who, in the very early days, wrote the whole New Testament, inspired directly by the Holy Spirit. Another group of our bishops, over 300 years later, put the Bible together, keeping only the books that were inspired and leaving out those that were not. Moreover, it was a fellow-Catholic of mine, a chap called Gutenberg, who invented the printing press and used it for the first time to print a Catholic Bible. For nearly 2,000 years, his Church has interpreted the Bible and taught its contents to the people without contradiction, even making explicit what was only implicit."

"But we Bible Christians interpret the Bible by the light of the Holy Spirit!" He asserted, even more earnestly.

"Is that so?" I asked. "Tell me then, why is it that there are so many contradictory interpretations of the Bible among non-Catholics? Look at the multiplicity of non-Catholic denominations, movements, sects, and sub-sects — thousands of them, Bible in hand, interpreting it individually and reaching contradictory conclusions! What is the result? Doctrinal chaos. Will you tell me now that the Holy Spirit is guiding them

into contradictory conclusions, producing chaos? Or is it some other spirit — no names mentioned — that inspires this doctrinal confusion?”

“The truth shall set us free!” he affirmed, staring me the face.

“Quite right!” I agreed, enthusiastically, staring right back. “The truth, not opinions and personal interpretations. But let me tell you more: Why is it that today, every Tom, Dick and Harriett (please excuse a spot of inclusive language, since there are also women, not just us males, who deny the oneness of the truth) can interpret the Bible privately, all supposedly reasonably, guided by the Holy Spirit, etc., etc., but when the Catholic Church interprets it, they all say we are wrong? Surely you do not own the Holy Spirit!”

My visitor suddenly remembered having another appointment, and it really was getting late. As we moved to the door, I concluded: “Yes, there are times when Jesus speaks figuratively, and His words must be taken figuratively by everyone, Catholic and Protestant alike. And there are times when He speaks literally, and all who call themselves Christian must take His words literally. Come again another time and we’ll take a look at chapter 6 of St John’s Gospel and see for ourselves whether Jesus spoke figuratively or literally in His long discourse on the Eucharist. Will you come?”

My visitor said he would, we shook hands, and he left. But he never came back.

* * *

Our readers will find the basic argumentation I prepared for this episode in a previous issue of *Crusade* (January-February, 1998). I hope and pray that my interlocutor will some day open his heart and mind to the guidance of divine grace, which the Holy Spirit freely grants to all who wish to receive it, and draw the logical conclusions from the premises that he himself accepted.

If — or when — he does so, he will become a Catholic.

We would all do well to remember — as we read, study, and reflect — the wise counsel Prof. Plinio Corrêa de Oliveira used to give those wishing to think according to the mind of Our Lord Jesus Christ: Love the truth, never compromise it, and learn to enrich the basic premises of your arguments with truth. The rest shall be added unto you, so to speak. ■

Letters to the Editor



☒ I have recently read your article “A Destructive Equality,” and found myself in total agreement with all your points.

As a woman, I’m proud of my femininity God has given me, and always try to enhance it in the way I dress and in my manners.

How right you are to point out that we as women should develop humility and at times have the courage to remain in the background. This is an attitude that the feminists will never accept. Feminism puts forward a different agenda that tries to destabilize God’s natural order. Prayer is our great resource to combat the evil of feminism.

Praying that God will keep us firm in our resolve to remain truly feminine and may I add, ladylike.

D.W., Wallington, England

☒ This is a beautiful magazine. It is learned for the schooled and understandable for those who had a difficult time in school.

I hope the magazine will be a success because I want to be able to read it for years and years.

M.M., Rochester, New York

☒ Please reinstate my subscription. I regret asking you to cancel it. After reading the second issue, I was deeply moved and really liked the format. While money is tight, like I previously said, there are other things I can cut back on in order to afford this subscription.

C.K., Necedah, Wis.

☒ I am one of the people Norman Fulkerson interviewed for the article “Gone with the Wind” that appeared in *Crusade*. I just wanted to thank you for printing the article and to let you know how much those of us in reenacting appreciate being quoted properly and presented in a dignified and civilized light. Many times, we have been interviewed and then our words are taken out of context or embroidered in such a way that we appear

rather foolish or “crazy,” or our words might be used to fulfill some secret design preordained by the writer. Mr. Fulkerson’s article was fair, sympathetic, truthful, and a pleasure to read. Thank you so much for printing it and for letting some of us tell just why it is we are drawn to another time so strongly. It was truly a pleasure to deal with Mr. Fulkerson and, through him, with your magazine.

S.C. (email)

☒ My family has always enjoyed the diverse issues projected in your magazine, yet, in your Sept/Oct. issue we were absolutely enthralled by the special report “Following the Stars to Santiago,” a pilgrimage made by a young man in modern Spain.

More beautiful and astounding than the prodigy of stories spilling over from every paragraph was the spirit of the pilgrim who had undergone such a test of faith and endurance. We were awed that someone so young could love his Faith so much, to such a degree. It is true that young people today endure terrific physical demands and abuse for all sorts of personal gains, yet how many would do so for spiritual enrichment?

I simply had to commend your magazine for pursuing such stories. They serve our souls as effectively as the most uplifting homily!

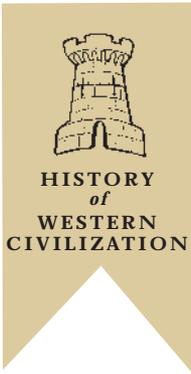
M.B., Allentown, Penn.

☒ I read your recent article about the man who walked from France to the tomb of St. James in Spain. I want to do the same thing, but I don’t know what to do in order to get started. How do I arrange everything, whom do I contact, where do I get started? etc.

I was hoping you might be able to help me. Maybe you could put me in contact with someone who could. Any help you can give would be greatly appreciated. I am a Catholic and would be doing this as an act of penance.

S.D., Baltimore, Maryland





Chapter XXIII

Crusades and Crusading

BY JEREMIAS WELLS

One of the most amazing studies in religious fervor after the reform movement of Cluny and Saint Gregory VII was the transition of that movement into the holy warfare known as the Crusades. Moreover, the opponents of the Christians, for the most part, were themselves aroused by religious motives which often reached the level of fanaticism. Under the guidance of the great popes, the Church utilized the monastic ideal to reshape secular institutions in this world to accept a greater influence of religious motivation so as to prepare men's souls for the world to come.

Among the many factors that contributed to the Crusades, three stand out: the moral reform of the laity begun by Cluny, a desire to end the Greek schism of 1054, and the encroachment of the Moslems upon Christendom. Although Cluny did not initiate any of the developments that led to the Crusades, it did exert an enormous influence that aroused the religious spirit in the feudal nobility. In 1054 the rebellious Patriarch of Constantinople revived the periodic dispute between the Papacy and the Empire that ended once again in a split. While Western Christendom was adopting a more bellicose attitude towards its Moslem neighbors, a new wave of attacks came from the recently-converted Seljuk Turks in the east.

Reform in Christian society

Because of its holiness, Cluny was able to insist on the moral reform of the lay feudal nobility and to absorb laymen into the life of the Church. The monks had long sought the Peace of God, which provided special protection for churches, clerics, the poor

and defenseless, and the Truce of God, which forbade war on certain days and periods of the year. The lower nature of man, that is his appetite for brute force and plunder, had to be brought under the control of soul and mind.

As the concept of a holy war grew through the endeavors of the reform popes, especially Leo IX, Alexander II, and Gregory VII, the Church succeeded in channeling the warlike propensities of the nobility into holy causes. The first great example occurred during the Norman war in Sicily. Motivated by a desire that the Christians should not live under Moslem servitude, Count Roger, the youngest of the famous Hauteville brothers, spent thirty arduous years reclaiming the island from the Saracens. Resembling crusaders in many ways, the warriors went to confession and received Holy Communion. After victory, the spoils of war were either taken to a church or used to build one. During a battle near Cerami in 1063, the Normans saw Saint George, the future patron of the Crusades, in the front of their ranks on a white horse and carrying a banner with a shining white cross. After hearing of their exploits, Alexander II granted the warriors absolution and sent a banner in the name of the Holy See with which they were to attack the Moslems.

Another impressive example of using the sword for the Catholic faith developed in northern Italy by the Patarine movement against married and simoniac clergy and evil-living priests in general. Alexander, who earlier as a bishop had helped organize the movement, conferred the military leadership on the Knight Erlembald. The latter originally planned to retire to a monastery

after leading a virtuous life, but Alexander strictly commanded him to go to Milan and defend the interests of the Church. Eventually his military activities were drawn into the wider arena of the conflict between Henry IV and Gregory VII who gave the Christian knight valuable support. After ten years of repeated battles, Erlembald fell as a martyr in 1075, thus becoming the first knight-saint in history (feast, June 27).

In the decades before the first Crusade to the Holy Land, the concept of Knighthood as a separate order in Christian society emerged when the Church introduced into its liturgy the consecration of the knight's sword. A shared culture of warrior toughness, honor, and skilled horsemanship was joined to religious obligation. The combination of military training and religious devotion gave the Crusaders an enormous cohesion when they were exposed to almost insurmountable physical and mental pressures on the march to Jerusalem.

The Eastern Schism

Splendor, wealth, and learning still elevated Constantinople above the other great cities of Christendom. Yet too often immorality, vanity, vengeance, and the practice of mutilation infected the emperors and the attendant courtiers, which contributed to an inexorable imperial decline. Continual religious problems with the West fanned by the proud pretensions of some bishops and theologians — although not all — contributed to the Byzantine demise, at the root of which was the reluctance to recognize the hierarchical supremacy of Rome.

In the ninth century, Photius, a vain scholar, usurped the Patriarchate of Con-



The Crusaders' route from Constantinople to Jerusalem



stantinople and caused a schism of several years which was healed only with difficulty. During the pontificate of Saint Leo IX another ambitious Patriarch, Michael Cerularius, revived the schism of Photius. He circulated a puerile pamphlet that criticized several Latin customs, including the addition of "and from the Son" (*filioque*) in the Creed. Cerularius struck a sympathetic chord with many resentful churchmen and monks who harbored at least some of the absurdities in their own minds. Eventually the clever patriarch was able to drag the entire eastern Church into schism.

Another problem brought on a political decadence when the Byzantines proved utterly incapable of finding even a mediocre ruler to lead them during the middle decades of the eleventh century. The decay became obvious during the lifetime of the Empress Zoe, short, plump, and of limited intelligence. When her weak father, Constantine VIII, died in 1028, the fifty-year-old Empress married a useless fop. She soon

tired of him, had him murdered in his bath, and the same night married a seventeen-year-old peasant youth who became Michael VII (1034-41). Because of a circulatory disease, the once-handsome young man saw his body turn into a heap of bloated flesh. He died in his twenties while trying to appease divine justice in a monastery. His replacement, Michael V, was blinded and removed from the palace one year later. The ineffective Constantine IX, Zoe's third husband, outlived her and is chiefly remembered for the progressive weakening of the Empire's military strength while a horde of Asiatic Moslems was descending upon its eastern territories.

Rise of the Seljuk Turks

Just about the time Zoe took her second husband, another wild tribe of pastoral nomads came thundering out of Russian steppes. The Arab and Persian Moslems, having succumbed to the refined, delightful pleasures of the cities, were overrun by the

Seljuk Turks, who reinvigorated the disappearing military spirit of Islam. Once the hardy, austere warriors from the fringes of Islamic civilization accepted their religion, they also accepted its central principle: not necessarily to convert the world by force of arms, but to impose Islamic authority through holy war. After triumphing over the Persians, Tughril Bey, the grandson of the Seljuk founder, conquered Baghdad and was invested by the Abbasid caliph with the titles of sultan and King of the East and West. His successor Alp Arslan took the war into Byzantine Armenia.

The Eastern Emperor Romanus Diogenes, surprisingly a man of some mettle who had survived the treacherous court intrigue, marched into Armenia with a large force to defend the frontier. In 1071 Romanus encountered the sultan in front of the village of Manzikert. The once strong Byzantine army, now reduced to 40,000 through treachery and desertion, faced an equal number of Turks.

The classic Turkish strategy was employed from the beginning as the Moslem mounted archers rode toward the Greeks firing volleys of arrows and then quickly retreating. Unable to close with the enemy in hand-to-hand combat, Romanus' army was riddled with arrows over a period of hours and annihilated. The emperor was captured, treated with dignity, and released. Upon his return, he was deposed and blinded so brutally that he soon died.

With the only Byzantine standing army destroyed, the Seljuks swept on to take the interior of Asia Minor, the source of much of the grain and military manpower for the Empire. The loss of Asia Minor, the scene of Saint Paul's early missions and a bastion of Christianity against the eastern hordes, opened up an avenue to Constantinople, the Balkans, and the heart of Europe. Out of the ensuing military anarchy, Alexius Comnenus, a soldier and a leader of some ability, emerged as the new Emperor. With few viable options available, he appealed to Western Christendom for help.

Urban II

The intellectual and moral leadership of Europe passed into the hands of Blessed Urban II, a Pope who was uniquely qualified to bring the crusading idea into reality. As a Frenchman and former Cluniac prior, he had the gift to awaken the religious fervor of the French, Lorraine, and Norman knights that formed the core of the crusading movement. When Emperor Alexis requested military assistance to protect his crumbling empire, Urban saw an opportunity not only to try to heal the Eastern Schism, but also to strike a blow at the resurgent Moslem threat against Western civilization.

In the summer of 1095, Urban traveled through southern France, visiting Cluniac houses and attending the wedding of the son of Count Raymond IV of Toulouse, where he conferred with many who were active in the Spanish Reconquest. Only a few years earlier, that effort received a serious setback when the Almoravid Moors wiped out the army of Alfonso VI of Castile whose daughter had just recently married the powerful and wealthy Count of Toulouse.

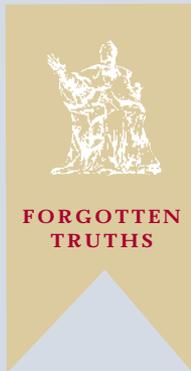
As the eloquent Pope moved on towards a Church council at Clermont in Auvergne, a growing excitement of anticipation moved

with him. At the end of eight days of routine business, the Pope and his entourage of 14 archbishops, 225 bishops, and 90 abbots, all wearing their robes of office, went in solemn procession to a public gathering outside town. There a scarlet-covered platform had been erected, for the assembled crowd was huge. Urban, an orator of impressive talent, described the desecrations by the Moslems and urged his listeners to rescue the Holy Land. A great shout of "*Deus vult!*" broke out. "Yes, God wills it," he exclaimed in reply, "and let that divinely-given cry be yours in battle." Hundreds of knights tore up strips of red cloth to form crosses, which became the emblem of their service to the Crucified. Raymond of Toulouse announced that he had taken the Cross and would support the Crusade with all his power.

That impassioned call for a holy war reverberated throughout Western Christendom. Blessed Urban, bishops, and priests went throughout the land raising the level of religious enthusiasm and promising the remission of punishment due to sins in return for the crusader's vow of service. Since the kings of England, France, and Germany were all excommunicated and not inclined to help anyway, Urban had to rely on the great nobles for organization and leadership.

The crusading army

The noble regiments were composed of contingents devoted to four great princes, all of whom had the strengths and defects that ran the spectrum from the love of service for the interests of Christianity to the most



“Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me” *Matt. 25:40.*

BY GARY ISBELL

Saint Louis de Montfort, the great seventeenth-century French missionary and Marian apostle, once stopped at a convent of nuns after a full-day's walk. So exhausted and soiled from his journey was he, that the nun who answered the door did not recognize him.

It was supper time, and the saint begged the sister for some sustenance, mentioning that he had walked for many miles that day but had had nothing to eat.

The nun refused him and bade him go away with the feeble excuse that supper was not ready. Saint Louis had no choice but to continue on his way, still tired and famished.

Another sister, having seen the

exchange from a window, ran down to the sister-porter and rebuked her: Did you not recognize who that was? That was Father de Montfort!

The sister-porter, frightened and mortified, ran off after the saint, by this time some distance from the convent.

Reaching him, she besought his pardon for not having recognized him and told him that supper was ready and that he would be most welcome to have some.

The saint stopped, looked back, and replied, "What you would not do for Jesus Christ you now want to do for Louis de Montfort." Then, bidding her good night, he continued on his way. ■

base desire for earthly success. Godfrey of Bouillon, Duke of lower Lorraine, who had a much-deserved reputation for religious enthusiasm, justice, and personal courage, marched at the head of French- and German-speaking Rhinelanders. Only Godfrey seemed indifferent to the idea of gaining feudal territories in the east. The largest group, with seventy or eighty thousand southern Frenchmen (Provençals), followed the capable but harsh Raymond IV, Count of Toulouse and Marquis of Provence. With him went Bishop Adhemar of Le Puy, the papal legate. Although Raymond could be ruthless and crafty, he was not initially motivated by material ambition and apparently did not intend to return to his European possessions nor did Godfrey.

The Normans of south Italy looked to the impressive warrior Bohemond, the son of Robert Guiscard, for leadership. He had run up a string of victories in his father's campaign to wrestle Greece from the Byzantine Empire, which ended in failure because of pestilence some years earlier. From the beginning, Bohemond intended to carve out a kingdom for himself in the East and was sufficiently unscrupulous to succeed. His nephew Tancred, a warrior of equal ability, accompanied him. The fourth group was loosely organized around Duke Robert (Curthose) of Normandy, who was a pale shadow of his father, William the Conqueror. This group contained some illustrious names, but they lacked the tenacity and vision that marked the other leaders just mentioned.

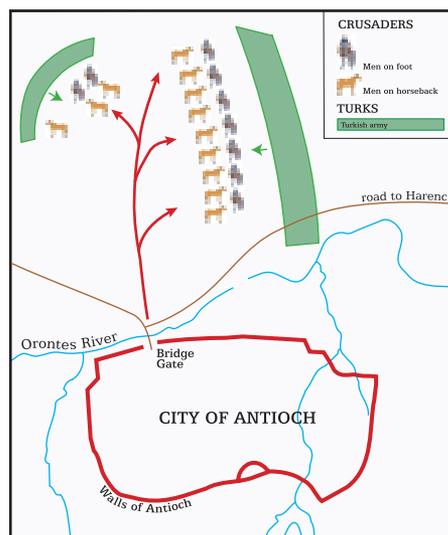
Although Alexius sought help from the West, when he heard that approximately 300,000 fighting men in four units were descending upon his capital city, a shiver of fear ran up his spine. But his scheming and devious nature rose to the occasion. As each group arrived, he loaded the leaders with rich presents, obtained an oath of fealty from all except Raymond, and quickly ferried them across the Bosphorus before the next group came on the scene.

Nicaea

Alexius prevailed upon the crusaders to inaugurate the campaign against the Turks by reconquering Nicaea, the site of two early ecumenical councils, which the Moslems used as their Anatolian capital. The city, with its high, double walls and over 300 tow-

ers, presented a difficult challenge. The Sultan Kilidge Arslan allowed the crusaders to approach the fortress and set up their tents. He then rode down upon them with 100,000 horsemen. The infantry, with some difficulty, stood their ground. When the Christian knights attacked from all sides, the Turks had to abandon their usual hit-and-run tactics and face the crushing charge of the heavily-armed knights. The Moslem's attack broke down and they fled back into the hills, leaving several thousand of their own dead on the field.

Alexius assisted in the siege, which lasted several weeks. He knew that if the Europeans entered Nicaea first they would spread death and destruction. The Emperor wanted to possess the city undamaged, so



The battle of Antioch

he secretly negotiated its surrender and occupied it before the crusaders realized they had been tricked. Since Alexius, to whom most had taken the oath of fealty, was inside and they were out, the crusaders decided to move on to their next main target, Antioch, once the See of Saint Peter and the second largest city in the East.

The march through Anatolia

Marching from the northwest of Asia Minor towards the southeast, the crusaders divided their force into two columns a few miles apart. The forward and smaller division consisted of the French and Italian Normans under Bohemond and Robert. Raymond, Godfrey, and Bishop Adhemar led the larger

column of Lorrainers and Provençals.

On the third day, as the Normans passed through a mountain gap near Dorylaeum onto open land, they saw in front of them an enormous concentration of Seljuk Turks under Kilidge Arslan, numbering as many as 200,000 warriors, all mounted. They opened with their usual revolving tactics of firing a hail of arrows, falling back, and allowing the next wave to repeat the onslaught. Throughout the morning and into the early afternoon in the dusty heat of the Anatolian summer, the Turks outflanked the Christians and moved in for the kill. But they paid dearly. The Normans smashed away with their long swords and heavy maces and held the line under the sturdy command of Bohemond.

Then suddenly, as time was running out, Godfrey of Bouillon rode over a nearby hill and attacked the Turkish left flank. Raymond came in from the other side and Bishop Adhemar, in full battle armor, rode down on the rear. In close quarters, the power of the Christians was overwhelming, and the Turks went down by the thousands. Those who could, escaped. Later in the day, the victorious knights ransacked the Seljuk camp and found a wealth of goods. The Sultan of Nicaea never showed his face again, but went in advance of the crusaders, laying waste the country and poisoning the wells.

Antioch

After a four-month march of frightful suffering from heat and thirst in the desert and cold and fatigue in the mountains, the weary and emaciated soldiers of Christ arrived before Antioch in October of 1097 with only 100,000 left. The massive walls discouraged any thought of building siege engines powerful enough to breach the centuries-old stonework. The crusaders encamped on the plains opposite the northeast wall and attempted to starve out the besieged. But the cold, the rain, and the winter wind caused far more suffering to the Christians huddled in their soaking wet tents. Provisions ran out to be followed by famine and disease.

When despair and a lack of piety and virtue threatened the moral well-being of the camp, Adhemar ordered prayers and fasts to avert divine indignation and bring back to mind the holy purpose of the pilgrimage. The devout bishop organized processions and directed hymns of penitence.

Bohemond, with only 700 mounted knights left, nevertheless won two outstanding victories over relief forces. In the spring, Italian ships unloaded supplies at the port of St. Simon's, twelve miles away. The Turks almost hijacked the entire shipment, but the supplies and its escort were saved by the vigorous action of Godfrey. It was during that skirmish that the powerful knight cut a Turk completely in half with one stroke of his sword.

Finally the Turkish, Arab, and Persian Mohammedans, alarmed by the threat of the soldiers of Christ, decimated as they were, put together a force of well over 120,000 horsemen and marched on the weary crusaders. Bohemond, always on the alert for personal gain, even in times of crisis, forced the leaders with the exception of Raymond to acknowledge that he was the lord of Antioch. He bribed a Turkish officer to betray into his hands a key tower from which the courageous but unprincipled Norman captured the city-fortress.

The Moslem horde arrived before the gates of Antioch early in June and shut up the dwindling and once again starving army of crusaders. The last hope of the besieged vanished when Alexius, riding to the rescue, decided not to risk his own safety, turned back to Constantinople and abandoned the suffering Christians to their fate.

On the morning of June 28, after confessing their sins and receiving the Body and Blood of Christ at Mass, the Christians filed out through the Bridge gate into the sloping field across the river. Taking the high ground, Bohemond placed the 40,000 foot soldiers in front, led by dismounted knights who had lost their horses. Behind the infantry rode the knights, now reduced to about 300. The crusaders marched forward crying out "*Deus vult!*" which gave them an enormous impetus as they crashed into the lines of stunned Moslems and swept the enemy before them. Word spread throughout the line that unknown men in bright armor and mounted on white chargers were riding with them. The charge turned into a rout, then into a slaughter. The Moslems left 70,000 dead on the battlefield that day.

Jerusalem

For the next several months, the leaders, especially Bohemond and Raymond, lost sight of their religious ideals and quarreled

incessantly. Bohemond emerged as the sole ruler and Prince of Antioch and refused to risk his newly-gained possessions with any further crusading. Baldwin of Boulogne, Godfrey's brother, had taken a similar position earlier by acquiring the County of Edessa. Raymond continued to argue and sulk. Finally Godfrey, fed up with all the delays, announced that he and the two Roberts (from Normandy and Flanders) were going to fulfill their holy vow and go up to Jerusalem. Raymond reluctantly decided to follow, especially when many of his Provençals now looked to Godfrey for leadership.

In June of 1099 they arrived before the walls of Jerusalem, which was then held by the Fatimid Arabs of Egypt. With their usual religious zeal and grim determination, the Christians prepared to attack the walls. Their fighting force had been reduced to 1200 knights and 10,000 foot soldiers, with a similar number of noncombatants who proved to be quite useful in carrying water, wood, and other supplies. A small fleet of Genoese ships arrived at a nearby port with more supplies and wood for the building of siege engines. An Egyptian fleet followed



Godfrey of Bouillon enters Jerusalem — engraving by Gustave Doré

behind and destroyed the vessels, but fortunately the sailors, all trained workmen, salvaged the woodworking tools. They built three huge wooden towers, the third story of which consisted of a drawbridge that would provide an avenue of attack when lowered on to the ramparts.

In spiritual preparation for the attack, the Christians marched barefooted in solemn procession around the wall over to the Garden of Olives. From the height of the ramparts, the Moslems ridiculed the piety of the warriors and blasphemed Our Lord. From below the crusaders vowed to avenge the honor of Jesus Christ. On the last day of the assault, Godfrey climbed one of the towers. The drawbridge came flying down onto the north wall. He and Eustace, his brother, led the Rhinelanders and Tancred's Normans against the defenders on the wall and down into the city. The remaining crusaders broke into the city at other points. They overcame a spirited resistance that ended in a general massacre.

This is not the end of the story, only the beginning, for Crusades were fought for the next 600 years. Following this great success, abysmal failures will intermix with further successes. The crusaders at their best reflected a society that accepted Catholic principles and consecrated itself to God and His Church. Failure came in proportion to the number of those in Catholic society who deviated from that consecration. ■

Biographical note

A comprehensive list of all the works used in this study would be much too long, and many have been mentioned already. Indispensable was Carl Erdmann, *The Origin of the Idea of Crusade* (Princeton, 1977).

Although we consulted scholarly works, in particular, H. E. Mayer, *The Crusades* (Oxford, 1972) and volume I of the multi-volume set edited by Kenneth Setton, for the blood and thunder details, we used the more popular war horses by Michaud, Lamb, Campbell, and Belloc, all of whom have the strengths and defects of the various authors' points of view and style.

There are several monographs on the principal leaders by Charles W. David (Robert Curthose, 1920); Ralph B. Yewdale (Bohemond, 1924); Robert L. Nicholson (Tancred, 1938); John C. Andressohn (Godfrey of Bouillon, 1947); John and Laurita Hill (Raymond IV, 1962).



FAMILY
SERIES

The Queen of Heaven and the Son of Thunder

BY ANDREA PHILLIPS



One of the miraculous aspects of the statue of Our Lady of the Pillar, in Saragossa, Spain, is that dust never settles on it.

When Our Blessed Lord ascended into heaven, He left His most holy Mother here on earth for several years to help the young Catholic Church.

All of the Apostles and disciples held her in great esteem and sought her counsel in all things. She, the holiest, wisest, and most blessed of women, always had a word of encouragement and precious advice to answer their requests. At times, as the Apostles and disciples went on their journeys to far off places to preach the Faith, she would send one or several of her many guardian angels to strengthen or console them in some way.

For example, after the Apostles' Creed had been composed by the Twelve, she wrote several copies of this profession of our Faith with her own hand and, summoning several of her angels, bade them deliver these copies to the disciples who were in distant places so they might recite it and teach others to do the same.

She also prayed constantly for their work and begged God to deliver them from the assaults of the devil, who from the very beginning has unceasingly prowled around seeking to destroy God's Church.

The Apostle Saint James the Greater, brother of Saint John the Evangelist and a cousin to Our Lord Jesus, had a most special and tender devotion to Our Blessed Lady. Possessed of a generous nature, he preached the word of God with such zeal and fearlessness that he aroused the fury of all who hated Our Lord and His Church. The more the evil people persecuted him the more ardently and louder he preached. Some say that he had a powerful, booming voice, in

keeping with his designation as a "Son of Thunder." He knew how needful he was of Our Lady's help and sought it constantly.

One day, about a year and a half after the death of Our Lord, Saint James traveled to Spain to carry the true Faith to the people there. In imitation of his Master, he took twelve disciples with him. One of the first cities he and his disciples visited was Granada in the south of Spain. In Granada were several Jews who hated the new Faith of Jesus and watched the newcomers closely. Saint James and the disciples fearlessly began to preach as if nothing were wrong. While several of these Jews became impressed and listened, others became even more hardened against these holy men and began a terrible persecution against them. Seizing one of them, they brought him to his martyrdom.

Yet another day they managed to seize Saint James and the remaining eleven and took them to a field outside the walls of Granada to put them to death. As had occurred so many times before, Saint James prayed to the Blessed Mother to assist them. If they were to die for her Son, then he wished that somehow he be allowed to see her before dying.

Back in Jerusalem, by a special gift granted to her by her Divine Son, the Holy Virgin, saw everything that was happening, and her mother's heart went out to this devoted son who sought her help. She felt a great sorrow that she was so far away, but knowing that nothing is impossible to God, she besought her Son to allow her to aid Saint James and his friends.

Our Lord, seeing His Mother's holy desire from heaven, commanded the angels of her guard to carry her to Spain. Immediately, one thousand angels appeared before her and, placing her on a shining



throne of clouds, carried her across the sea to Granada.

All the while, Saint James and his disciples remained in great danger. The Jews already had their swords bared and ready to strike when, looking up, the Apostle beheld his beloved Queen and Mother coming on this dazzling cloud surrounded by angels. She spoke beautiful words of encouragement to this faithful son and made him understand that he and his companions were not yet to shed their blood for her Son.

At her command, their fetters and chains fell to the ground. Simultaneously, the would-be executioners fell as if dead and remained stunned for many hours. The devils that had accompanied them and incited them to this terrible deed were hurled into the deepest abysses of Hell, leaving Saint James and his friends completely free.

Saint James was filled with joy at the sight of his

Queen and what she had done. He thanked her from the depth of his heart and, bowing his face to the ground, thanked God Our Lord for such a favor. Although the other disciples had not seen her and the thousand angels, they understood that a great miracle had taken place, and Saint James later told them what he had seen to increase and confirm their Faith.

Before leaving, the Most Holy Mother wished to bless Spain even further by sending Saint James all over its territory to preach the new Faith of her Son. For this she assigned hundreds of her own angels to accompany him and his disciples wherever they went, showing them the way and protecting them from every danger. In this manner, the Son of Thunder and his worthy friends traveled throughout Spain and brought about many conversions.

Eventually they entered the old city of Saragossa. There, the Mother of God came to visit Saint James



once more. This came about in the following manner.

One day, Our Lord Jesus decided in heaven to visit His mother in her home in Jerusalem to speak with her about Saint James. While she prayed, He entered her room seated on a shining throne and surrounded by thousands of angels. He told her that He wanted her to visit Saint James in Saragossa and have him build a house of prayer in her honor so that through her He might be specially honored there.

Once again the angels built a shining throne of clouds and, placing their Queen on it, carried her over the land and sea to far away Spain. This time, however, Our Lord had commanded them to travel slowly so that along the way they might sing beautiful songs to her. Their repertoire included the "Ave Maria," "Salve Sancta Parens," "Salve Regina," and "Regina coeli laetare," chanted by various choruses of angels in the most pleasing harmony.

During this joyous celestial singing, the most humble Lady returned all this praise to God Most High: "Holy, holy, holy, Lord God of Sabaoth, have pity on the poor children of Eve. Thine is the glory, Thine the power and majesty. Thou alone art holy, the most High and the Lord of all the heavenly armies and of all creation."

Meanwhile, Saint James was camped outside the walls of Saragossa with his disciples.

He was praying by himself some distance from them when he suddenly perceived the most beautiful music he had ever heard.

The disciples, some while praying and others awakening from sleep, likewise heard this heavenly chorus, and their hearts filled with an ineffable joy. Looking up, they saw a most brilliant light forming a luminous globe. Evidently something marvelous was happening.

To his immense joy, the holy Son of Thunder once again beheld, within this brilliance, his holy Mother coming across the sky to visit him. All resplendent with the very light of God as she sat on her throne of clouds, the great Lady far outshone her angel escort.

The angels placed the throne with their Queen within sight of the Apostle who, beside himself with joy, bowed low to the earth. The loving Queen greeted him sweetly and then gave him a blessing in the name of her Son Jesus.

Saint James noticed that some of the angels held a small marble column and a small statue of their Queen holding the Infant God. Our Lady relayed to

him the desire of her Divine Son that he build a temple on that very spot to be dedicated to her name so that, through her, Her Son might be glorified. In His name she promised great favors and blessings to those who sincerely requested her intercession in this church, as well as her protection and assistance, "for this is to be my house and temple, my inheritance and possession." The column and the statue were presented as a pledge of this promise: "In the temple which thou shalt build for me, it shall remain and be preserved, together with the holy faith, until the end of the world."

She told him that he should begin building this church immediately. When it was finished, he was to return to Jerusalem where he would be called to imitate his Lord Jesus, the first of the Apostles to surrender his life for Him. She assured him that she would be there to assist him.

As she finished speaking, she ordered the angels to place the column with her statue on the ground. As soon as this was done, both the angels and Saint James gave thanks to God and celebrated this spot as the first place on earth to be dedicated to the name of Mary Most Holy for the greater glory of Almighty God.

Such was the beginning of the famous shrine of Our Lady of the Pillar of Saragossa. The original chapel built by Saint James has grown into a great church that stands today on the very site of Our Lady's visit nearly 2000 years ago.

Our Lady guaranteed this before leaving by appointing one of her angels to guard the statue and the place against every attack of devil or man. And attack it the devil has done, throughout all these years, but that mighty angel has foiled every attempt of the infernal fiend.

So, dear reader, if you wish to see this great marvel that is, still today, the great church of Our Lady of the Pillar, the very first place dedicated to Holy Mary even as she was still on this earth, you have only to go with a sincere heart and you will certainly receive her sweet favor. ■

To his immense joy, the holy Son of Thunder once again beheld his holy Mother coming across the sky to visit him. All resplendent with the very light of God as she sat on her throne of clouds, the great Lady far outshone her angel escort.

Adapted from *The Mystical City of God*, by Venerable Maria of Agreda, "The Coronation," Chapters 16 and 17.

Neuschwanstein



The castle of Neuschwanstein in Bavaria, conceived and built in the nineteenth century by King Ludwig II, is a successfully executed modern likeness of the charming medieval castles. Having features reminiscent of an immense cathedral, it is an exemplary work that powerfully evokes the blessedness of times past.

Rising high above a silent and shadowy stretch of forest, Neuschwanstein defies the cliffs, the winds, and the skies. At first sight of it, bathed in the sun's brilliant rays and surrounded by glistening snow, our minds pause as if encountering something unreal, as if an angel had taken the mist and rays of light and modeled them into a marvelous dream.

Magnificent, graceful, solitary as a contemplative hermit, strong as a warrior, this castle is an edifice born for grand elevations of spirit. One might ascend its many high towers not only to watch for enemies, but also to draw nearer to God.

As night slowly descends over the mountains and forest, the dreamlike Neuschwanstein fades into the enveloping darkness until finally eluding our sight. Our minds may return to everyday affairs, yet our imaginations will retain impressions of this magnificent synthesis of nature's splendor and man's architectural handiwork. Then we feel ourselves transported, like Neuschwanstein's towers, halfway between Heaven and earth!