

September/October 2001 / \$5.00

# CRUSADE<sup>®</sup>

MAGAZINE



## *Joan of Arc* IN REAL LIFE

Also Inside:

- Attack on America
- Catholic Apologetics
- The Grunt Padre





# The Prince of Peace

*Made of resin and individually hand-painted, **The Prince of Peace** comes with a beautiful and FREE, hand-made damask pillow.*

America Needs Fatima artist Dias Tavarez is unrivaled in his sculptures and paintings. *The Prince of Peace* is no exception. For Christmas 2001, he offers a unique and magnificent statue of the Infant Jesus to grace your home. From the luster in His eyes to the folds of His garment to the intricate halo around His head, the *Prince of Peace* is a masterpiece.

Each statue is painstakingly painted in every detail. Special attention is given to the expression on the Infant's face and eyes, those eyes that look upon all that approach Him with a life-like expression of infinite sweetness.



**Limited  
Supply!**

Shown smaller  
than actual  
size of 12"

Twelve inches long and weighing over three pounds, the *Prince of Peace* is a masterpiece of detail. It is yours for just **\$129** (s/h included). Satisfaction guaranteed. The gold damask pillow, bordered with four elegant tassels, comes at no extra charge.

To order, call toll free:

# 1-888-317-5571



# CONTENTS

September-October 2001



**Cover:** Statue of Saint Joan of Arc in Paris

<b>EDITORIAL</b>	<b>2</b>
Attack on America: A New Phase in an Old Conflict	
<b>PLINIO CORRÊA DE OLIVEIRA</b>	<b>3</b>
Equality at the Starting Point: What an Injustice	
<b>COVER STORY</b>	<b>5</b>
Joan of Arc in Real Life	
<b>BOOK REVIEW</b>	<b>13</b>
Beyond the Call of Duty: The Grunt Padre	
<b>PHOTO ESSAY</b>	<b>15</b>
Reviving the Anti-Communist Spirit of America	
<b>TFP IN ACTION</b>	<b>18</b>
Catholic Character and Courage	
<b>CATHOLIC APOLOGETICS</b>	<b>20</b>
Biblical Foundations of the Papacy	
<b>BASIC HISTORY COURSE</b>	<b>23</b>
Three Monarchs: Two Saints and a Tyrant	
<b>FAMILY SERIES</b>	<b>27</b>
Cecy and Her "New Friend"	



API/Wide World Photo

**Page 2** Are all Moslems peaceful?

*Crusade Magazine* is a publication of The American Society for the Defense of Tradition, Family and Property (TFP). Subscriptions in the United States and Canada, \$30.00. Foreign subscriptions, \$42.00. List of other TFP publications available upon request. Direct all subscription requests and inquiries to: Crusade Magazine, P.O. Box 341, Hanover, PA 17331 or e-mail to: Crusade@tfp.org Tel.: 888-317-5571, Fax: (570) 450-6352, © 2001 by The Foundation for a Christian Civilization, Inc. This publication includes images from Dynamic Graphics, Corel, and Art Today which are protected by Copyright laws of the U.S. and elsewhere.

ISSN 1096-3782  
LCCN 98-641433  
M-53



Courtesy of Fr. Vincent Robert Capodanno Foundation

**Page 13** The few who  
reserve nothing for themselves



**Page 18** Courage and character  
in the formation of youth

EDITOR'S  
CORNER

# Attack on America: A New Phase in an Old Conflict

BY THOMAS BECKET

In the aftermath of the September 11 terrorist attacks, every effort has been made to distinguish Islam from violence. Every statement from the media or the government has come with a disclaimer: "This is not a clash of civilizations. We know that Islam is a religion of peace. Terrorism is the work of a small minority."

Modern America has come to view religious pluralism as a fundamental pillar of civilization. It is impossible for most Americans today to conceive of any group of individuals basing themselves on the teachings of a major religion who do not accept this ecumenical dogma. In the comfort of an America distant from the clash of irreconcilable opposites, it has been easy to sit back with a superior attitude and watch the immature and the un-evolved fight their petty battles.

Insulated as we were, we did not need to ask difficult questions, or for that matter, question our own deeply held beliefs. That is no longer the case. "War is merely the continuation of politics by other means," Clausewitz observed. Today, terrorism has become the continuation of a religious polemic by other means. We may not see the attacks on America as episodes in a great clash of religion and ideology, but much of the world does. Is our denial of this very real dimension of terrorism an aspect of our strength or is it our weakness?

"Fight those who believe not in Allah," says the Koran (sura 9:29). There are many passages in the Koran, the Muslim holy book, which lay out the rationalization for an Islamic "apostolate" of the sword. It is true that there are those that do not give these passages their most obvious interpretation. The problem is that this attitude is a-historical, ignores nearly 1400 years of history and, for a religion that professes a literal adherence to a book, abstracts from the clearest meaning of such texts.

Yes, it is now the time to face up to the fact that not every rational man accepts religious tolerance as the best means to promote peace and well-being. Tolerance, in fact, only works

when the "tolerant" have the upper hand or when there is a balance of fear in which everyone implicitly agrees that it is better to put up with one another for the sake of prosperity. When an ideology, be it secular or religious, arises that cares not about prosperity or peace, the myth of a tolerant society crumbles.

Militant Islam believes it has a chance to strike a blow at the remaining edifice of Christian civilization. For the fanatics, having a vulnerable enemy is a great advantage. They need to unite the less fanatical who might not want to risk all in their cause. They use the powerful human impulses of fear and hatred and rationalize their actions to give them coherence, direction and a goal.

The terrorist attacks on New York and the Pentagon have escalated the conflict. They have proven to militant Islam that it has the outreach to have a profound historical impact that could just possibly win. If these attacks have given Americans a new sense of unity because of the unimaginable tragedy, they also give Islam a sense of unity and possible victory that comes after centuries of failure.

We must face up to the fact that this is not just the work of a few deranged individuals. It is an attack on the Christian world at a time when it has been weakened to an almost unimaginable degree by secularism and moral decay. But our world is still worth fighting for. Its foundation is sound and one could even say holy. It is what remains to stand on after centuries of internal and external assaults. It is time then to face reality, consider uncomfortable facts, and prepare for a long, directed struggle. This is not merely a "policing action," but perhaps a clash of civilizations.

**Editor:** C. Preston Noell III  
**Associate Editors:**  
 Earl Appleby, Thomas Becket,  
 Eugenia Guzman, John Horvat,  
 Thomas J. McKenna  
**Photography:** Gary J. Isbell  
**Circulation:** Jack Burnham  
**Foreign Correspondents:**  
 Raymond de Souza, Australia;  
 Charles E. Schaffer, Austria;  
 Jose Carlos Sepulveda, Brazil;  
 Paul Foley, England;  
 Benoit Bemelmans, France;  
 Beno Hofschulte, Germany;  
 Juan M. Montes, Italy;  
 Felipe Barandiarán, Spain

## The American TFP

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

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

PLÍNIO  
CORRÊA DE  
OLIVEIRA

# Equality at the Starting Point: What an Injustice

BY PLÍNIO CORRÊA DE OLIVEIRA

I hear people repeating at every moment that justice demands all persons should have the same opportunities when beginning their life, education, or career. According to this view, education should be equal for all, and the curricula in the different professions should also be equal. This, then, would result in the more worthy persons inevitably standing out from the others. Thus, merit would find its encouragement and recompense, and justice would finally reign over the earth.

At times, in today's world where many a piece of foolishness seeks to put on a "Christian" disguise, this way of viewing things presents itself in certain "Christian" colors. Thus, it is argued that at the end of each man's life, God will reward each according to his merits without considering his station in life at birth. From the standpoint of Divine justice and everlasting consequences, the value of the place where each person made his start is negated. And it becomes praiseworthy, right, and Christian for men to try to organize their terrestrial existence according to these norms of celestial justice, placing the advantages of earthly life equally in the reach of all so that they will be attained by those who are more capable.

Before analyzing this principle in itself, it is good to note some of the ways it is being applied in one place and another.

There are businessmen who consider the inheritance of their businesses to be a questionable privilege. Accordingly, they do not want their sons to become the owners of their businesses merely by the right of



Five generations: from great-great grandfather to great-great grandson

*If a father really has  
the heart of a father,  
he will necessarily  
love his own son more  
than others. Moved by  
this love, he will work  
according to  
Christian law and  
spare no effort,  
sacrifice, or vigilance  
to accumulate a  
patrimony that will  
protect his son from  
the many disasters  
life can bring.*

inheritance. Instead these sons will be employees like all the others, starting out at the bottom with the most humble duties and responsibilities. They will only rise to the position of running the businesses if they are the most capable ones.

In fact, it is not rare to find affluent persons who feel a certain uneasiness of conscience about transmitting their goods to their sons: won't they be benefiting from a questionable or unjust privilege if they are allowed to acquire goods that did not come

from their own work or personal merit?

Another example may be noted — this time in the field of education. Some families of good social position and advanced education consider it an imperative of social justice to establish uniform standards in the primary and secondary schools. In order to achieve this, they would close or reform all educational institutions of different levels in existence today.

In this way, the doctrine according to which all starting points must be compelled to become equal is gaining ground. If this doctrine is implemented fully, it will result in consequences that will stifle initiative, destroy achievement, and overthrow the whole regime of private property.

Before continuing, it is important to emphasize the picturesque contradictions into which the defenders of these theses habitually fall. Since they are deifiers of merit as the only criterion of justice, they tend to feel that if students are given equal conditions, merit will invariably assert itself. Accordingly, they generally favor schools of



progressive or modern education which are contrary to rewards and punishments, on the pretext that both of these create complexes. In this way, the idea of merit and its inescapable corollary, guilt, are eliminated from the education of the future citizens of a civilization based on merit.

Ironically, these very deifiers of merit usually show themselves to be favorable to the idea that all tombs should be equal. Thus, at the end of a terrestrial existence organized only according to the criterion of individual merit and at the very moment of entry into a happy or unhappy eternal life according to the principle of merit or guilt, any special recognition of merit must be excluded. Equal tombs are established for the outstandingly wise man and for the common man, for the innocent victim and the infamous murderer, for he who has spread schisms and heresies and for the hero who has lived and died defending the Faith.

How can it be possible at one and the same time to praise merit so much and also to deny it?

What a contradiction! But the contradiction of these adepts of equality (and for everyone at the starting point) is even more shocking when they at the same time declare themselves to be enthusiastic defenders of the institution of the family. Considered from a thousand different aspects, the latter is the most resounding negation of equality at the starting point. Let us see why.

There is a natural, mysterious, and sacred fact which is intimately tied to the family. It is biological inheritance. Obviously, some

## *How can it be possible at one and the same time to praise merit so much and also to deny it?*

families are more gifted than others in this respect; this frequently depends on factors which have nothing to do with medical care or highly hygienic rearing. And, moreover, biological inheritance brings with it important consequences in the psychological order. There are families which, during the course of many generations, have transmitted artistic gifts, a gift for speaking, a talent for medicine, an aptitude for business, etc. This transmission by the family of the same characteristics down through the generations destroys the principle of equality at the starting point.

Furthermore, the family is not merely a transmitter of biological or psychological gifts. It is an educational institution and, in the natural order of things, the first of all pedagogical and formative institutions.

For this reason, the person who has been educated by parents highly gifted in art, culture, good manners, and morality, always has a better starting point. The only way that the impress of parental influence can be eliminated is by suppressing the family and by educating all children in state schools according to the practice of the Communist

regime. From this, we see that there is a more important hereditary inequality than that of patrimony, that is to say, there is one that results directly and necessarily from the very existence of the family.

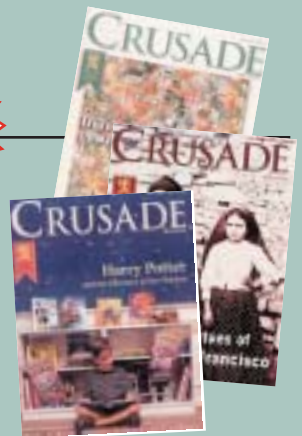
And what about the inheritance of the patrimony itself? If a father really has the heart of a father, he will necessarily love his own son more than others, his son who is flesh of his flesh and blood of his blood. Moved by this love, he will work according to Christian law and spare no effort, sacrifice, or vigilance to accumulate a patrimony that will protect his son from the many disasters life can bring. Having this desire and zeal, the father will produce much more than he would if he did not have children. And, then, at the end of a lifetime of work, he will die happy because he knows he is leaving his children in favorable circumstances. Let us suppose that at the moment of his death, the state were to come and in the name of the law, confiscate his inheritance in order to impose the principle of equality at the starting point. Would not this imposition trample underfoot one of the most sacred values of the family, a value without which the family is not the family and life is not life? That value is paternal love — yes, the paternal love that protects and assists the child.

Far beyond the very idea of merit, it protects and assists him, simply and sublimely because of the simple fact that he is his child.

And, can the suppression of inheritance, that true crime against paternal love, ever be committed in the name of Religion and justice? ■

## CRUSADE MAGAZINE

Six times a year, *Crusade* offers timely articles of lasting interest for each and every member of your family - from the history of Christian civilization to current Catholic events; from episodes in the lives of the saints to the persecution and martyrdom of Catholics in our own days; from inspirational stories for children to insightful discussions on child rearing; from apologetics to forgotten truths. Fully illustrated and dynamically presented, *Crusade* will be a welcome addition to both your coffee table and library. Subscribe now! Only \$19.95!



Call toll free: 1-888-317-5571 or e-mail: [crusade@tfp.org](mailto:crusade@tfp.org)



# Joan of Arc

## IN REAL LIFE

BY GEORGES BORDONOVE

*This article is adapted from a lecture given in Paris on May 10, 2001, by the author, a distinguished historian and member of the prestigious Academie Française. The talk was sponsored by the French Society for the Defense of Tradition, Family and Property.*

Saint Joan of Arc is far more than a worthy subject for stained-glass windows, although that is how her biographers often portray her. Fortunately, we have the records of two judgments to set the record straight.

As is common with heroes deemed “larger than life,” Joan is seen through the changing lens of the times. When France was in danger, most notably in 1815, 1870, and 1914, Joan was recalled as patroness of soldiers, and in 1940, she was enrolled in the Resistance to the Nazis.

Diverse political camps have laid claim to the legacy of this Catholic saint. Even the Russian communists tried to expropriate her achievements, casting Joan as a daughter of the people who rose against the cowardice and ineptitude of the nobles.

The English, whom Joan fought, did not forget her. Should you visit the cathedral at Reims, you will see a standard of Joan of Arc embroidered by ladies from the English aristocracy. Such homage should not be overlooked.

Joan, in fact, plays multiple roles. The maid of Domremy goes hand in hand with the liberator of Orleans and the prisoner of Rouen. Joan's struggles and eventual martyrdom remind us that she was a flesh-and-blood mortal who embraced life with enthusiasm — not some will-of-the-wisp lost in ethereal musings and mystic ecstasies.

The first judgment rendered against Joan in 1431 by Bishop Pierre Cauchon ended with her condemnation to death. It attests to Joan's keen mind, brave heart, and devout soul.

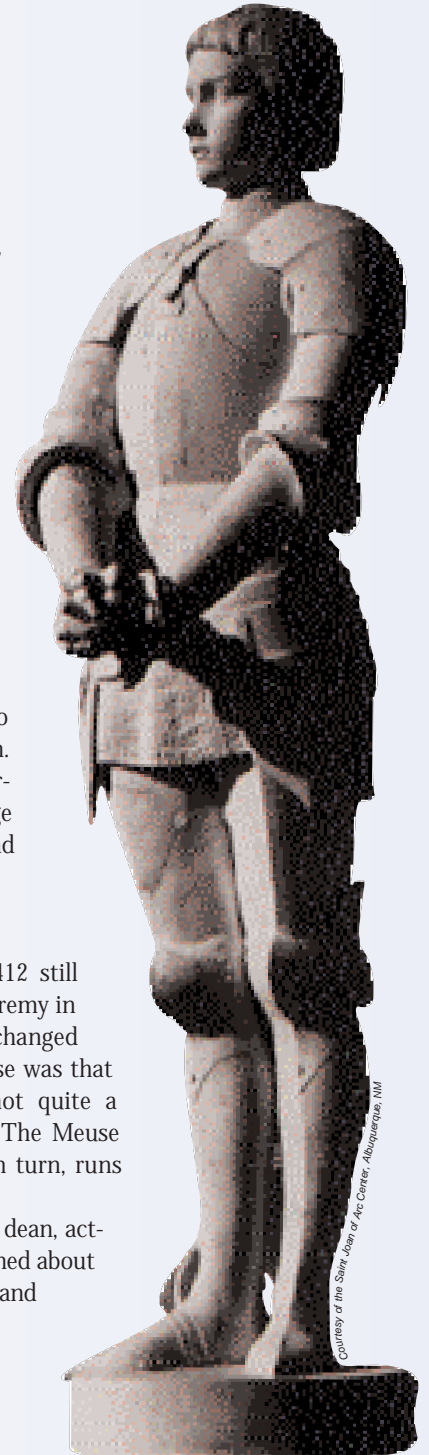
The second judgment took place in 1454-1455. It declared the former sentence null and void and began

the process of Joan's rehabilitation. The judgment provides a wealth of information, as the Church questioned more than 100 persons in Domremy, Orleans, and Rouen. These included persons who had known Joan as a young girl, escorted her to Chinon, fought at her side, and finally those who judged and condemned her at Rouen. Coming from all walks of life, those interviewed included merchants, soldiers, village leaders, feudal lords, parish priests, and monks.

### Maid of Domremy

The house where Joan was born in 1412 still stands in the heart of the village of Domremy in the province of Lorraine. The village has changed little to this day. Her family's stone house was that of passably prosperous peasants — not quite a manor but more than a thatched hut. The Meuse River runs alongside the road, which, in turn, runs along the garden.

Jacques d'Arc, Joan's father, was village dean, acting as a sort of vice-mayor. The family owned about twenty hectares. Joan had three brothers and a sister. Her mother, Isabelle Romee, recounts: “I raised her in the fear of God and in accordance with the traditions of the Church following her state in life, which was to live in the pastures and



*Courtesy of the Saint Joan of Arc Center, Albuquerque, NM*

*Joan's struggles and eventual martyrdom remind us that she was a flesh-and-blood mortal who embraced life with enthusiasm — not some will-of-the-wisp lost in ethereal musings and mystic ecstasies.*

work in the fields.”

“It is from my mother that I learned the Our Father, Hail Mary, and the Creed,” Joan is to tell her judges in Rouen.

The faith that animated Joan arose from her heart. Since literacy was the province of the clergy, Joan, as a peasant, could neither read nor write nor could most nobles.

In sum, Joan was quite normal, undistinguishable from her peers in dress or other visible manners. From childhood, her mother taught her the domestic skills needed to care for a family. As she grew older, Joan began to work in the fields, watching the family's sheep as they grazed in the village's common pasture.

With the other boys and girls of her age, she would eat shortcake under the “fairies’ tree” on Sundays during “*Laetare, Jerusalem*” — a local custom with roots dating to the ancient Gauls. Joan cared for the sick and helped the poor “very gladly,” offering them the few coins she had. She would even give them her bed — often sleeping in front of the fireplace.

A pious girl, Joan was faithful to her prayers and took flowers to Our Lady of Bermont, to whom she was particularly devoted. When the bell rang for the Angelus, she would stop her work and drop to her knees in prayer. Her sole desire was to live her faith in the simple life of her village, like those who had come before her.

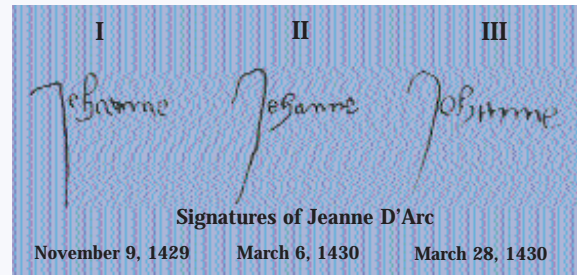
### Planting the seed

“I was in my father's garden and was fasting,” Joan recounts. “And a voice came from the right, towards the church.” She was 13 at the time and quite afraid. Thenceforth, she would be visited by the voices and apparitions

Courtesy of the Saint Joan of Arc Center, Albuquerque, NM/Timothy J. Frohlick



Joan's home still stands in good repair. It is a stone house of fairly well-off peasants, less than a manor but more than a thatched hut.



of Saints Michael, Catherine, and Margaret. Saint Michael was especially revered in Lorraine, and the statues of Saints Catherine and Margaret still grace the village church. These saints would inform Joan that God had entrusted her with saving the kingdom of France and seeing that its crown was bestowed on Charles VII, the “King of Bourges.”

Joan's piety redoubled without causing her to lose balance. By then, she was considered “the most virtuous girl in town,” as the parish priest would attest. What the good folks of Domremy — and even Joan's own mother — did not know, was that a germinating seed had been planted in the soil of her soul.

### France under the English

A brief review of the prevailing political-military situation at that time is in order. The Hundred Years' War, begun in 1326, was entering its final phase. Following French defeats in Crecy, Poitiers, and Agincourt and the death of Charles VI, the English under King Henry VI increasingly dominated France.

Charles VII governed only the part of France south of the Loire River. Aquitaine was also under the English. The Duke of Bedford, the uncle of King Henry and his regent, controlled the north, including Paris and Rouen, and Philip the Good, Bedford's ally, ruled the Burgundian states, stretching from Bruges to beyond Dijon.

Bedford decided to render the final blow to France's hope for freedom. He laid siege to Orleans, which controlled the Loire. Despair and treason permeated Charles' court.

At this precise moment, Joan's voices became most insistent, urging her to save Orleans. At first, she excused herself as a poor and simple girl, only capable of spinning and unable to use either sword or lance. Her heavenly counselors persisted, however, and gradually her resistance gave way until it burst forth as from a



*Joan never boasted of  
a single victory, for she  
attributed each of  
them to God.*



Statue of Saint Joan of Arc,  
New York City





**Statue of Saint Joan of Arc with a replica of her standard in Reims Cathedral where Charles VII was crowned.**

dam. When she decided to follow their course, Joan was eager to set out.

### **The virgin from Lorraine**

A commonly voiced prophecy held that France would be lost by a woman but saved by a virgin from Lorraine. The woman was France's queen, Isabelle of Bavaria. The virgin savior, the voices affirmed, was Joan, whom France's true sovereign, Christ the King, would arm with His strength.

We need not speculate about Joan's voices, as did her judges in Rouen. History demonstrates that Joan's mission was supernatural, for there is no other plausible explanation for its triumph.

We need to simply recall that Joan's crusade lasted but a year, followed by another year of imprisonment. Yet, in that brief span, against all odds, she freed France from its English occupiers.

Having accepted her mission, Joan had no doubt it would succeed. Still, she told no one — not even her mother. Her father, however, had dreamt of his daughter departing with soldiers and threatened to drown her to prevent such dishonor.

Thus, to leave Domremy safely, she was obliged to disguise her mission. She said she was going to help her

uncle's wife, who was with child. The uncle escorted Joan to Vaucouleurs, the last bastion in Lorraine under Charles' control.

When Joan insisted that Captain Robert de Baudricourt take her to Chinon to save the king, he burst out laughing. He advised Joan's uncle to spank her soundly and return her to her parents.

Joan, however, stood her ground, gaining the sympathy of the people of Vaucouleurs, who began to believe in her mission. Among her new champions were two squires, John de Novelpont, and Bernard de Poulangy.

Church investigators record their dialogue thus:

"My friend, what dost thou here? Must then the king be chased from his kingdom and all of us become English?"

"I come here to talk to Robert de Baudricourt so that he either deigns take me, or have me taken, to the king," Joan replies. "There is no solution but through me. And even then I would much rather slip away to be with my poor mother, since this is not my state. But go I must, for such is the will of my Lord."

"But who is your lord?"

"The King of Heaven!"

### **Sign from God**

At last, Baudricourt acceded to Joan's wishes, providing her with a sword and a small escort under Poulangy's command. They left Vaucouleurs on February 13, 1429. The odds were against them as they marched toward Chinon, for they had to cross more than 60 miles of enemy territory.

Nonetheless, Joan arrived at Chinon at noon, February 23. While she was welcomed by the people as an angel of salvation, Charles hesitated to receive her. His counselors advised the king that Joan was an ambitious adventuress, perhaps even a sorceress.

Orleans was already regarded as lost, and its inhabitants were negotiating a surrender to the English. France's coffers were empty, and with mercenaries going to the highest bidder, her army was in a sorry state.

On February 25, Charles received Joan at his château. Although the king disguised his rank, Joan, who had never seen him, found him among the lowliest members of his retinue and knelt before him.

"Gentle dauphin, my name is Joan the Virgin," she proclaimed, "The King of Heaven tells thee through me that thou shalt be crowned in the city of Reims and that thou shalt be the lieutenant of the King of Heaven, who



*A prophecy was now rumored about that region and in the whole kingdom of France, that the kingdom would be lost by a woman but would be saved by a virgin from Lorraine.*

is the true King of France.”

Naturally, the earthly king required tangible proof. As Charles’ mother had denied his legitimacy to appease the English, he was uncertain of his status. A few days earlier, he had begged God to grant him a sign of his legitimacy. It was this intimate prayer that Joan revealed to Charles when they spoke alone. The king had received the sign he sought.

The king then sent Joan to Poitiers to be examined by a commission of theologians. When they too demanded a sign, she replied, “In the name of God, I have not come to Poitiers to give signs. Take me to Orleans and I will show you the signs for which I have been sent.”

### **Victory in Orleans**

By scrounging his last cents and going even deeper into debt, Charles managed to put together an army. He entrusted its command to the Duke of Alençon, whose lieutenants were scarcely altar boys. Somehow the army seemed transformed by Joan’s presence: the soldiers stopped blaspheming, confessed their sins, and received Holy Communion. This alone was no small miracle.

Charles outfitted Joan with a suit of armor and a war horse. He provided her with an armed herald to act as her courier. For her standard, Joan had God the Creator emblazoned between two adoring angels bearing lilies. The standard bore the holy names of Jesus and Mary. There must be no doubt Who was leading France into battle.

On April 11, 1429, Joan departed for Orleans with the vanguard. Dunois, with his captains, came to greet her with what they deemed indispensable advice. “In God’s name,” Joan protested, “the Lord’s counsel is better than thine. I bring thee better succor than any soldier could provide, the succor of the King of Heaven.”

When a contrary wind kept supply barges from sailing forward, Joan dropped to her knees in prayer, and the wind shifted course, bringing badly needed food to the besieged city.

The English had surrounded Orleans with trenches and fortifications. Spurning the advice of her captains for the counsel of her voices, Joan decided to attack those redoubtable fortresses. In a few days she had conquered the most important strongholds and especially the Tourelles rampart, which guarded the sole bridge crossing the Loire.

On May 8, 1429, the English withdrew, and the siege of Orleans was lifted, just as Joan had foretold.

On June 12, Joan retook Jargeau; on June 15, Meung-sur-Loire; and on June 17, Beaugency. In Patay, the English under General Talbot suffered a devastating defeat, losing 6,000 men.

Joan never boasted of a single victory, for she attrib-

**Monument of  
Saint Joan of Arc  
in Chinon, France**







**This wall and fireplace are all that remain of the castle of Chinon where Joan first met with Charles VII.**

uted each of them to God. Above all, she remained true to herself — the simple and pious maid of Domremy, to which she longed to return.

### **Coronation of Charles**

In the wake of the stunning victory at Patay, the Duke of Alençon proposed to take advantage of the momentum to recapture Normandy, but Joan wanted to take Charles to Reims to fulfill her mission.

To reach Reims, they had to cross the territory of Philip the Good, Duke of Burgundy.

Charles' small army left Gien on June 25, 1429. Fulfilling Joan's prediction, the Burgundian towns mysteriously opened their doors. The same took place in cities such as Troyes, Chalons-sur-Marne and, at last, Reims.

Charles was anointed in the cathedral of Reims on July 17 with Joan and her standard not far from his side. When she knelt before her sovereign at the conclusion of his coronation, Joan rejoiced, "Gentle king, God's good pleasure, that I should lift the siege of Orleans, bring thee hither to this city of Reims to receive thy true and holy anointing, thus showing that thou art the true king to which the kingdom must belong, has now been fulfilled."

Joan now wished to liberate Paris as she had Orleans. The early signs were encouraging. Chateau-Thierry, Soissons, Creil, Pont-Saint-Maxence, Senlis, Beauvais, and Compiègne expelled the English garrisons and opened their doors to King Charles. The campaign was turning into a triumphal march, yet the king showed little inter-

est in advancing on Paris. Unbeknownst to Joan, Charles was secretly negotiating a peace treaty with the treacherous Philip the Good.

### **Betrayed by the king**

The king allowed Joan to advance as far as Saint Denis, where she was wounded in a failed attempt to take the St. Honore gate. Charles then ordered her to withdraw. To keep Joan busy and out of the way, the king next sent her to lay siege to some insignificant fortresses held by a rogue knight.

Finally, Charles ennobled Joan and presented her with a magnificent coat of arms, much as corporate executives give gold watches to employees whom they force to retire.

Joan, however, was not to be bribed into betraying the trust that God — and countless countrymen — had placed in her. Charles now sought to hand over Compiègne to Burgundy, but the village desired to remain French and cried out to the virgin from Lorraine in its hour of need.

Joan came at once with a small band of brave souls and was captured by the Burgundians during a sortie on May 12, 1430. The English were ecstatic as Joan was delivered into their hands on November 21, 1430, for the royal ransom of 10,000 crowns and taken to Rouen under heavy guard.

Christmas eve found Joan in the hands of the Count of Warwick, governor of Normandy. Joan, who once stood by her king in a magnificent cathedral, was now abandoned by him to a dank and dark cell. Her hands, once devoutly kissed by her countrymen, were bound in chains, as were her feet. At night, yet another chain fastened to a wooden beam kept her confined to bed.

The modest maiden was not afforded a moment's privacy. Vile men of the lowest sort watched her every movement. They assailed her virginal chastity with vulgar insults and might have violated her person save for the grace of God and the protection provided by her soldier's attire.

By far the worse deprivation that Joan suffered, however, was the denial of the consolations of Mass and Holy Communion.

### **Bishop or pawn?**

Bedford was a crafty politician. He wished to discredit Joan in the eyes of her countrymen — not to transform her into a martyr. Bedford's plan was to have Joan con-



*"You say that you are my judge. Be very mindful of what you shall do, for I truly am an envoy of God and you are placing yourself in great danger. I warn you of this so that, if Our Lord punishes you, I will have done my duty of having cautioned you."*

demned by an ecclesiastical court and thus turn the saint into a sorceress. To this end, he resorted to Bishop Pierre Cauchon, a traitorous Frenchman and counselor of King Henry. Having been expelled from his own diocese held by the French, the bishop coveted the vacant see of Rouen, controlled by the English.

Joan had braved enemy soldiers at the risk of her life, but now she faced a perfidious bishop with risks to her immortal soul. Her victories in Orleans and Patay were glorious indeed, but in Rouen, she would attain true grandeur.

Joan's trial began on January 9, 1431. Bishop Cauchon sought above all to provide his English patrons with a confession — however fraudulent and coerced — that Joan's voices were not real and that the angel who guided her was not God's champion, the archangel Michael, but His enemy, the fallen angel Lucifer.

Such a confession was crucial to Bedford's plot to discredit Charles, for were Joan to deny her voices, the English could spread the lie that Charles owed his crown to the devil, thus rendering it worthless.

Bedford and Bishop Cauchon had planned everything — except Joan's heroic resistance. They tried to trap her with duplicitous questions, to weary her spirits through unending examinations, but she parried every thrust, preceding each defense of truth with an assault on lies.

Thus Joan challenged Bishop Cauchon from the start of her mock trial, warning him:

"You say that you are my judge. Be very mindful of what you shall do, for I truly am an envoy of God and you are placing yourself in great danger. I warn you of this so that, if Our Lord punishes you, I will have done my duty of having cautioned you."

It was a warning the renegade bishop disregarded at grave peril to his own soul, as he desperately tried every possible trick, even sending a fake confessor into her cell.

The preliminary proceedings ended on March 17, 1431, with an act of 72 articles accusing Joan of bad faith. The trial resumed on March 27 with Joan affirming from the onset:

"I want to maintain the position I've always held during these proceedings. If I were judged and saw the executioner ready to light the fire, I would say and hold, even unto death, nothing different than I have so far."

#### **"Let God be served first!"**

Unable to force a confession, Bishop Cauchon now

sought to catch Joan in a doctrinally damning error. She was, after all, a simple Christian who knew nothing about theology. She must stop claiming she was sent by God and submit the matter to the judgment of theologians who alone could discern the nature of her supposed voices.

Three times, Joan was warned about the difference between the Church Triumphant and the Church Militant, but when her tormentors demanded she submit, Joan replied, "Let God be served first!"

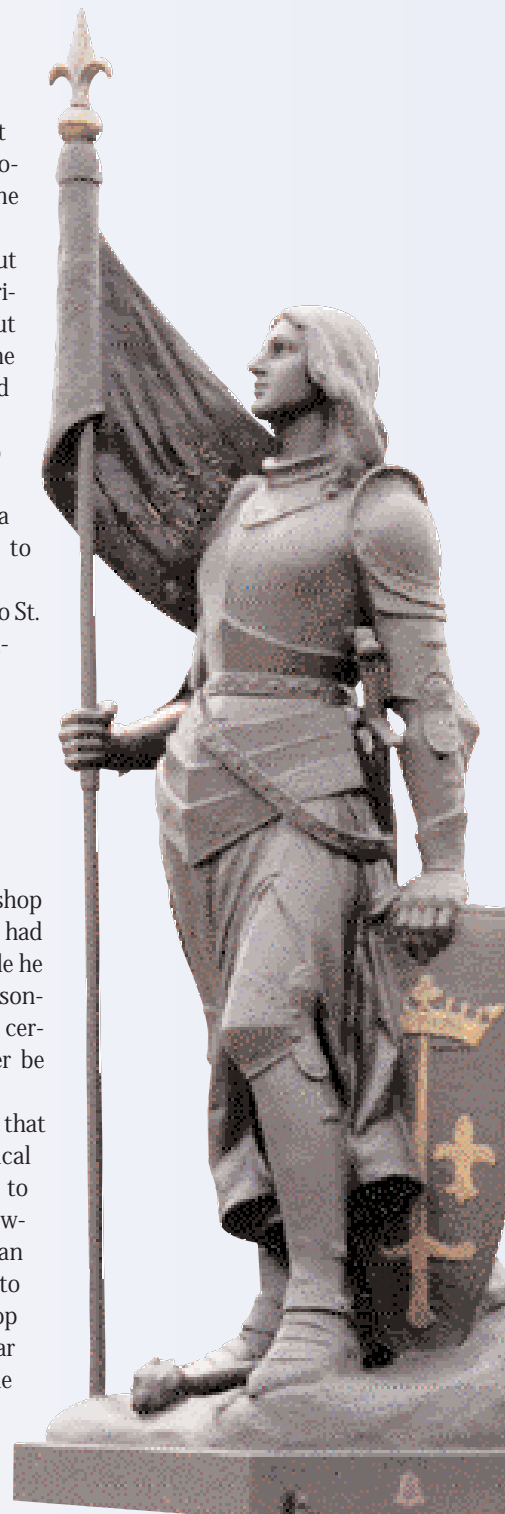
Cast as unwillingness to submit to the Church, Joan's resistance was the pretext needed to condemn her as a "heretic," and she was sentenced to death.

On May 24, 1431, she was brought to St. Ouen's cemetery. When Bishop Cauchon began to read her death sentence, Joan was overcome with the fear of dying, and she cried out that she would bow to the Church and recant.

The English were outraged at the thought that their prey might escape the stake, but their lackey Bishop Cauchon would not fail them. He had planned for this contingency and, while he modified Joan's sentence to life imprisonment, as the law demanded, he made certain the revised sentence could never be carried out.

Although the law also required that Joan be confined to an ecclesiastical prison, Bishop Cauchon returned her to the tower in Bouvreuil. Far worse, knowing the threats to her chastity that Joan had suffered there and the dangers to her person and virginity, the bishop decreed that Joan must no longer wear "man's clothing," thus denying her the protection of a military uniform.

Statue in honor of Saint Joan of Arc,  
Hazleton, Pennsylvania







Courtesy of the Saint Joan of Arc Center, Albuquerque, NM/Timothy J. Frolick

**A twentieth-century Bishop of Beauvais commissioned this statue. It depicts him asking Joan's pardon for the wrongs done to her by his predecessor, Bishop Cauchon.**

Joan resumed feminine dress as Bishop Cauchon had ordered, but when guards threatened her with sexual assault, she was compelled to return to her soldierly garb — conveniently left in her cell. The trap was sprung. As Bishop Cauchon chortled to Warwick, "All is well, we caught her!"

Joan was condemned to death as a "relapsed heretic." On May 30, 1431, she was taken to Old Market

Square, the place of her execution. Enveloped in flames, Joan cried out the name of Jesus six times before dying.

### **Out of the ashes**

Warwick had Joan's noble heart, which had remained intact, dumped into the Seine along with her ashes lest they be venerated as relics, but her captors' dreams of victory disappeared as Joan's ashes did under the waters.

King Charles returned to the battlefield, capturing Normandy, Paris, Guyenne, and finally Bordeaux. Joan's sacrifice had instilled renewed courage.

When Charles entered Rouen, his first act was to convene an inquiry under papal writ to review Joan's trial. More than 100 surviving witnesses were questioned during the proceedings, which ended with her unjust condemnation being declared null and void.

In pages yellowed with age, the truth about this simple maid from Domremy, Joan's simple truth, shines forth. Like a beacon on the horizon in the darkest night, it reminds us that what we believed was lost can yet be found.

And I know that, deep in our countryside, where the real soul of France lies dormant, there remain those who believe with Joan that the King of Heaven is the true king of France. ■



**Saint Thérèse portrays Saint Joan of Arc during a play at her convent.**

## *From the* **Writings of Saint Thérèse**

"But what I want above all, O my Beloved Savior, is to shed my blood for Thee to the last drop. Martyrdom. Behold the dream of my youth, that dream which grew with me in the cloisters of Carmel. But even in this I sense that my dream is an extravagant one, for I would not know how to limit myself to a single form of martyrdom. All forms would be necessary to satisfy me. As Thou wert, my Adorable Spouse, I should want to be scourged and crucified, to die flayed alive like Saint Bartholomew, to be lowered into boiling oil like Saint John; I should want to suffer all the tortures inflicted upon the martyrs.

Along with Saint Agnes and Saint Cecilia, I should want to bare my neck to the sword, and like my favorite, Saint Joan of Arc, I should want in the midst of the fire to call out Thy name, O Jesus. Reflecting upon the torments that will be the lot of the Christians in the time of the Antichrist, I desire that these torments be reserved for me. Jesus, Jesus, were I to want to write down all of my desires, it would be necessary for me to copy Thy 'Book of Life,' in which are told all the deeds of all the saints; I should want to have done all these acts for Thee." ■





BOOK  
REVIEW

# *Beyond the Call of Duty:* The Grunt Padre

BY JOHN HORVAT II

Americans love heroes. Something about them grips the American soul.

Perhaps the attraction lies precisely in going against the zeitgeist of this hedonistic age. Heroes are outside the box.

They do not fare well in a culture where real living has been reduced to pre-packaged experiences and media-generated events. They get lost in consumer mazes where they are constantly told to enjoy life. Heroes do not sign multi-million dollar sports or advertising contracts.

Heroes rise above mass-markets and mass media and quench the thirst of postmodern man by speaking of honor, courage and sacrifice.

Above all, heroes, especially those in combat, rise above complacency, self-interest and comfort. They completely mobilize all their resources, with the highest degree of dedication for a determined ideal. And that is why they are held in awe.

## A Catholic Hero

While American heroes somehow still sprout from the sterile soil of a hostile culture, it is not often that one finds a Catholic hero. That is why the recently-published book *The Grunt Padre* is a pleasant surprise. It is the thrilling narrative of American Catholic heroism without Hollywood embellishment or sentimentality.

The story could not be more American. Vincent Capodanno grew up in the thirties and forties in a large Italian-American family on Staten Island. His was a typical education of an ordinary American of his time. He responded to the call of his vocation and joined the Maryknoll missionary order. Upon ordination in 1958, he served in Taiwan and later Hong Kong.

His life might well have ended in the quiet dedication required of missionary life in faraway lands. However, in the mid-60's, the direction of his life abruptly changed when he volunteered to serve as a Naval/Marine Corps chaplain in Vietnam. While studying history at Mount Saint Mary's Seminary in the nineties, author Fr. Daniel Mode unexpectedly uncovered the deeds of the remarkable Fr. Vincent R. Capodanno.

## The Grunt Padre

In his new assignment as a Navy/Marine Chaplain, Fr. Capodanno found a parish among the "needy." He sought the lonely Marines, the "grunts" who were exposed to death, suffering and sacrifice. He felt a compelling desire to be with these forgotten parishioners in their greatest hours of need.

On April 30, 1966 Fr. Capodanno began a sixteen-month tour with the 7th and 5th Marine Regiments where he became "the best known and sought after chaplain in the Marine Corps."

"What set Father Vincent apart was the way he lived his ministry with the Marines," writes Fr. Mode. "He was not a religious leader who did his job and then returned to the comfort of his own circle. He lived as a Grunt Marine. Wherever they went, he went. Whatever burdens they had to carry, he shared the load. No problem was too large or too small to take to Father Vincent — he was available to them day and night."

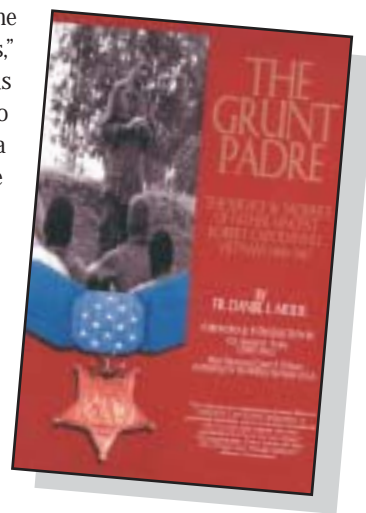
The soldiers responded to his devotion and soon he became affectionately known to his Marines as "the Grunt Padre."

## Beyond Duty

Thus began an active life of dedication and service that went beyond the call of duty. He became a true father to young boys on the front lines.

He was "out there" with his men where he lived, ate, and slept as they did. To the young recruits thrust into the terrifying reality of battle, he was always available in his tent where anyone could drop in for comfort and guidance.

He shared his salary, rations and cigarettes with anyone in need. He could always be counted upon for a cold soda or a book from his reading library. When Christmas came around and soldiers felt forgotten, Fr. Vincent saw to it that no Marine was without gifts which he obtained through a relentless campaign from friends and organizations all over the world.







Fr. Vincent Capodanno

Courtesy of Fr. Vincent Robert Capodanno Foundation

## *With 27 bullet wounds in his spine, neck and head, the Grunt Padre fell in battle, serving his men to the end.*

More importantly, he heard confessions for hours on end, instructed converts, and administered the sacraments. His granting of General Absolution before battle unburdened the consciences of the Marines and instilled in them to fight with courage. His mere presence in a unit was enough to lift the morale of all on patrol.

When men died, he was at their side so they would not die alone. He gave them Last Rites encouraging them to repent and persevere. In addition, he wrote countless letters of personal condolence to parents of wounded and dead Marines and offered solid grounding and hope to fellow Marines who lost friends.

When the pseudo-peace movement began to oppose the war, Fr. Vincent raised the spirits of demoralized soldiers in the field. He encouraged his men to oppose that same brutal communist system, which still oppresses Vietnam today.

### **Battle Missions**

However, it was in battle where Fr. Capodanno excelled and inspired. He would find out from friends in military intelligence which unit was most likely to encounter the heaviest contact and volunteer for those assignments.

Marines would find him walking dangerous perimeters and keeping company with them in distant jungle outposts. The Grunt Padre could be seen leaping out of a helicopter in the midst of battle. He would care for the wounded, bless troops, and give communion to Catholics, before taking off for another battle zone.

Fr. Mode's book is full of stories from veterans who recount his exploits. He collected and still receives inspiring eyewitness reports that testify to his zeal for souls.

When his tour of duty came to an end, he obtained an extension. Despite the prosaic conditions of battle and an ecumenical chaplain corps, nothing could deviate him from his burning desire to give everything in the service of God, the Church and his men.

### **Faithful to the End**

On September 4, 1967, the helicopter carrying him to the site of battle crashed during a large-scale offensive named Operation Swift. The 5th Marines found themselves in dire straights, outnumbered 5-to-1 by 2500 North Vietnamese regular troops.

Although wounded three times in the course of the battle, Fr. Capodanno refused to be medi-vacked. Like a ray of hope in the midst of the storm, he went up and down the line caring for the wounded and anointing the dying.

During the fierce fighting, the chaplain spotted a wounded corpsman hit by a burst of automatic fire and

unable to move. Fr. Capodanno ran to his aid and began to care for his wounds. A Viet Cong machine gunner opened fire. With 27 bullet wounds in his spine, neck and head, the Grunt Padre fell in battle, serving his men to the end.

All over Vietnam, the Marines mourned their Padre.

### **Beyond Death**

The memory of Fr. Capodanno's sacrifice went beyond his death. His actions on the field of battle that day won him the nation's highest honor — The Congressional Medal of Honor.

Despite the pacifist objections of 73 Maryknoll priests, brothers and seminarians, the Navy commissioned a destroyer escort in 1973: the U.S.S. Capodanno. Numerous other memorials and statues have gone up in his memory.

The recently published book, *The Grunt Padre* has served to inspire many Catholics who hunger for stories of Catholic heroism. His memory pierces through the cynical protests of the sixties and seventies that together with defeatist politicians consigned Vietnam to its present fate.

Above all, the story of Fr. Capodanno is a striking reminder that the time of the Catholic hero is not over. When imbued with total dedication, each and every Catholic can have an enormous value in the life of the Church. Modest though they may be, men like Fr. Capodanno can obtain the fire, integrity, dedication and conviction whereby they want their ideal, want it entirely, seek nothing else but their ideal and do everything to obtain it. Men like these move history. They strike that deep chord that awakens admiration and awe.

Those are the souls that have always characterized the Church. They reserve nothing for themselves, and give everything to God. ■



Fr. Vincent Capodanno speaks to his troops.

Courtesy of Fr. Vincent Robert Capodanno Foundation





PHOTO  
ESSAY

# Reviving the Anti-Communist Spirit of America

When a U.S. naval surveillance plane was damaged and forced to land in Communist China last April, Americans were shocked and the anticommunist spirit of America was rekindled. Seeing this as just one more and especially blatant example of Red China's belligerent policies - despite all our trade and other agreements with them - the American TFP quickly launched a nationwide campaign to warn Americans of the ever-growing Chinese danger and the consequent risk of trading with such an adversary.

Now, with the tragic experience of the World Trade Center and the Pentagon, the point has once again been brought home: Governments, institutions, and individuals with anti-Christian philosophies, such as terrorist networks and communist regimes, cannot be trusted. As terrorist kill today, communists throughout their sinister history have killed millions; and thus the West must remain ever cautious in dealing with them.

For its previous issue, Crusade interviewed Norman Fulkerson, leader of the caravan of young volunteers who traveled the country from coast-to-coast campaigning to "boycott China." In this issue, we present our readers with a photo essay of this coast-to-coast effort.



One of the caravans  
of volunteers



*"What you want to revive is  
the anti-communism in this  
country. You will face a lot of  
apathy, but fight on because  
victory is in sight!"*  
— A lady from Chicago



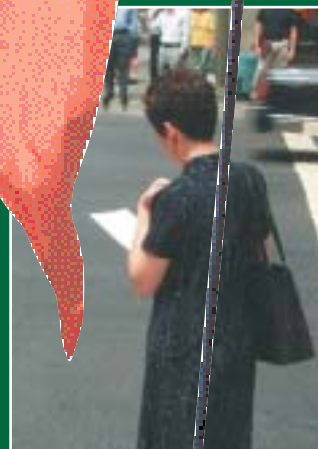
Wichita



Los Angeles

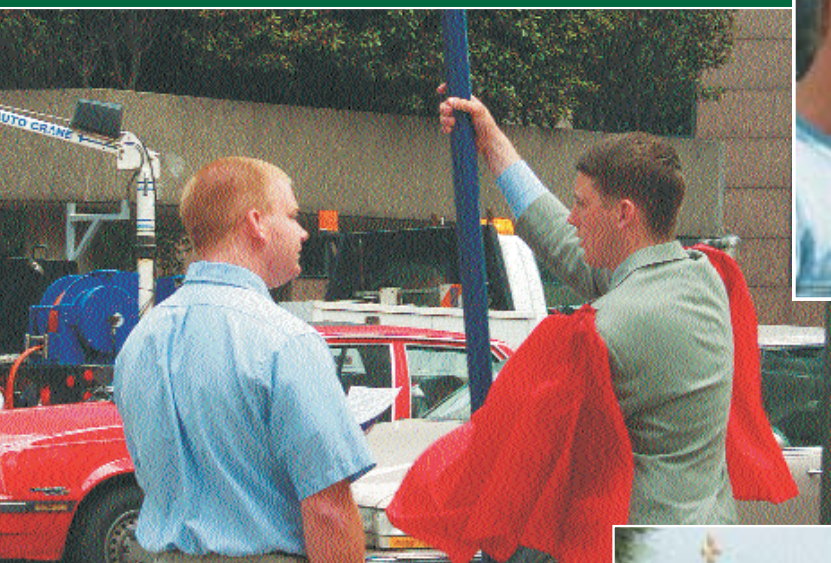


Long Beach



Los Angeles, California





Dallas

*A young man approached us in Des Moines. After taking one of our leaflets and reviewing it, he thanked us for "forcing people to think."*



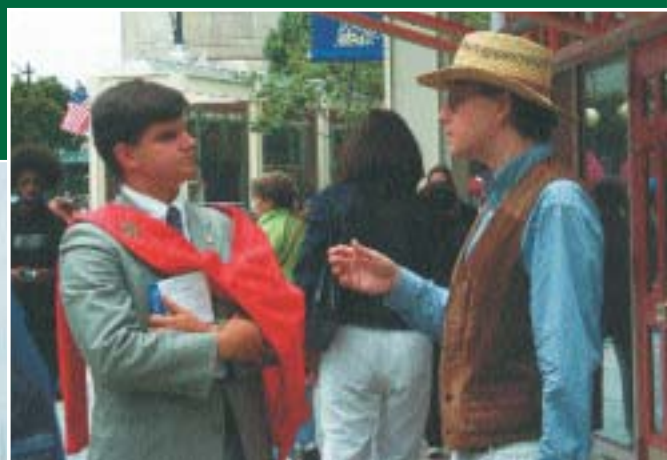
Houston



Miami



Bismarck, North Dakota



Seattle



Augusta, Georgia

Minneapolis



*The average American feels that something is going on in China. He may even vaguely recall the Tiananmen Square massacre of 1989. We aim to ground his misgivings in facts.*





Los Angeles

*"Boycott China!" – Those two words provoke a firm decision to grab a flier, even among some hesitant passersby.*

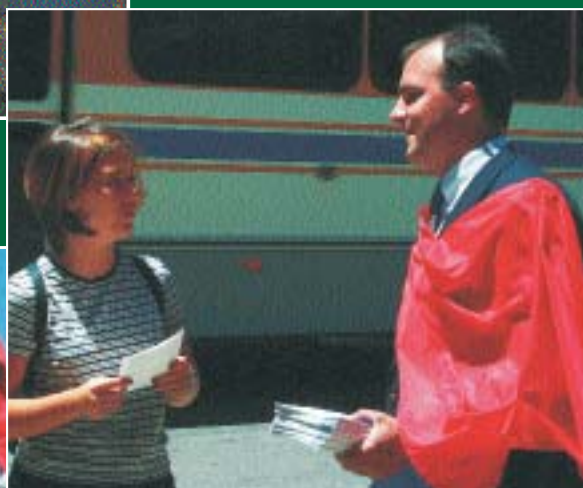
For free copies of "A Reality Check on China" flier, call toll free: 1-888-317-5571



Jackson, Michigan



Mobile, Alabama



Sacramento



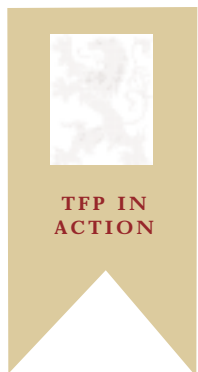
Cincinnati



Madison, Wisconsin

*While we saw countless passersby whose unawareness was exceeded only by their indifference, we also met a significant minority who shared our concerns and commended our actions.*





# Catholic Character and Courage

*TFP Summer Youth Program 2001*

BY MICHAEL C. SHIBLER



*Continued from the back cover...*

*A knight dressed in chain mail and his page, both sitting atop white Arabian stallions, presided over the event.*

This year's lectures focused on several historical and religious topics, illustrated with examples of the courage and daring displayed by Catholics throughout the ages. Mr. John Drake, an instructor at Saint Louis de Montfort Academy, sought to instill in the boys a greater appreciation for the Rosary with historical, doctrinal, and devotional aspects of the most valuable means of prayer. The heroic example of Saint Louis IX, crusader and king, was justly praised by TFP speaker Byron Whitcraft, a loyal native of St. Louis, Missouri. Mr. John Ritchie presented perspectives on the Holy Roman Empire, and Mr. Robert Ritchie detailed the valiant Siege of Malta.

After a lecture on the Protestant Revolution given by TFP historian Mr. Jeremias Wells, a theatrical skit emphasized that Revolution's impact on the medieval world. In another lecture, Mr. Wells explained the sinister French Revolution and its profound effects on today's thought and way of life. Finally, an audiovisual presented one aspect of the TFP's response to the crises in the world: street campaigns that awaken the public to the dangers of laxity in face of communism, liberalism, and the cultural revolution.

Several new sites for outings provided a note of cul-

ture and American Catholic history. The Hillwood Mansion in Washington, D.C., left no room for disappointment. Hillwood was planned and decorated as the domicile-museum of Merriweather Post, heiress of the Post cereal fortune. While her husband served as a diplomat in Russia after the Communist Revolution, she was able to acquire and preserve many articles of the Russian imperial family and other personal, state, and religious artifacts being sold by the Communist usurpers of those treasures. These rare and exquisite objects, rescued from neglect and dust in warehouses, included the diamond crown of the Empress Alexandra, many Fabergé eggs, and several sets of the royal chinaware. This was just the tip of the iceberg, since the many rooms in her mansion are also filled with French furnishings and English or Russian paintings.

On a pilgrimage tracing Catholic history in the United States, we spent another day in the vicinity of St. Clements Island, the site of the first Mass in the English

*Right: Mr. Ted Huereña delivers the introductory talk to participants. Far right: Lively conversations filled the Medieval banquet.*





*The participants proved their courage and “knightly” qualities through games of dodge ball, shield ball, tug-of-war and chariot races on a field richly decorated with standards and flags.*



**Tug-of-war**

colonies. Due to an incoming storm, the boat could not get to the island, our principal goal, so we turned to St. Mary's village in the same area and visited a colonial ship replica there as well as some houses reconstructed on the plans of the first settlements. During a visit to a nearby lighthouse, everyone played and relaxed a bit on the beach, watching the tide come in and the distant lightning on the horizon. The evening's dinner at a nearby restaurant featured Maryland's famous crab cakes. As the storm reached its peak, the lights in the restaurant went out and the rest of the meal was enjoyed by candlelight and tremendous flashes of lightning, with the awesome musical accompaniment of thunder — truly a night to remember.

Sports and games, part of the daily activity of the program, reached their climax on Saturday, August 18, with the traditional Medieval games. A knight dressed in chain mail and his page, both sitting atop white Arabian stallions, presided over the event. Participants proved their courage and “knightly” qualities through games of dodge ball, shield ball, tug-of-war and chariot races on a field richly decorated with standards and flags.

Nothing better to top off a young knight's day of

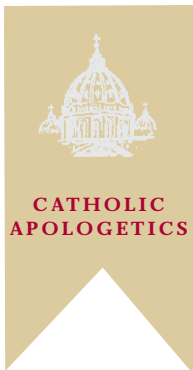
physical exertion than a hearty meal, or even better, a Medieval banquet. After the games, everyone satisfied their appetites with a feast featuring four different types of meat in a dining hall richly decorated with pennants from Siena's famous “Palio,” a twice-annual festival in honor of Our Lady. The dessert took the cake, literally, and this cake needed to be cut with a sword!

On the last Sunday morning, the boys attended the Holy Sacrifice of the Mass at St. Alphonsus Church where the great Saint John Neumann was consecrated bishop. After Mass, parents joined their sons and attended a luncheon at the TFP headquarters. There they relived some of what their sons had experienced during the program through an audio-visual presentation of photos from the week. What most pleased the parents was to see their sons beaming with joy at spending part of their summer in this worthwhile fashion.

As the boys said their last goodbyes there was a strong note of anticipation for future programs and, meanwhile, a chance to put into practice some of the many principles learned or relearned during their stay among us here in central Pennsylvania. ■



**Left: Knights on horse-back supervise the Medieval games. Far left: The boys pose in front of the Hillwood Mansion in Washington, D.C.**



## Part I

# Biblical Foundations of the Papacy

BY RAYMOND DE SOUZA

Are you among the fortunate ones who have gone to the Holy Land to visit the places where the story of our salvation was both lived and written? As I was writing this article, I wished I could organize a *Crusade* subscribers' tour of the Holy Land so that we might study the Biblical and patristic foundations of the Catholic Faith in the very place where it all happened!

By the same token, going there these days might be a bit on the unsafe side, since the children of Isaac (the Israelis) and their cousins, the children of Ishmael (the Arabs) seem to have temporarily forgotten that both descend from the same father, Abraham. But there is mighty little one can do, except praying so that authentic peace may come to that troubled land. Perhaps one day, the warring parties will heed the sound advice of Prof. Plinio Corrêa de Oliveira: let Jerusalem be internationalized and governed by an independent body made up of representatives of several countries, in which the Holy See would also play a part.

Unfortunately, we cannot go to the Holy Land together to visit the places where our Divine Redeemer walked, met people and spoke with them, preached and fulfilled His Mission. In the meantime, I'd like to invite you, dear reader, to visit the Holy Land with

me in a — say — imaginary trip, in which we will investigate the Biblical foundations of the Chair of Peter — the Papacy.

So, take your seat, fasten your seat belt, and don't smoke. Dinner will be served shortly. Sit back, and enjoy your flight.

\* \* \*

Well, here we are. Our 747 from Paris has just flown over the historical island of Malta, land of the heroic Knights of Saint John visited by Saint Paul himself. In a few moments, we'll see the island of Crete on our left hand, and far, far away on the horizon we begin to discern the snowed-capped peak of Mount Tabor, where between the great Moses and the great Elias, Our Lord was transfigured before the eyes of His three closest apostles.

As we pass these sights, we discuss the purpose of our trip. Despite the noise of the engines, I introduce the topic with a few basic questions:

"Did Jesus establish His Church with a structure of authority?"

This is important because either He did or He didn't. He could not have established a visible authority for Catholics and an invisible one for Protestants and trendy Catholics. He is not a Man of contradiction. If there is

a divinely established authority in the Church established by Christ, it is for everybody who claims the name Christian. But if there isn't, then everything is up for grabs, and nobody has the right to impose authority on anybody.

The stewardess tells us to fasten our seat belts; we will soon be landing. I proceed to ask another question:

"In other words, did Our Lord wish that His Church have a hierarchical or an egalitarian structure?"

While you take a moment or two to reflect on the full import of the questions, I add:

"You know I am an Australian citizen, and my head of state is a royal person, a queen, Elizabeth, the second of that name. Therefore, the whole concept of hierarchy and monarchy, or of being part of a Kingdom, is not foreign to me. I am entirely familiar with it. Her Majesty inherits the throne — she is not given the throne by the people. The heir to the throne may be a saint or a sinner, a respectable person, an outright incompetent person, or something in between, yet it does not alter the nature of the monarchy.

"As you are an American, your head of state is a president, elected by the people in a democratic fashion, from time to time. The

*Well, here we are. Our 747 from Paris has just flown over the historic island of Malta, land of the heroic knights of Saint John visited by Saint Paul himself.*





## *He could not have established a visible authority for Catholics and an invisible one for Protestants and trendy Catholics.*

President does not inherit the main chair at the Oval Office."

"So what?" You ask. "What has it got to do with the Papacy?"

"The point I am trying to make," I say, "is that the whole idea of the Church as Kingdom of God involves a monarchical concept, not a republican-democratic one. Our Lord said to the Apostles, 'You did not choose Me; I chose you', and this is a concept that we must have very clear in our minds when we talk about the Papacy: it is not a democratic institution, in which the Pope is voted in — or out — by the people."

"So when we say, 'Thy kingdom come', we are talking neither republican nor democratic, we are not talking politics, we are talking kingdom, monarchy, divine monarchy," you say.

"That's right. That's why the move by trendy Catholics like the group "Call to Action" missed the point completely when they propose that bishops and eventually popes ought to be elected by majority rule."

You say, "So we have to find out whether Jesus gave to His apostles authority over the flock, with one of them at the head — proposition number one — or if He simply asked Christians to accept Him in their hearts as their personal Lord and Saviour and gave them the Bible to interpret as they understood it — proposition number two."

"In the first case," you continue, "There would be a monarchical structure. In the second case, a democratic one, and authority would exist only to organize the works of the Church, and not to teach, govern and sanctify, as the Popes claim to do. Right?"

"Quite right," I reply. "I can see that you have been studying the articles in *Crusade* very carefully. Good for you."

The pilot reminds us to fasten our seat belts and the 747 lowers its nose down towards the blue shining waters of the eastern Mediterranean Sea. There is so much history in the air! We are about to arrive.

"Yes," I comment, "We can't have it both ways. The adage is, 'To be or not to be'. Either the Papacy was founded by Our Lord, or it

wasn't. If it was not, no amount of blind belief on our part will ever make it a historical fact. That's the truth."

"Right," you add, "By the same token, if the Papacy was founded by Our Lord, no amount of blind disbelief on anybody's part will ever make it cease to be a historical act. So there!"

"How interesting," I add: "The Papacy is supposed to have been founded on Peter, the Rock. So, as far as salvation is concerned, it is either a stumbling block, or it is a stepping-stone."

\* \* \*

We make our way to the hotel by taxi driven by one of those characteristic Arab Christians, whose main gift seems to be the ability to speak endlessly. It being Sunday, we decide to stop at the local Catholic mission for Mass.

The Eastern rite liturgy of this Mass is in Arabic, but the priest kindly summarizes his sermon for us in English. It was about the Sermon of the Mount. His words remain in our minds, as a road sign for us to follow in our research, as we exit the church.

"Do not think that I came to destroy the Law or the prophets; I came not to destroy, but to fulfill," (Mt 5:17)

"Of course," you say, "since He came to fulfill, that is, to fill it to the fullest. To bring to fulfillment means to perfect it, He meant to take the symbols and figures of the Old Testament and make them real. Therefore, we should be able to find the prefigures of the Papacy in the Old Testament! And we are in the right place to do that: the Holy Land!"

Delighted with your reasoning, I add: "Remember when He met the two disciples on the road to Emmaus, after the resurrection? The New Testament tells how Jesus, beginning with Moses and with all the prophets, interpreted to them in all the Scriptures the things referring to himself" (Luke 24:27).

"In other articles in *Crusade* we have

already considered many of those prophecies about Himself. Now what about the Church He established, the new people of God, the new Kingdom? The Kingdom founded by David was a prefigure of the Kingdom of God, the Church. Was there anything prophetic about the Papacy?

"As we know," I continue, "Moses (Deut. 18:15) was the great prophet and legislator of Israel, and Moses commanded the people to 'hear' the great prophet who would come. Jesus was that Prophet: 'Do not think that I came to destroy the Law or the Prophets; I came not to destroy, but to fulfill.'"

Leaving the hotel restaurant after checking in, we walk in the street, careful to avoid the street vendors, who are always eager to persuade us to buy something we don't need. Then we recapitulate the elements of biblical typology between Moses and Our Lord Jesus Christ:

'Moses called the people to follow him to the Promised Land; Jesus called the people to follow Him to the Kingdom of God.

Moses called 70 elders to assist him in his work; Jesus called 70 disciples to assist him in His work.

There were 12 tribes in Israel, the descendants of the 12 patriarchs, sons of Jacob; there were 12 apostles following Jesus, who were called to judge the 12 tribes of Israel.'

"This is really fascinating!" you exclaim. "You see the Old Testament being fulfilled in Our Lord Jesus Christ."

"That's right!" I agree. "But there is plenty more:

"In the Old Testament, God the Father worked through three ministries to lead the people to salvation: The kings, the prophets, and the priests. They were all anointed with sacred oil, according to God's own prescription (Exod. 30:22 ff).

"The king had the mission to shepherd the people in their lives, lead them, and show them the *Way*. The prophet had the mission to enlighten their minds and teach the *Truth*. And the priest had the mission to offer sacrifice, atone for sins, sanctify, and restore the

people to spiritual *Life*."

You figure it out immediately: "Yes, and Jesus took to Himself the three missions: He was the great King of Kings, to show us the way; the great Prophet of Israel, to teach us the truth; and the High Priest of our redemption, to restore us to life. The Way, the Truth, and the Life!" you exult.

"Excellent!" I comment. "And in fact, the name 'Christ' means 'the anointed one,' as the kings, prophets, and priests were anointed."

You ask the million-dollar question: "But, and this but is most important, did Jesus keep those missions to Himself, taking them with Him to heaven, abolishing them on earth, or did He pass them on to the apostles?"

"Here is the crux of the matter, as far as the Papacy is concerned," I answer. "And, the place where the Papacy was instituted was the city of Caesarea-Philippi, outside of the Holy Land, going northeast in the direction of Mount Tabor."

"Tell me about Caesarea-Phillippi. What is so special about it?"

"It was an ancient city in an ancient Greek empire whose original name was Paneas, dedicated to the pagan god, Pan, the 'All' usually represented as a faun, half-human, half-goat, playing a flute. The city was a kind of pantheon of all gods in that ancient empire. There were idols to every god under the sun and under the earth. It was, if you will, a kind of World Council of Churches of the time."

"But why did Jesus go there?" you ask. "Why didn't He stay in Jerusalem, or Galilee, for that matter?"

"Well, the Gospels do not tell us explicitly why, so we have to figure it out using elements of history."

"But we've run out of space now," you remind me. "The editor will not publish the whole story."

Oh well, such is life. Let us see in the next



**Pope Pius XII carried in procession**

article the full implications of Our Lord's dialogue with Saint Peter in Caesarea-Philippi, a thoroughly pagan city, and also why on earth did He go there, outside the Holy Land!

In the meantime, I suggest that you, and all *Crusade* readers, open the Gospel of Saint Matthew, Chapter 16, and read very carefully the whole description of the scene. Next time

we'll surprise you with some amazing revelations — but you must have a spirit of admiration and a thrill to know sacred history. Until then, enjoy your stay in Jerusalem. I understand the dried figs with cream make a simply excellent desert! ■

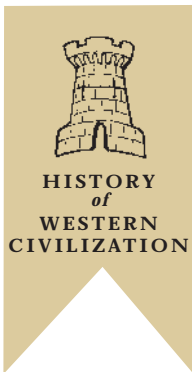
Download two FREE e-books from St Gabriel Communications! "To Be or Not to Be, That's the Question" by Raymond de Souza and "Women Priests: Why Not?" by Raymond and Theresa de Souza. Visit the websites below and download your own FREE e-books, with our compliments.

<http://saintgabriel.iinet.net.au/priesthood.html>,

<http://saintgabriel.iinet.net.au/2bornot2b.html>,

<http://saintgabriel.iinet.net.au/2bornot2b>





## Chapter XXVI

# *Three Monarchs:* Two Saints and a Tyrant

BY JEREMIAS WELLS

### *Part two: Saint Louis, the height of chivalry, and Frederick II, the beginning of its decline*

As the unity and strength of Christendom reached their height in the middle of the thirteenth century, forces of destruction were becoming visible. Two monarchs epitomized these conflicting forces. Saint Louis IX of France reached the height of Christian chivalry both in the exercise of justice in the fulfillment of his duties as king and the sacrifice of his life in the last crusading attempt to free the Holy Land. Frederick II, on the other hand, brought secularist, absolutist, and anti-papal policies to new levels of intensity that prefigured the depredations of Philip IV and Henry VIII in the succeeding generations. Previously the Papacy had dueled with several German emperors who imagined they were the chief Christian ruler, but at least they believed in the unity of Christendom. Frederick had only contempt for that notion.

#### **The predecessors of Saint Louis expand the monarchy**

When young Louis inherited the French crown at the age of twelve upon Louis VIII's premature death, he also inherited a royal domain that was greatly expanded by his grandfather, Philip Augustus. Prior to Philip, the Capetian crown lands consisted only of Paris and the surrounding countryside (Ile-de-France). The western half of modern France was controlled by the Plantagenet kings of England. The great fiefs of Flanders, Brittany, Toulouse, and Burgundy, along with some smaller counties, were semi-independent, although they recognized the French king as their overlord. King William I had

conquered England as the Duke of Normandy and combined the two into a powerful feudal state that sat astride the English Channel. The infamous Henry II arrived in England with the inheritance of his father, the Count of Anjou, which included the counties of Touraine and Maine. Henry also acquired Aquitaine through his equally infamous wife, Eleanor.

When Philip Augustus came to the throne in 1180, he realized that the French monarchy would never be strong while the English kings held Normandy, Aquitaine, and the Angevin lands. His one-time crusading partner, Richard the Lionhearted, had followed his father to the English throne one year earlier which effectively checkmated his ambitions, for Richard was the ablest soldier of his day until he was killed in an insignificant squabble in 1189.

He was followed by his treacherous, incompetent brother, John I. In a series of complicated military and political maneuvers, Philip completely outwitted his English rival and expropriated his French lands, leaving John with only a large portion of Aquitaine. Louis VIII and Saint Louis himself completed a process whereby the county of Toulouse and the territory of the Albigensians (Trencavel family lands once infected by the Albigensian heresy) known collectively as Languedoc were acquired by the Capetian dynasty. The increased possessions along with its revenues made the monarchy, which had been no more than first among equals, far more powerful than any of its great vassals.



**Monument of Saint Louis IX  
in St. Louis, Missouri**

#### **The early days of Saint Louis**

The virtue of any young man is strengthened by grace achieved through prayer and obedience to his duties, but Saint Louis had the additional advantage of a strong-willed, pious mother who created the proper ambiance for spiritual and intellectual improvement. This influence was such that his sister Isabella also devoted her life to God and has been beatified. Blanche of Castile in an often-repeated remark told her son that she would rather see him die than commit one mortal sin. Although Louis from an early age practiced many devotions including the recitation of the Divine Office and assisting at least two Masses a day, he never neglected the affairs of state to which he applied himself vigorously, for he regarded his kingly duties as part of his Christian vocation.

Blanche took over the reins of govern-



ment as regent during his teen years and valiantly opposed several rebellious barons who attempted to regain lost power. Although the inspiring youth rode at the head of the army, he profited much from the determination and wisdom of the Queen mother. The sight of the young king leading the vanguard nevertheless deterred most of the rebels from any large-scale insurrection, for there was still a sufficient amount of chivalric spirit alive in France.

As Louis was advancing through his teen years, the festering wound of the Albigensian heresy showed signs of spreading along the trade routes to northern Italy and Flanders by cloth merchants and weavers who were adopting the methods of a secret society. Since violence accompanied their clandestine resurgence, a concerned Pope Gregory IX created a special tribunal to "inquire" into the heretical depravity."

## Inquisition

It is fashionable today to recoil in horror at the name of the Inquisition without examining its historical necessity. The key to understanding this tribunal of investigation is what they would not tolerate then and what we tolerate now. In the thirteenth century, Christian society as a whole most certainly would NOT accept a sect that worshiped Satan and preached against the family and marriage on which the foundation of medieval society rested. Today when a large minority tolerates unnatural perversion, atheism, divorce, narcotics use, abortion, and nudism, not many will sympathize or understand that position.

Over the years, rulers with such diverse opinions as Emperor Henry III, Kings Henry II of England and Louis VII of France, along with numerous mobs, employed drastic methods to eliminate the danger. But such activity proved too sporadic and ineffective and, as a rule, random violence does little but cause more violence. Regularity of procedure became all the more important when it was brought to the Pope's attention that Frederick II had begun to burn political enemies on the pretext that he was defending the Church.

In 1231 Gregory IX, as the leader of a perfect society established by Christ whose first duty was to protect the original deposit of the Faith, established a permanent tribunal, frequently called the Inquisition, to investi-

gate offenses against that Faith. Gregory's principal desire was to bring the misguided heretic back into the grace of God. Failing in that the Inquisitors would then introduce intermediate penalties, arriving eventually at excommunication. Those who stubbornly adhered to destructive doctrines or entered into conspiracies against the Church were handed over to the secular arm for execution. However, contrary to popular conception, only about 4% of those sentenced to some penalty were burned at the stake.

The administration of the Inquisition fell to the mendicant orders, especially the Dominicans because of their superior training in theology and canon law. The friars quickly moved to confront the entrenched Albigenses in southern France where they encountered stiff resistance. Their wealthy sympathizers and the leaders of the rapidly growing commercial centers of the old towns resented any encroachment on their "freedom." In the middle of the thirteenth century, the original protagonists of the Albigen-

sian Crusade were all dead but their sons, especially Raymond Trencavel and Raymond VII of Toulouse, saw an opportunity in the resulting turmoil to strike a blow at the King of France and reclaim some of their lost land.

## Baronial rebellion

Trencavel, son of the dispossessed Viscount of Carcassonne and Beziers, appeared in southern France in 1240 with a troop of Aragonese mercenaries and captured several fortresses. The invaders then moved against Carcassonne and through the connivance of supporters occupied the commercial district outside the walls from where they besieged the old town on the heights. Thirty-three priests who were unable to reach safety were treacherously massacred. The King sent a royal army that relieved the threatened town and destroyed the rebel troop and the property of the collaborators. Trencavel and his more powerful leaders fled back to Aragon or to their mountain strongholds.

Two years later all the discontented



barons in Poitou, Gascony, and Languedoc rose up in rebellion under the leadership of the English King Henry III and Raymond VII. The disgruntled lords deeply resented the investment of Alphonse of Poitiers, one of the King's brothers, as Count of Poitou and his marriage to the daughter of Raymond who was poised to inherit the county of Toulouse. Louis, now twenty-eight, carefully planned his operation, assembled a large number of siege engines, and invaded Poitou, a land full of castles held by rebels. One by one the castles fell.

As the inexorable machine rolled on, many nobles abandoned the rebel cause and made peace with the King. Louis caught up with the English soldiers outside the town of Saintes and easily defeated them. Raymond, seeing himself out on a limb, with many of his allies defecting, also capitulated. Louis who had personally led his army in the field had given a good account of himself as a warrior and tactician and, from that time on, without any hindrance from rebellious nobles, had the opportunity to administer his land in justice and peace.

One more incident which exposed their fanatical hatred closed out the history of the Albigenses. Many of the more-violently disposed heretics, fugitives from prosecution and outlaws who had ridden with Trencavel established a headquarters at Montsegur, high in mountain cliffs of the Pyrenees. Encouraged by the rebellious spirit in the South, an armed raiding party left Montsegur for a town fifty miles away where two Inquisitors, a Dominican and a Franciscan with their assistants and notaries, eleven in all, were quartered. The vicious rebels broke into their sleeping area and, as the friars began chanting the *Te Deum*, hacked them to pieces with swords and axes. Some months later, an officer of the King besieged and captured the fortress. Two hundred Albigenses who refused to recant their errors were executed. The survivors who returned to the Faith supplied a wealth of information to the Inquisition that eventually broke the back of the heresy. While Louis was restoring order in his kingdom another gifted ruler was sowing disorder and gravely affecting the unity of Christendom.

### **Frederick II and the Papacy**

Although Frederick was Emperor of Germany through his father Henry VI, in spirit and

*The crusading spirit,  
which appeared to be  
declining, would shine  
forth once again against  
a new wave of Turkish  
Moslems at such places  
as Belgrade, Malta,  
Lepanto and Vienna.*

moral outlook he had more in common with the Moslems and Sicilians with whom he spent his formative years. Possessing high intelligence and enormous energy, he was also beset by instability and a passionate nature that he rarely brought under self-control. With both parents dead by the time he was four, the willful youngster, who had inherited the Kingdom of Sicily from his mother, essentially raised and educated himself in Palermo, the most culturally advanced city in the West outside of Spain. Taught by Moslems, Jews, and Christians alike, he excelled in science and mathematics and learned several languages, but was left a suspicious, arrogant and unscrupulous skeptic.

Innocent III, his somewhat distant guardian, and Honorius IV, his onetime tutor, allowed Frederick to seek and obtain the imperial crown on the promise that the empire and the Italian kingdom (which included Sicily and southern Italy) would be ruled separately. From a political viewpoint, any unprincipled, ambitious ruler who controlled the aforementioned territories would place a stranglehold on the Papal States, which is indeed what happened. As part of the bargain, Frederick gave his word that he would lead a crusade to the Holy Land, another promise he violated.

His failure to fulfill his word caused irreparable damage to the crusading cause. During the Fifth Crusade in 1219, the Christians captured Damietta, the key to Egypt. When the Moslem Sultan offered the Kingdom of Jerusalem in return for Damietta, the Christians refused because they expected Frederick to bring reinforcements. When the selfish intriguer never arrived, the Crusaders eventually lost everything. Year after year, conditions in the Christian East went from bad to worse while Frederick built up

his power and amused himself in his Sicilian harem.

For the fourth time, he renewed his vow and this time actively assisted in raising a large crusading army. In the summer of 1227 as the stern and unbending Gregory IX replaced the easygoing Honorius on the papal chair, tens of thousands of crusaders assembled in Brindisi under the immediate leadership of Louis of Thuringia, husband of Saint Elizabeth, waiting for the perfidious egoist. Again Frederick delayed, which exposed thousands to disease in the unhealthy climate and unsanitary camp conditions in southern Italy. At long last Frederick and the Crusaders embarked, only to sail a few miles and return. Those who survived the pestilence returned home in disgust. Gregory, even more disgusted, excommunicated Frederick despite his claim of illness. As Cardinal and papal legate before his elevation, he had been watching the Emperor's treacherous antics for almost ten years.

The excommunicated Emperor finally went to the Holy Land in 1228 with only a few hundred knights, not as a warrior but as a negotiator, for Frederick with his Moslem connections was on friendly terms with the sultan in Cairo. Although no battles were fought, historians insist on calling this the Sixth Crusade. The wily negotiator succeeded in gaining access to Jerusalem, Bethlehem, and Nazareth, but he was not allowed to fortify them. Moreover, the religious military orders and other Christian defenders were bound to a ten-year truce by a treaty to which they had not consented. Many of the Moslems, who were ill-disposed to compromise with Frederick, continued to plunder and beat the pilgrims. In one incident, ten thousand were butchered.

After the so-called crusade, both sides sought peace, Gregory for the sake of Church unity and Frederick to resume his quest for imperial glory. The excommunication was lifted. The unscrupulous autocrat returned to his power base in Sicily and southern Italy where he enacted laws and issued decrees that suppressed all feudal tradition that impeded his effort to obtain total power.

### **Frederick invades northern Italy**

Frederick arbitrarily claimed Lombardy as the patrimony of the German Emperor and when several cities refused him this honor, he invaded northern Italy in 1237 with an army



of 15,000, half of them Saracen archers. The treacherous invader gained the upper hand at Cortenuova where the Ghibellines (supporters of imperial rule) routed the Guelphs (supporters of the Papacy and local autonomy). Florence and some other cities announced their submission. Milan asked for terms, but the unreasonable and arrogant Emperor insisted on unconditional surrender, unusual in medieval time among Christian nations.

Gregory now realized that Frederick intended to impose complete submission and humiliation on the Lombard cities and destroy the independence of the Papal States. So once again he excommunicated the ruthless tyrant and started a war that did not end until 1268 with the execution of the last Hohenstaufen, Frederick's grandson. Gregory was forced to enlist the service of thousands of soldiers who would otherwise have gone to the Holy Land, a circumstance that disturbed Saint Louis. He, as well as his cousin San Fernando, offered to mediate between the inveterate enemies, but Frederick would not listen to any compromise while he was at the height of his glory.

With Frederick advancing on all fronts, the desperate Pope decided to call for a general council to be convened on Easter in 1241. The bloody Emperor intended to prevent such a meeting at all costs. He had many prelates who were passing through his lands cruelly imprisoned and intercepted a Genoese flotilla carrying over a hundred dignitaries of high rank, including two cardinals and the Abbots of Cluny, Citeaux and Clairvaux. Most were thrown into the filthy dungeons of Apulia where many died because of the brutal treatment. Louis IX obtained the release of the French contingent and eventually the two cardinals.

With overwhelming force, Frederick marched against Rome. On the way he seized a castle full of the Pope's relatives and hanged them all. With so many trials and setbacks afflicting him, Gregory's courageous heart finally gave out and he died during the terrible summer heat of August 1241.

The next Pope died after 17 days and, because of Frederick's harassment, the Holy See remained vacant for almost two years. Out of this chaos, Innocent IV emerged as



**Saint Louis IX as a prisoner in Egypt — drawing by Gustave Doré**

Pope and a year later fled to Lyons, a free city on the imperial French border. The fierce battle continued while the sons of Genghis Khan and their Mongolian hordes were ravishing Eastern Europe and the Moslems in the Holy Land threatened once again to push the Christians into the sea. The severe ordeal subsided when Frederick died in 1250. Louis IX's youngest brother, Charles of Anjou, ended the Hohenstaufen dynasty when he defeated and killed the tyrant's illegitimate son in 1266 and his grandson two years later and became King of Sicily and Naples. Frederick II left as his legacy a revival of the spirit of Roman law with its pagan outlook and brought in a period of selfish, nationalistic rulers that destroyed the unity of Christendom and the concept that Christian principles must permeate all aspects of life.

### **The crusades of Saint Louis**

Unlike the German Emperor, Louis frequently ignored a practical course of action that would derive a benefit for himself and chose instead one that entailed suffering for the benefit of the Church and Christendom. Of all the problems that beset Christian life, the continual harassment by the Saracens of the Holy Places, the pilgrims and the few hundred knights that protected them troubled Louis the most.

In 1248 he embarked on an extremely well planned crusade against the Sultan of Egypt since Palestine at that time was under his control. Once again the crusaders stormed and captured Damietta on the eastern branch of the Nile. Proceeding up the

river on the right bank towards Cairo, they arrived at the fortress of Mansourah. Robert of Artois, the King's oldest brother, crossed the protecting channel, routed a detachment of guards and rode on to an enemy encampment outside the wall where they killed everyone they found. Instead of returning to guard the bridgehead and allow the main body of Louis' army to cross and reinforce him, Robert impetuously invaded the fortress. That blundering imprudence cost him and 280 knights, most of them Templars, their lives.

The advance had been stopped. The Christians lost control of the river and when they attempted to retreat were picked off in small groups. Louis,

who became quite ill, was captured along with his two surviving brothers. With the threat of torture and death hanging over his head, the embattled saint carried himself with such dignity that the impressed Moslems agreed to release him and many other prisoners upon the surrender of Damietta and the payment of a large ransom.

After his release, Louis went to the Holy Land where he directed the fortifications of several coastal fortress cities and returned to France in 1254 at the death of his mother who had been regent for the second time. There he inaugurated a period of justice and peace not only in his own realm but also among his once-hostile neighbors for which he is justly renowned.

Throwing caution and safety to the wind, Louis went again on a crusade in 1270, but the effort killed him after only a few weeks. The crusading spirit, which appeared to be declining, would shine forth once again against a new wave of Turkish Moslems at such places as Belgrade, Malta, Lepanto, and Vienna. The sacrifices made for the love of Christ and His Mother are never made in vain. ■

### **Bibliographical Note**

The principal works used in compiling part II were: Jean Richard, *Saint Louis, Crusader King of France* (Cambridge, Eng. 1992), Regine Pernoud, *Blanche of Castile* (New York, 1975), Joseph Dahmus, *Seven Medieval Kings* (New York, 1967), Horace K. Mann, *The Lives of the Popes in the Middle Ages*, Vol. XIII (London, 1925), and William Thomas Walsh, *Characters of the Inquisition* (New York, 1940).



FAMILY  
SERIES

# Cecy and Her “New Friend”

BY PAULINE SANDERS

It was my first day at school and I was assigned to replace dear Miss Mable, who had just passed away a few days before.

She had taught for thirty-some years at the school. She was the kindest and most accomplished teacher I had ever known. Every one talked about her, loved her, and valued her words as gospel truth.

I thought to myself, how was I going to fill such big shoes? I looked down at my little feet and then back up at the fifteen pairs of little eyes staring at me. I took a deep breath and sat down.

“Ouch!” I screamed, jumping up. I looked down at the chair and right in the center of the seat was a pincushion.

By now, the sweet little angels were roaring with laughter. Some were doubled over, others were bouncing up and down clapping their hands, and the rest were shaking with giggles.

I knew it! I knew I was going to get a bunch of black-winged angels, I thought. Angels... Suddenly the idea occurred to me. I remembered another angel. It made me smile thinking about it. I waited patiently. Eventually the class settled down. I removed the pincushion, pulled the chair around the desk, and sat down.

“Everyone close their books,” I demanded. Surprisingly, the children obeyed.

“Does any one know what the golden key is?” The children shook their heads.

Getting up, I went to the blackboard and drew a beautiful, sparkling key. “This,” I said, “is the key that will open the door.”

“What door?” asked one.

“Does it take you to a magical place?” asked another.

Well, I had certainly caught their attention.

“That is for you to find out,” I responded.

“Right,” Johnny with the round face grumbled.

“There is no key,” another said.

“Shhh, listen,” a little girl with bright red hair muttered. I found





out later that her name was Lucy.

"I am going to tell you a story about how to find this wonderful key. Whoever finds it first," I continued, "will get to open the door. Agreed?"

"I am getting it first."

"No I am!"

"Well, if you all would be quiet," the same little girl said, "we could find out."

This is a true story," I began...

\* \* \*

In the land of Brazil around the year 1900 there lived a little girl who had a very special friend. Her name was Cecy Cony. One day, when Cecy was about four years old, there was a big storm. The thunder scared little Cecy who was sitting outside on the front porch. She was so frightened that she ran and hid her head on her daddy's

lap. "Do you hear that?" her father said. "That is Our Father in heaven Who is angry with the children and grown ups who don't want to be good. But when little children are good, our heavenly Father commands the sun to shine and He is very happy."

Little Cecy listened intently. She realized that in

Heaven our good God watches everything we do. Every day afterwards the first thing little Cecy would do when she awoke in the morning was to check and see if the sun was shining or if it was raining. When it rained without thunder, she imagined that her heavenly Father was just sad with her and not angry. She thought about all the naughty things she had done. She remembered the time she had not allowed Acacia, her nursemaid, to put ringlets in her hair or had called her ugly. She thought about the time she had thrown food on the floor because she did not want to eat it. That day it had rained and thundered. Every time little Cecy did something wrong, she would run to her mother's bedroom where a picture of the Eternal Father with a long white beard hung on the wall. She would look up at Him to check if He was angry with her. He never seemed to be angry since His face had not changed. This was how Cecy began to love our good God, for He seemed to be so patient with her, just like her good father. She did not want to make the good God sad anymore.

\* \* \*

"You see," I continued, "look how dark it is getting." I

pointed to the window and fifteen little heads turned simultaneously. The clouds were rolling in from far away, and the sound of thunder could be heard.

The children were amazed. They couldn't believe it. Could it be that our good Father in heaven was upset with them?

"I told you we shouldn't have put the pincushion on her chair," someone said.

"Shhh, she will hear you," another child whispered.

"Be quiet," said the little girl with the red hair, "let Teacher tell the story."

After a moment's pause, I continued. "You see children, that is why we should never do anything to hurt our good God in heaven. It makes Him very sad and then it rains. Let's pray it doesn't thunder." The children were dumfounded. Some looked like they were about to burst into tears. Others began to sniffle.

Little Johnny broke the silence by asking a question. "Is that also our good God in Heaven?" he asked, pointing to the crucifix on the wall.

"Yes," I replied. "But that is our good God's Son, Who is also God. His name is Jesus. I will tell you how Cecy found out about Him."

\* \* \*

One day, a friend of the family, Mrs. Mimosa, came to visit Cecy's mother. Cecy liked her very much and always ran to her when she was in the house. Picking the little girl up, Mrs. Mimosa brought her over to a large bureau where there was a large crucifix. She told Cecy about Jesus and how He also lives in Heaven with His Father. He wants us to be good so that we too may go to Heaven and live with Him. But most people don't want to be good. They prefer to go to a place called Hell where people are punished for all the bad things they have done. However, our good God in Heaven does not want people to go to Hell. So He sent His Own Son Jesus to live here on Earth, that He might ask all the people to be good and to do only what His Father in Heaven wanted them to do.

But bad men did not like the good Jesus. They hurt Him very much; they mocked Him, spit on Him, and gave Him over to bad soldiers who tied Him to a cross. Then they put these huge nails through Jesus' hands and feet. After the good Jesus lost all of His blood, He died. Three days after; He resurrected from the dead and eventually went back to Heaven.

Hearing this Cecy felt a great pain in her heart. She buried her face in Mrs. Mimosa's shoulder and sobbed. Both Mrs. Mimosa and Cecy's mother did not know what was making Cecy so sad so they called the nursemaid Acacia and asked her to take the little girls to

*She sensed at her side,  
without actually seeing  
anything, a presence that  
came to protect her from  
the big bad man.*

watch the pony being washed down outside.

Cecy was filled with pity for the good God hanging there on that cross. It was Cecy's first great sorrow. From that day on, she decided to be very good and guard the crucified Jesus Who hung on the black cross over the bureau in her mother's bedroom so that He wouldn't be afraid of the bad soldiers anymore. When it began to get dark, Cecy would go and stand next to the crucifix. She would stay a very long time keeping Jesus company. It was hard for Cecy because when the room got dark she was afraid. But she loved Our Lord Jesus so much that she would rather remain afraid than leave Him alone.

Mardi Gras approached. In Brazil, Mardi Gras is called Carnival and it is a big affair. On the day before Ash Wednesday, the people go to the streets and squares wearing colorful costumes and masks. They skip, jump, dance, and throw colorful bits of paper at each other.

That year was the first time little Cecy was going to a Carnival. Cecy thought the masks were people's real faces. She was terrified. To her, they reminded her of those ugly people that go to the bad place because of their wrongdoings. All she knew was she had to get away. In her fear, she began to walk toward the gate, leaving her family behind. She wanted to get home. Soon, she was swallowed up in the big crowd. She felt so alone, but then she remembered Jesus on the cross back home, Who was also alone. It saddened her that she couldn't have brought Him with her. She also remembered that our good Father in Heaven sees all things. He was also watching over her.

Suddenly, a huge man with a mask and horrible flashing eyes grabbed her hand and began to take her away. Little Cecy felt that she could have died of fright. She had gone a few steps when she sensed at her side, without actually seeing anything, a presence that came to protect her from the big bad man. Even though not visibly, Cecy somehow knew he was there — the angel she had seen on a picture at a friend's house. She knew it as certainly as she knew the bad man on the other side of her. Yes, she had seen him before in that picture. It was a picture of an angel looking over two little children. Suddenly, the masked man let go of her hand and disappeared into the crowd.

Cecy was not afraid anymore. With her "New Friend" by her side she felt perfectly safe. She knew her Father in Heaven had sent this angel to watch over her.



Then, she saw Acacia, running frantically toward her. She felt so calm with the presence of her New Friend, that Acacia, looking at her quickly, calmed down and said nothing more of the matter. From that day on, her New Friend, never left her side. Little Cecy understood him perfectly even though she never heard his holy voice. She called him "my New Friend" until she was six years old when she learned that his real title was "Guardian Angel."

She was also no longer afraid when watching the large crucifix by the bureau when it began to get dark. Her New Friend was always there with her.

"And now, children, the bell has rung and it is time to go home. We will continue next time — if all of you are good." ■

*Based on a true story. To be continued in our next issue.*



# Catholic Character and Courage

BY MICHAEL C. SHIBLER

The American TFP has always done its best to give serious American Catholic youths an opportunity to meet one another and participate in events that mark them for the better for the rest of their lives. Its summer programs are not just occasions for fun - although the boys always have plenty of that. What most boys remember best are the activities that touch their souls. All of these make a lasting and brilliant impression upon the minds of the participants. This is why the TFP's programs focus on the confusion and moral chaos that our youth face today and encourage them to meet these dangers with firm resistance if they wish to live upright and moral lives. They are taught the principles of the Catholic Faith and the "survival techniques" needed to keep it. They learn that true joy is found in heroism.

Held at the TFP's National Headquarters in Spring Grove, Pennsylvania, from August 11-19, this year's program was one of the best ever. The theme, "Catholic Character and Courage," inspired participants to lofty thoughts



and ideals. Its challenging schedule included lectures, outings, and competitive games.

Prayer had its proper place throughout the program to keep everything in perspective. Three rosaries were recited at various times during the day, as well as prayers before and after meals and every other activity, whether a lecture, an outing, or a game. For Mass on Sunday and the Feast of the Assumption, they attended Masses at Old St. Mary's in Washington, D.C., or at the historic St. Alphonsus Church in Baltimore. The prayerful atmosphere tended to give the whole course overtones of seriousness and concentration, hallmarks of the Catholic Faith, which will hopefully stay with all the boys for the rest of their lives.

*Continued on page 18*



*Participants of the summer program pray before the Medieval banquet.*