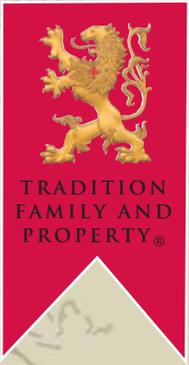


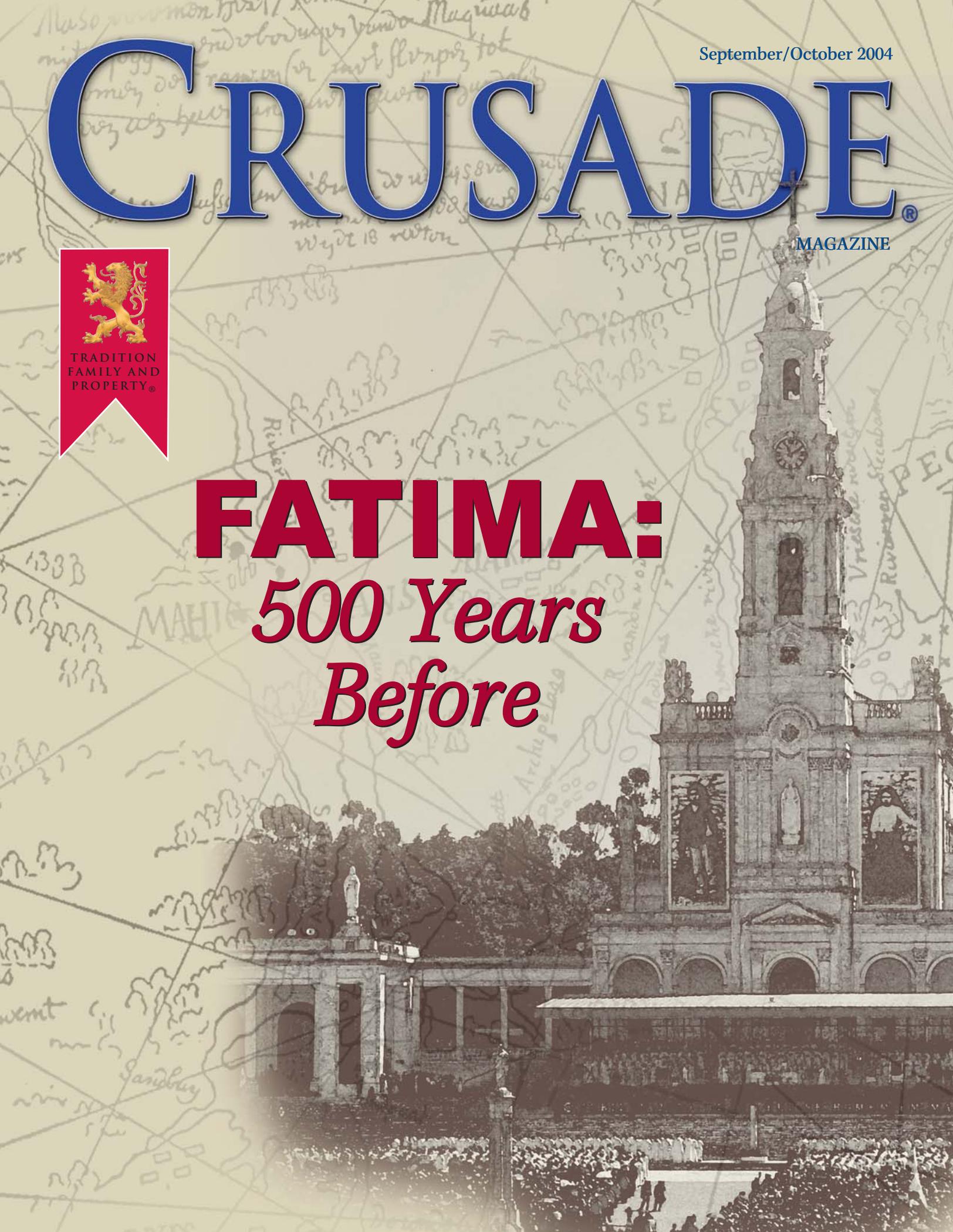
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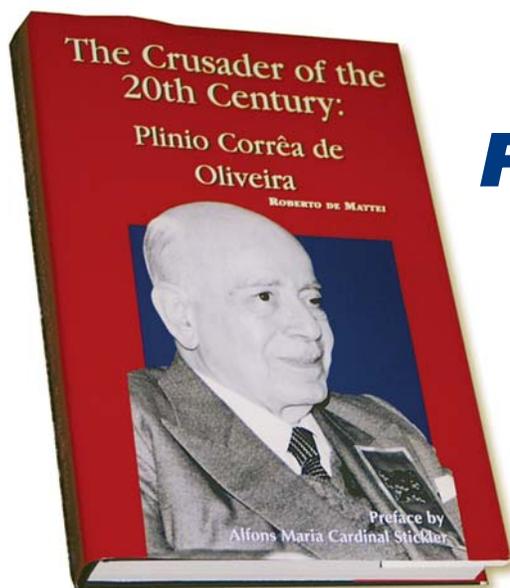
# CRUSADE<sup>®</sup>

MAGAZINE



## **FATIMA:** *500 Years Before*





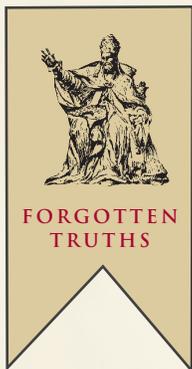
## Crusader of the 20th Century: Plinio Corrêa de Oliveira

BY PROF. ROBERTO DE MATTEI

The life of Prof. Plinio Corrêa de Oliveira spans the 20<sup>th</sup> century from 1908 to 1995. His first and most prized title was that of “Roman Catholic,” and it was as a man of faith that he confronted the harrowing events of the twentieth century.

A true warrior against the errors of his time he was known for his extreme patience and goodness toward all those around him and is sorely missed. Perhaps the three words that best summarize this great man are *leader*, *father* and *teacher* to young and old alike. In the doctrinal field and the field of action, he provided the elements for lighting the way ahead in a dark century.

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## The Ways of God Are Different Than Those of Men

From the writings of Sister Mary Consolata, a mystic capuchin nun who lived between 1903–1946 in Italy.  
(*Our Lord's words are in italicized.*)

“... On the evening of August 25, 1934, I was in my cell near the window. I had been given a book to read and paging through it, I read of the punishments that Our Lord threatened. ‘O Jesus, why dost Thou desire to wash us in our own blood, which is impure. Wash us rather in Thine!’ ‘*Consolata, look up to heaven. . .*’ I looked, and in the marvelous blue discovered a star, the first one of the evening; and while I was contemplating it, Jesus called loudly to my heart: ‘*Have confidence!*’ Meanwhile the lovely vault of heaven was clothing itself with stars, and I became captivated by its mysterious charm: seating myself on the low windowsill, I remained absorbed in silent contemplation. It seemed to me that heaven had ceased being displeased with the earth, and that the peaceful reign of God was spreading over this poor world.”

\* \* \*

Peace to the world, yes, but in the

kingdom of God! Jesus is the Savior of the world; He is able to save it, and He desires to save it.

“*Consolata, I am in need of victim-souls! The world is going to its ruin, but I wish to save it.*”

“*Consolata, the devil one day swore he would ruin you, and I vowed I would save you. . . Satan also swore he would ruin the world, and I vowed I would save it; and I will save it through the triumph of My mercy and My love. Yes, I will save the world through My merciful love! Write this down.*”

It should be noted that Jesus does not exclude chastisements, for these may be necessary for the salvation of the world and of souls.

Jesus explained this thought on November 15, 1935, during the economic crisis that gripped the world before the start of the war:

“*The distress which reigns in the world at the present time is not the work*

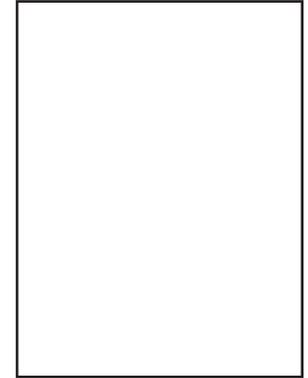
*of My justice, but of My mercy. For fewer sins are being committed because money is scarce, and many more prayers are being raised to heaven by people in financial straits. Do not think that the sorrowful conditions on earth do not move Me; but I love souls; I wish them to be saved; and in order to achieve my end, I am constrained to be severe; but believe me, I do it out of mercy! During times of abundance souls forget Me and are lost; in times of distress they turn to me and save themselves. That is indeed the way it happens!*”

And returning to the same thought later again in response to Sister Consolata's prayers for peace, Our Lord declared on April 29, 1942:

“*Pray, pray for humanity in order that I may mitigate these sorrows and save souls! If I permit so much sorrow in the world, it is for that one purpose, to save souls for eternity. The world is going to perdition, it is hastening to its ruin. . .*” ■

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*Viva Cristo Rey* was the theme of this year's Cajun summer camp

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The largest instrument on earth



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## CRUSADE

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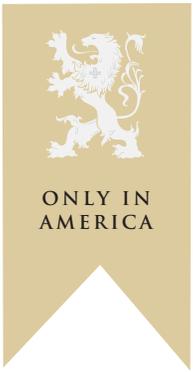
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## The American TFP

The American Society for the Defense of Tradition, Family and Property (TFP) was founded in 1973 to confront the profound crisis shaking the modern world. It is a civic, cultural and nonpartisan organization which, inspired by the traditional teachings of the Supreme Magisterium of the Roman Catholic Church, works in a legal and peaceful manner in the realm of ideas to defend and promote the principles of private ownership, family and perennial Christ-

ian 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 inspired the formation of other autonomous TFPs across the globe, thus constituting the world's largest anticommunist and antisocialist network of Catholic inspiration.



# The Reigning Mo

*It seemed odd to me that such a thing would exist in a department store. That is the reason I had to see it for myself. As I walked through the doors and past the men's clothing area, I arrived in the Grand Court, which is 112 feet long by 66 feet wide by 149 feet tall. Magnificent!*

BY NORMAN FULKERSON



There are pipe organs and then there are pipe organs, and the Wanamaker is not only the world's largest pipe organ, it is also the largest musical instrument on earth; and it is fitting that such a pipe organ would have friends such as Moreau Claude, an organist from Paris, who appreciates such things. After all, he has a beautiful organ in his own home and has studied under Marcel Dupré, the renown French organist who, in 1920, performed Bach's complete works by memory in a ten-concert recital series. For Mr. Claude's 70th birthday, his daughter bought him a ticket to go see this grand organ and fulfill his lifelong dream. It was a round-trip ticket since this instrument's home is not in Europe but inside Lord & Taylor's department store in downtown Philadelphia, Pa.

After hearing the organ play, a happy Mr. Claude

and his daughter got back on the plane for the long trip home. According to Peter Richard Conte, the official organist, such trips are not uncommon. "There are other people in Europe," he said, "who save up for years to come over and see it." Such trips he referred to as "veritable pilgrimages."

It seemed odd to me that such a thing would exist in a department store. That is the reason I had to see it for myself. As I walked through the doors and past the men's clothing area, I arrived in the Grand Court, which is 112 feet long by 66 feet wide by 149 feet tall.

Expecting merely to hear an instrument of great quality, my first thought upon seeing this organ was how stunningly beautiful it was. Its golden hue and multilayer structuring underscored a defined sense of hierarchy and dignity.



A mother directs her child's attention to the Wanamaker

## The history of the Wanamaker

In the late 1800s, John Wanamaker opened a "new kind of store" where you could buy just about everything under one roof. It was said in those days that "if you couldn't buy it at Wanamaker's, you couldn't get it in Philadelphia."

However, the one thing Mr. Wanamaker lacked was an organ for the customers' entertainment. He believed music was just as important to a well-rounded life as work and exercise. Thus he began a trend that was common in the early 1900s for department stores to provide soothing organ music for shoppers.

Mr. Conte considered this practice to be a continuation of an English tradition of having an organ in a central public space. "In those days, they couldn't afford an orchestra," he said, "so the organist became a one-man band who would play transcriptions of everyone's favorite orchestral music."

# March of Instruments



While the Notre Dame Cathedral organ in Paris has 7,800 pipes, the Wanamaker organ above, has 28,482 pipes. It is not only the largest organ but the largest instrument on earth and it is part of our American heritage.

## A new acquisition for the Wanamaker store

And so it was that John Wanamaker bought the famous Louisiana Purchase Exposition Organ now known simply as the Wanamaker. It had been displayed at the 1904 St. Louis World's Fair and was sitting in a warehouse after plans for installing it in the Kansas City Municipal Auditorium fell through.

After being transported to Philadelphia on thirteen freight cars, the organ's tone was deemed inadequate to fill the cavernous spaces provided for it. Not a problem for Rodman. "As long as I live," he boasted, "we will continue to enlarge it until it combines the grandeur of a great organ with the tone colors and beauty of a great symphony orchestra."

One hundred years later, the organ is over twice as large as the original St. Louis organ. According to Peter Richard Conte, "it's the size of three symphony orchestras."

Those unfamiliar with organs will appreciate its grandeur by comparing it with other organs. The world-renowned Cavallé-Col organ in Notre Dame Cathedral has 7,800 pipes; the Sydney Opera House Concert Hall Grand Organ has 10,500 pipes; the Mormon Tabernacle's pipe organ in Salt Lake City has 11,623 pipes; and the Wanamaker has 28,482 pipes, with some pipes as small as a child's little finger while the largest one, being 32 feet long, would allow the same child to play hide-and-seek inside.

## The curator

Back in the 1920s, there were 40 full-time employees attending to the organ. Today there are only two. One of them is Curt Mangel who, as the curator, has literally brought the organ back to life—now operating at 96 percent capacity—and describes what he does as a "labor of love."

Mr. Mangel was interested in organs

since he was a young boy and laments the fact that he first visited the Grand Court only eight years ago. Amazed with the organ's beauty, he also noticed it needed a lot of work. Realizing the importance of this instrument, he organized a group of professional volunteers to come in for one solid week to work on it. He ended up staying as a volunteer for five years, and Lord & Taylor eventually hired him as a consultant.

He is someone you cannot help but like although he is a man of few words. When speaking about his work on this organ, he looks to the horizon as if to distance himself from the value of his labors and not wanting credit for the good he does. However, I know better, for I was able to go behind the scenes where the pipes are located and saw the countless screws and bolts that were replaced to make the organ what it is today. I was awed at the laborious precision of the



**Above left:** Curt Mangel is curator and restorer of the Wanamaker. **Center:** Peter Conte is the official organist of the Monarch of Instruments. **Above right:** Some of the 28,482 pipes of the Wanamaker.



All photos in this article by Norman Fulkerson

**The Wanamaker is in the Grand Court, a room 112 feet long, by 66 feet wide, by 149 feet high.**

restoration accomplished under the direction of this humble man.

### The friend

Wallace J. Mclean is a proud volunteer with an organization called the Friends of the Wanamaker Organ. He is a 78-year-old man with the eyes of a 14 year old, which was his age when he first heard the Wanamaker played. "I never forgot it," he said.

He obviously derives joy being there and described his reason for becoming a volunteer very succinctly. "I have been taking from the organ all my life," he said. "It's time to give back now." He speaks passionately about the organ as tears well up in his eyes.

Such enthusiasm is not uncommon around the Wanamaker. A shopper named Ethel May McSparren stopped by while we were speaking to give her testimony. She is from Lancaster, Pa., and first heard the organ around Christmas

time when she was three years old. "I almost cried when I heard it start," she said, "I did not know they were still playing it. I wish my father was alive so he could hear this."

### A relic of the past is saved from the "god of consumerism"

Before leaving, I saw a couple who seemed noticeably more moved than the rest. They were Mr. and Mrs. Robert Hoppe from Waverly, N.Y., who looked great despite having finished a six-hour train ride. Like Mr. Claude, Mr. Hoppe too was celebrating his birthday with a trip to see the Wanamaker, compliments of his wife.

"I could not have given him a better gift," said Mrs. Hoppe. "He was so happy when I told him we were coming, he was grinning from ear to ear." With camera in hand, she was snapping photos of the majestic organ pipes high above her while her husband stood in silent admiration.

He had acquired a taste for music some years ago but admitted there was nothing like live music. Holding his hands up in an almost prayer-like gesture, he added, "But to think that Bose is coming close to reproducing this."

This comment said it all. Organs may come and go but there is nothing like the Wanamaker. More impressive than its size and the appreciation of those who come from far and wide to hear it is the resolution of those determined to preserve it.

Many people would not expect to see Americans make the Herculean effort of these men to save such a relic of the past, nor would they think it possible for a high-end store like Lord & Taylor to support this endeavor.

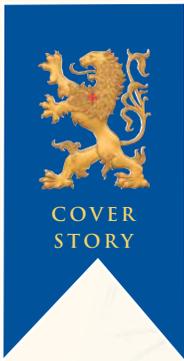
I could almost hear them suggest piping Muzak behind the façade of this magnificent organ as an alternative to expensive repairs. Others might go a step further and suggest getting rid of the organ altogether. Sacrificing it to the "god of consumerism," would, after all, free up a lot of space, which could be used for more merchandise.

However, that is not what Lord & Taylor chose to do, and with the help of a dedicated curator, an accomplished organist and a lot of dedicated friends, its sound is live and its appearance grand. It can be heard and appreciated only in America. ■

**For more information on the Wanamaker organ, visit [www.wanamakerorgan.com](http://www.wanamakerorgan.com).**



**Norman Fulkerson, the author of this article, takes a tour of the Wanamaker.**



# THE TRIUMPH OF FATIMA

## *Foreseen Nearly Five Centuries Before the Apparitions of 1917*

BY LUIS DUFAUR



*Heaven revealed the splendid victory of Our Lady of Fatima in the 15th century, and just as the Islamic onslaught was crushed in Portuguese lands during the foundation of the village of Fatima, so too will the “errors of Russia” be overcome in our times.*



Façade of the Basilica of Fatima during the occasion of the beatification of the seers Jacinta and Francisco Marto on May 13, 2000.

**O**n October 16, 1454, in the Monastery of Saint Mary Magdalene of the Dominican nuns of Alba, south of Turin, Italy, Sister Filipina was dying.

The whole religious community had gathered around the bed of that holy Dominican and accompanied her with the prayers for the dying. Blessed Margaret of Savoy, foundress and abbess, and Father Bellini, confessor of the religious, were also present. All were witnesses to the extraordinary fact that occurred and they signed and sealed a document that has surfaced recently addressed “to those who will read these pages in the years to come.”<sup>1</sup> In 2000, the Dominican nuns of Alba published the documents related to the extraordinary fact.<sup>2</sup>

### **The 1917 prophecy on the “errors of Russia”**

According to one of the documents, “It happened that during her agony [Sister Filipina] had a magnificent vision or revelation, during which, in the presence of Father Bellini, the Abbess Foundress and all the nuns, she spoke of hidden things aloud . . . Enraptured by a celestial joy from on high, she greeted by name and aloud the heavenly inhabitants<sup>3</sup> who came to meet her, namely the Most Holy Lady of the Rosary, Saint Catherine of Siena, Blessed Umberto, and Abbot William of Savoy. She spoke of future events both favorable and harmful for the House of

Savoy, until an undefined time; she spoke of terrible wars; of the exile of Umberto II of Savoy in Portugal; of a certain monster from the East, the scourge of mankind, but which would be slain by Our Lady of the Holy Rosary of Fatima if all men would invoke her with great penitence. After that, she expired in the arms of her cousin, Blessed Margaret of Savoy.”<sup>4</sup>

Indeed, in 1454, 463 years before the apparitions at Cova da Iria, heaven revealed the chastisement of a sinful world by a “monster from the East, the scourge of mankind,” an image that seems to embody the “errors of Russia” against which Our Lady warned men in 1917.

Furthermore, Our Lady indicated a sign of the times in which the “scourge” would take place—on the occasion of the exile of King Umberto II of Italy. That took place in 1946, one year after the end of World War II, and five years after Sister Lucy made public the content of the message revealed at Fatima!

Already in the 15th century, the revelation also emphasized the condition set by Our Lady in 1917: a “great penance” for the world to free itself from the “scourge of mankind [that is] coming from the East.”

In 1454, as in 1917, heaven announced the final triumph of the Most Holy Virgin. One of the documents now published states that the “monster from the East, the scourge of mankind . . . would be slain by

Our Lady of the Holy Rosary of Fatima.”<sup>5</sup> In another document, one reads the same assertion: “Satan will wage a terrible war, but he will lose, because the Most Holy Virgin Mother of God and of the Most Holy Rosary of Fatima, ‘more terrible than an army in battle array,’ will defeat him forever.”<sup>6</sup>

### **A prodigious bridge between the past and the future**

Innumerable perplexing questions arise in our minds as we consider that vision. What relation could there be between the Dominican monastery in the little city of Alba and the then unknown village of Fatima during the time of scarce and uncertain means of communications? How can one explain the fact of Providence having communicated the announcement of the intervention of Our Lady at Fatima so early on, and nevertheless having permitted it to become known only in the third millennium?

We find answers to these and other questions by reading attentively the documents published in 2000. Furthermore, a series of historic, human and heavenly events appear that bridge and connect the vocation of Portugal, exactly as it was budding in its first beginnings; the events of 1917; the times we live in; and the coming triumph of the Immaculate Heart of Mary, announced at Fatima.

### **Fatima, at the center of the architecture of history**

History may be compared to an immense dramatic plot unfolding on a huge stage. The setting is creation itself. On center stage, men play their roles while God in His infinite wisdom acts behind the scenes, hidden from the eyes of men of little faith. Like a director, He unfolds this supreme play, using secondary actors—such as angelic spirits, men, and nature—and, in certain special circumstances, by means of His direct interven-

tion.

At the end of history, we will see that mankind’s centuries-long plot of struggles, victories and tragedies was not a confused succession of events but the realization of a higher divine plan. At the Last Judgment, history will not appear to us like a jumbled heap of events, but as the brilliant order of a fabulous cathedral, in which the riches and magnificence of the details add to the splendor of the architectural lines, forming a masterpiece of sublime perfection.

### **Christendom symbolized by an imposing edifice**

While on earth, we need to make a big effort to have a glimpse of this architectural magnificence. The immediate facts distract our vision just as the scaffolding hides a building under construction, and the confusing movement of the workers hinders our perception of the architect’s plan. Nevertheless, we can intuit the shape of that majestic edifice by focusing in part on a certain angle or detail of the architecture.

Sister Filipina’s life belongs to that category of facts, which like brilliant flashes, provides us with a glimpse, however pale, of the architecture of God’s work through history’s thousands of years.

### **Sister Filipina, a Dominican nun of high nobility**

Sister Filipina was of a princely line. Her father, Philip II of Savoy, Prince of Acaia, was born in 1344, and had to defend his rights to the paternal fief by force. He was disinherited by his stepmother, betrayed and targeted for death. On December 20, 1368, he was chained and hurled into the icy waters of Lake Avigliana near Saint Michele delle Chiuse Abbey between Piedmont and Savoy.

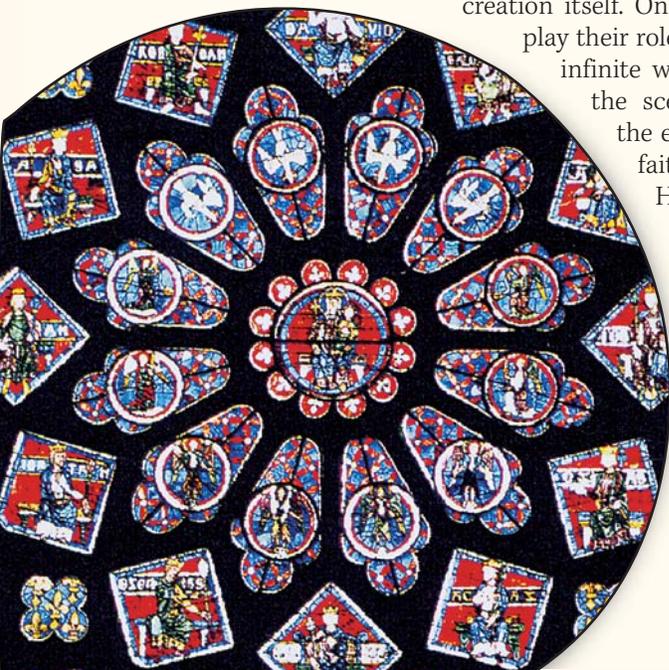
His only daughter, Umberta Felipa, was born in 1368 in the castle of Sarre. She never knew her father, and when she learned of his terrible fate, became a nun in order to obtain for him the grace of eternal salvation. She took the name of Filipina dei Storgi.

### **A miraculous deliverance**

Prince Philip was wearing a medal around his neck at the hour of the execution. The medal belonged to his ancestor, Blessed Umberto II (1080–1103), sovereign count of Savoy and hero in the defense of the papacy against the unjust claims of Emperor Frederick Barbarossa.

*How can one explain the fact of Providence having communicated the announcement of the intervention of Our Lady at Fatima so early on, and nevertheless having permitted it to become known only in the third millennium?*

An image of Our Lady at the center of rose windows in gothic cathedrals conveys a certain idea of Our Lady and Our Lord being the center of the architecture of God’s creation.



The assassins fled when Philip's body disappeared in the water. Yet, unbelievable as it may appear, the prince did not die. He miraculously returned to the surface without being seen by anyone, a favor he attributed to Blessed Umberto's medal. He set out for exile, leading a penitent's life from then on. Using a pseudonym, he went on pilgrimages to the sanctuaries of France, Switzerland and Spain, and finally Fatima in Portugal.

Why Fatima? What was there?

**Fatima: land of Mary and of Crusades**

The recently published documents mention "a church in a tiny city called Fatima, built by an ancestor of our Holy Foundress Margaret of Savoy, Queen Mafalda of Portugal."<sup>7</sup>

Queen Mafalda (†1157) was married to Dom Alfonso Henriques (1128–1185), founder of the Kingdom of Portugal. She was a daughter of Amadeus III of Savoy (†1148), count of the Holy Roman German Empire, who died in the Second Crusade, and a sister of Blessed Umberto, to whom the prince owed his life.

The region of Fatima and the nearby lands were taken forcefully from the Moors by King Alfonso. Afterwards the king saw to the colonization and control of the conquered area against the continuous Moorish incursions. To achieve that end, Dom Alfonso, with the participation of Doña Mafalda, granted great extensions of those lands to two select religious orders. He also assigned castles to noble Portuguese, paladins of the Reconquest.

One favored religious order was *Citeaux* (Cistercians), whose "co-founder" was Saint Bernard of Clairvaux, the great Marian apostle of the Middle Ages, and cousin to the king. The Cistercians erected the celebrated Santa Maria de Alcobaca Abbey, birthplace of Portuguese culture, less than 25 miles west of Fatima.

The other religious order was that of the Templars, a military order of chivalry to defend the Holy Land, also created under Saint Bernard's influence. After their suppression, hotly disputed to this day, the Templars were expelled from the rest of Europe and took refuge in Portugal. Their headquarters was located in Tomar, approximately 19 miles east of Fatima. In 1318, during the reign of Dom Diniz, they became the headquarters for the Order of Christ. The cross of the

Templars—Order of Christ was on the sails of the ships of Pedro Alvares Cabral, discoverer of Brazil. That cross was the insignia that fluttered in the first years of Brazil's history on the standards and banners of that new land, called Land of the Holy Cross.

**A region of battles for Christendom**

This ensemble of facts explains why Fatima and its surroundings were profoundly steeped in Cistercian Marian influence and the crusading spirit of the Templars that emanated from Alcobaca and Tomar. That influence led to the construction of many Templar fortresses as well as abbeys, churches and chapels dedicated to Our Lady during the Crusades.

The struggle against Islam, according to Canon Barthas, continued throughout the 12th century. Many of the beautiful feats of arms that made Portugal into a champion of the Cross against the Crescent took place in the region around Fatima.<sup>8</sup>

Fatima was located at the crossing of the routes connecting the castles of Leiria, Tomar,



**Above: Palace of Sister Filipina's father, Prince of Acaia. Right: Lake Avigliana in Italy, into whose waters Prince Philip II of Savoy was hurled.**



Santarem, Ourem and Porto de Mos, which was traveled by kings, nobles and Knights Templar. An apocryphal story, still recounted in 1917, relates that when Blessed Nuno Alvares Pereira was passing through Fatima in 1385, his horse "knelt, and seeing that, Dom Nuno is supposed to have said, 'Here a great miracle will take place.'<sup>9</sup> The Blessed Constable was supposed to have planned in the Fatima mountain range the historic Battle of Aljubarrota that gained Portugal's independence.

In the outskirts of Fatima was a small monastery erected by Cistercians from Alcobaca,<sup>10</sup> and all that remains of that monastery are its foundations that serve as the foundation for the present parish church of Fatima built in the 18th century. Local stories refer to the ancient chapels where, in bygone days, hermits with fame of sanctity lived.

Queen Mafalda also encouraged the construction of many abbeys and churches in other parts of the

kingdom, of which many still exist.

Which of these abbeys or churches would have been the “church constructed by Mafalda (or Matilda) of Savoy, sister of Blessed Umberto and first Queen of Portugal, in honor of Most Holy Virgin, in the place called the ‘Rock of Fatima,’” which Philip went to visit, and of which the documents speak?<sup>11</sup>

That is difficult to say, and we are left waiting for the clarifications that historical research may bring.

### Prince Philip dies without meeting his daughter

The fact is that Prince Philip returned to the land of his birth after years of absence. He presented himself first to his uncle, the bishop of Tarantasia, Eduardo of Savoy (†1395). Afterwards he began to search for his daughter, who was hiding under a pseudonym.

The years passed, and neither the wrinkles marking his face, nor his beggar’s clothing betrayed to strangers that he was Philip, the youthful and feared warlord he once was.

Among the homes he visited in his fruitless search was that of his niece, Blessed Margaret of Savoy-Acaia.<sup>12</sup> The last time he was with her, in December 1418, he revealed his true identity, and told her of the miracle at the hour of his execution, and all about his later life. Finally, he entrusted to her his most precious relic—Blessed Umberto’s medal—asking her to give it to his daughter in case she ever appeared.

According to one of the documents, “Once he had made this last revelation, he breathed his last the next night in the church of Saint Francis, on the sepulcher of his brother Louis of Savoy, even as he yearned to return to the tomb of Blessed Umberto in Altacomba.”<sup>13,14</sup>

### A sacrifice accepted; the preannouncement of Fatima

Blessed Margaret kept the medal. Like her father, Prince Philip’s daughter had disappeared a long time before. In fact, she had joined, “along with her mother, the monastery of Saint Catherine of Alba, taking the name, Sister Filipina, for her father whom she believed to be dead.”<sup>15</sup>

Years later, Blessed Margaret went to Alba, where she founded the Monastery of Saint Mary Magdalene. Some time later, Sister Filipina requested to be transferred to the new monastery, having an authorization from Pope Nicholas V, dated January 16, 1448. However, it was not until her death that she confessed to Blessed Margaret that she was her cousin. It was at that moment that Sister Filipina learned through Blessed Margaret of the virtuous death of her father, for whose salvation she had offered her religious life, as well as of his passage through Fatima. Then, enraptured with admiration, she received the miraculous medal.

Sister Filipina spent her whole life not knowing that her sacrifice had been accepted. At her death the admirable meaning of her life was presented to her like a lightening flash. Furthermore Heaven rewarded her with a vision of the future triumph of Our Lady over “a certain monster from the Orient . . . which would be slain by Our Lady of the Holy Rosary of Fatima if all men had invoked her with great penitence.”<sup>16</sup>

### Providential preservation of the documents

The story does not end there. As aforementioned, in 1454 all those present signed and sealed the documents narrating Sister Filipina’s portentous vision to be kept for posterity.

In 1638, 184 years later, Father Jacinto Baresio, O.P., published a history of the noble family of Savoy at the

request of the Duchess of Mantua, Margaret of Savoy-Gonzaga, then regent of Portugal. When he wrote it, Father Baresio analyzed Sister Filipina’s chronicle and figured that the episode of Prince Philip’s execution could stain the reputation of the dynasty. So he simply burned it!

However, as soon as he left, the abbess and the older nuns in the monastery, who had read the original, recreated from memory the document’s text, and each one signed the text as a proof of authenticity on October 7, 1640.

In 1655, a nun who signed only her initials, left another written document, confirming everything said in the previous one, in the terms that follow:

The written memoirs say that in Portugal there is a church in a little town called Fatima,



built by an ancestor of our holy foundress Margaret of Savoy, Mafalda, Queen of Portugal and daughter of Amadeus II of Savoy, and that a statue of the Most Holy Virgin will speak about very grave future events, for Satan will wage a terrible war. But he will lose because the Most Holy Virgin Mother of God and of the Most Holy Rosary of Fatima, “more terrible than an army in battle array,” will defeat him forever.

1655 A.D. *Saint Dominic*,  
I confide these pages to thee.  
Sister C.R. M.

### In the nineteenth century, a new vision confirms the announcement

Nonetheless, these other manuscripts were also forgotten, because of the religious persecutions that closed the Dominican convent in Alba twice.

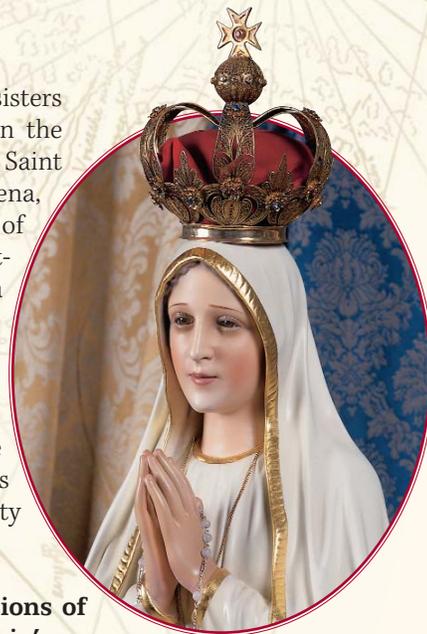
Time passed, and in 1855 or 1885, the then Abbess Benedetta Deogratias Ghibellini, “received a revelation by a holy soul of the content of that lost chronicle and confided it verbally to her successor, with the obligation of transmitting it, always in secret and not publicly, until each event had been verified.”<sup>17</sup>

On May 22, 1923, Mother Prioress Stefana Mattei communicated the secret to Sister Lucia Mantello, who briefly stayed with the Dominicans before joining the Salesians. She did not have the ancient documents in her possession. She merely transcribed this revelation, transmitted by each abbess to her successor, which referred to the chronicles that had been lost.

In the schematic notes of Sister Lucia, one reads, “A very ancient chronicle of the monastery narrated the vision of Sister Filipina dei Storgi . . . . When Sister Filipina was moribund (October 16, 1454) she had

a vision (the Blessed and the sisters were present) . . . . Personages in the vision: Our Lady of the Rosary, Saint Dominic, Saint Catherine of Siena, Blessed Umberto, Abbot William of Savoy-Acaia, all came to the meeting. Then, after an interruption, a look into the future: . . . . Our Lady of Fatima will save mankind . . . . Amen.”<sup>18</sup>

When the documents were rediscovered, the concordance among them served as a precious reciprocal proof of the authenticity of both revelations.



### Later confirmations of the Blessed Virgin’s triumph

The documents analyzed here give an idea of the immensity of the plan that Providence has in relation to Fatima. It initiated this plan on the occasion of the foundation of the Kingdom of Portugal, and went on preparing it in the course of the centuries. Furthermore, Divine Providence communicated it to certain

souls very much loved by Mary Most Holy. They were left as witnesses, to strengthen us in this time of supreme tribulation. And they tell us through a providential narration, that in the end, despite all appearances to the contrary, Satan will be defeated and Our Lady will triumph!

Today, the “monster from the East, the scourge of humanity,” revealed to Sister Filipina is unleashing his most “terrible wars.” Indeed, the “errors of Russia” stir up revolutions in the West, class warfare and invasions of all kinds; and a wave of immorality and irreligion devastates society, the family, culture, and

*In the end, despite all appearances to the contrary, Satan will be defeated and Our Lady will triumph!*

#### Notes:

1. *Il Cervo della Beata Margherita di Savoia*, #2, 2000, Anno XLVII, Alba.  
2. There are three historic documents from the convent of Alba, and these provide the basis for this article. Document 1 [hereinafter “Document 1”] is a four-page unnumbered manuscript note, dated October 7, 1640, which was added to a book written by Father Jacinto Bartesio in 1640 and containing the essential body of the revelation. Document 2 [hereinafter “Document 2”] consists of an insertion to the notebook with the inscription, “1624—Book in which are recorded the Masses, Miracles and ex-votos are offered every day to Blessed Margaret of Savoy in Alba.” The insertion is dated 1655, begins on page 52 of the notebook and

is written “with a clear and slender calligraphy” by a religious who signs “Sister C.R. M.” Document 3 [hereinafter “Document 3”] consists of notes written by Sister Lucia Mantello in 1855. She lived in the convent briefly and became a Salesian religious afterwards. She did not know of the two previous documents, where all three were “rediscovered casually on August 19 last year [1999]” and published in 2000.  
3. *Celicolae*.  
4. Document 1, *supra* note 2.  
5. Id.  
6. Id.  
7. Document 2, *supra* note 2.  
8. Canon C. Barthas and Father G. da Fonseca SJ, “Fatima, merveille inouïe,

Fatima Ed., Toulouse (1943):20.

9. Father Luciano Coelho Cristino, “Descobrir o passado, preservar o futuro,” *Ajefatima* (1999):12.

10. Regarding the origin of the city of Fatima, see “Nossa Senhora escolheu aparecer em Fátima. Por quê?” *Catolicismo* 629 (May 2003).

11. Document 1, *supra* note 2.

12. Daughter of Amadeus I of Savoy-Acaia, Lord of Piedmont and brother of Prince Philip, Blessed Margaret of Savoy (1390–1474) married Theodore II Paleologo, Marquis of Monferrato. Widowed at age 28, she founded the cloistered Dominican Convent of Santa Maria Madalena, in Alba. Venerated as a saint, Saint Pius V approved her cult in the monastery in 1566, and

Clement X extended it to the whole Dominican order. She was proclaimed blessed on September 1, 1838. Her body was exhumed in December 2001 with the approval of the Congregation of the Saints, and found to be incorrupt with no signs of having been embalmed.

13. Or “Hautecombe,” for the abbey housing the Savoy family crypt.

14. Document 1, *supra* note 2.

15. Document 3, *supra* note 2.

16. Document 1, *supra* note 2.

17. In the original, one sometimes finds 1885, sometimes 1855.

18. Document 3, *supra* note 2.

19. Cf. “The Hidden Truth About Islamic Fundamentalism,” *Catolicismo* 611 (November 2001).

even the ecclesiastical order.

In the East, the same errors penetrated the Moorish world and gave rise to Islamic fundamentalism that today terrorizes the whole world. The very Islam that was crushed in the region of Fatima now returns with a redoubled fury.<sup>19</sup>

Nevertheless, the victory of the Immaculate Heart of Mary will take place, according to the promise of Our Lady at Fatima in 1917, for men who, moved by grace, shall have done penance and undergone a great conversion, will participate in that victory.

### **The admirable interconnection of these historic facts**

The story of Prince Philip of Savoy-Acaia and of his daughter Sister Filipina speak to us of the beauty and grandeur of two forms of penance: that of the sinner and that of the innocent soul. The two walked the path of penance in the midst of the most unbelievable events. Finally, the unbelievable series of misfortunes accepted with a contrite and humble heart, ended in a glorious success.

The historic facts, connected to the place chosen by Our Lady, give us an ideal of devotion to her and an idea of the excellence of Christian Civilization under the sign of the Cross and the sword. Fatima is the land selected by the Most Holy Virgin and for this very reason is the land of Crusades.

With this historic background, one understands that penance and conversion will place repentant mankind in the footsteps of the centuries of faith and heroism in which Fatima was built. That is to say, a time in which a Saint Bernard preached the celestial qualities of Mary and exhorted men ardently to the Crusades; in which the likes of Dom Alfonso Henriques, nobles and Templars carried the standard of the Cross to victory defeating the Moorish pride of the time. Later their successors, crossing the oceans, landed with the standard of the Cross stamped on the sails of their ships in faraway places such as Brazil, whose first name was the Land of the Holy Cross. ■

# Catholics Must Affirm Their Faith in Their Public Lives

*Bishops remind Catholics that abortion, homosexuality and same-sex "marriage" are incompatible with receiving Holy Communion*

Ever more frequent attempts to drive religion and morality from the public square have left America divided.

On one side are secularists who in varying degrees subscribe to a philosophy based on a supposed right to absolute individual liberty, unrestrained by law, religion, or morality.

Americans who love liberty but abhor anarchy rally to the other side. They understand that true liberty comes from observing divine and natural law.

### **Dissident Catholics try to reconcile the irreconcilable**

The philosophical divide between these two camps underlies America's Cultural War.

It is found in the clashes in courtrooms and statehouses over abortion, euthanasia, embryonic stem cell research, and, now, homosexuality,<sup>1</sup> civil unions, and same-sex "marriage." It also influences the debate within the Catholic Church on denying Holy Communion to public officials who vote in favor of these anti-natural acts.



The Church's perennial moral teaching is that these acts are intrinsically evil, and Catholics who promote or participate in them must refrain from receiving Holy Communion until they repent.

When Catholic bishops remind their flocks of Church teaching, however, militant secularists accuse them of meddling in public affairs, exerting undue pressure, or

attempting to improperly influence elections.

### **Secularists press their attack on the Church . . .**

Citing separation between Church and State, these secularists argue that the Church must abstain from religious pronouncements that influence public life. They claim such Church pronouncements go beyond the purely spiritual

and interfere in the domain of the State. To say that the Church may not make moral pronouncements that have political consequences is to say the Church cannot promote morality. To a greater or lesser degree, every law has a moral dimension, and no moral principle fails to somehow influence law. If the

*Americans who love liberty but abhor anarchy rally to the other side. They understand that true liberty comes from observing divine and natural law.*

State determines what type of pronouncements the Church may make, it erases the distinction between the spiritual and temporal powers, and the temporal sphere absorbs the religious. The State becomes the sole arbiter of morals. It becomes a sort of State-Church, as in the times of the deified Roman emperors.

**. . . Aided by liberals in the Church**

The secularist attack on the Church's freedom to preach the Gospel is greatly helped by liberal Catholics inside the Church. Liberal Catholics often argue:

1. that in rebelling against Church teaching on abortion and homosexuality they are following the dictates of conscience. However, conscience is not the source of morality. The objective norm of morality is God's law known to us through our rational nature and by divine revelation. Therefore, though our conscience perceives the natural moral law and makes it present to us in order to guide our action, it does not create this law.

2. that proclaiming Church teaching is imprudent and divisive. However, what divides is not the truth but our position in face of it. Hence the Prophet Simeon said of Our Lord that He had come "for the ruin, and for the resurrection of many in Israel, and for a sign which shall be contradicted" (Luke 2:34). Thus, it is from truth that "out of many hearts thoughts may be revealed" (Luke 2:35). The basis of pastoral action can only be the truth presented in its entirety.

3. that strict fidelity to Church discipline will lead to increased bigotry and persecution against the Church. However, the Divine Master warned that persecution would befall the faithful: "The servant is not greater than his lord. If they have persecuted me, they will also persecute you" (John 15:20). And Saint

Paul wrote, "And all who will live piously in Christ Jesus, shall suffer persecution" (2 Tim 3:12).

4. that denying Holy Communion to ostensibly pro-abortion and pro-homosexual Catholics will drive them from the Church. However, it behooves us to

sistent, and obstinate sinners" insisting on their "right" to receive Holy Communion who are politicizing the Eucharist, not the shepherds who remind them of the conditions for the proper reception of the sacrament. Bishops who deny Holy Communion to "manifest, persistent, and obstinate sinners" not only defend the honor of the Blessed Sacrament; they give an example of charity. It is charitable to prevent a public sinner from profaning the Eucharist and being condemned accordingly (1 Cor 11:27). It is likewise charitable to the faithful in general, whose faith can be shaken by the scandal of "manifest, persistent, and obstinate sinners" receiving the Blessed Sacrament.

6. that it is unfair to deny Holy Communion to pro-abortion and pro-homosexual Catholics, and not to Catholics in favor of the death penalty or the war on terror. However, this is not a valid comparison. The Church has always taught that abortion, homosexuality and euthanasia are intrinsically evil. It does not teach the same regarding the death penalty or a just war.



**Saint Thomas More, Chancellor of England during Henry VIII's reign, did not hesitate to sacrifice his political career, and died a martyr in defense of Catholic principles.**

remember that the Savior faced an analogous situation when some disciples were scandalized with His words about the Eucharist and abandoned Him. He turned to the Apostles and asked, "Will you also go away?" To which Saint Peter replied, "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6:68-69).

5. that denying Holy Communion to government officials who vote systematically in favor of abortion and homosexuality is to "politicize" the Eucharist and turn the Blessed Sacrament into a weapon. However, it is "manifest, per-

**Statements of courageous Bishops spur Catholics to action**

Pope John Paul II recently exhorted American bishops to "respond to the profound religious needs and aspirations of a society increasingly in danger of forgetting its spiritual roots and yielding to a purely materialistic and soulless vision of the world."<sup>2</sup>

Several Catholic bishops have done so in recent declarations. The bishops have reminded Catholics that they cannot serve two masters, receiving Holy Communion and at the same time favoring abortion, euthanasia and same-sex "marriage" (see "Our Bishops Speak," *infra*). Their statements encourage us to oppose legally and peacefully all the more the evil of abortion, which has

killed more Americans than all our wars combined. They encourage us to oppose homosexuality and same-sex “marriage,” as well as a whole range of anti-Commandments being imposed on us.

**Catholics must stand up for the Faith**

Our Lord expects us to confess our faith publicly: “But whosoever shall deny Me before men, I will also deny him before My Father, Who is in heaven” (Matt 10:33). “For whosoever shall be ashamed of Me, and of My words; of him shall the Son of man be ashamed, when he shall come in His majesty, and

that of his Father, and of the holy Angels” (Luke 9:26).

As Archbishop Chaput of Denver stated, in any situation we Catholics must “act like it—without caveats, all the way, all the time, with all our heart.”<sup>3</sup>

The bishops who have come to the defense of the Blessed Sacrament and reminded Catholics of their public duties at this crossroad for America represent two thousand years of Church tradition. The voice of the Good Shepherd resounds in the words of these bishops, and it is a voice that the faithful recognize (John 10:27).

**Ensuring the freedom of the Church**

The valor of these bishops has another important aspect—it safeguards the freedom of the Catholic Church in America.

Indeed, if bishops refrain from upholding Catholic moral teaching in the public square for fear of controversy or sanction, the laity will likely do the same. Secularists will thus be emboldened and attempt to silence the Church definitively.

We pray that this will never happen, but, if one day the Church is deprived of its freedom to preach the full truth of the

**OUR BISHOPS SPEAK**

*(This is not a complete list of the bishops who have spoken out nor does it include all the pronouncements of the bishops quoted.)*

◆ Bishop William K. Weigand of Sacramento, Calif.—*The Salvation of Pro-Abortion Catholics Is at Risk*

On January 22, 2003, during the Annual Pro-life Mass, Bishop Weigand warned the faithful in his diocese:

“As your bishop, I have to say clearly that anyone—politician or otherwise—who thinks it is acceptable for a Catholic to be pro-abortion is in very great error, puts his or her soul at risk, and is not in good standing with the Church. Such a person should have the integrity to acknowledge this and choose of his own volition to abstain from receiving Holy Communion until he has a change of heart.

“Just last week, the Vatican’s Congregation for the Doctrine of the Faith addressed a statement directly to politicians. In part, it stated: Catholic politicians ‘have the right and the duty to recall society to a deeper understanding of human life and to the responsibility of everyone in this regard.

Those who are directly involved in law-making bodies have a grave and clear obligation to oppose any law that attacks human life. A well-formed Christian conscience does not permit one to vote for a political program or an individual law which contradicts the fundamental contents of faith and morals.’

“Issues of the sacredness of human life and other questions of basic morality are matters of natural moral law, not simply of Church teaching. The Vatican statement states: ‘No Catholic can appeal to the principle of pluralism or to the autonomy of lay involvement in political life to support policies affecting the common good which compromise or undermine fundamental ethical requirements.’ There can be no division between public and private morality. It is untenable to say, ‘I am personally opposed to abortion,’ but support someone else’s right to kill their unborn baby. Catholic moral doctrine respects the ‘rightful autonomy of the political or civil sphere from that of religion and the Church—but not from morality.’”<sup>1</sup>



◆ Archbishop Raymond Burke of St. Louis, Mo.—*Pro-Abortion or Pro-Euthanasia Legislators Should Not Receive Holy Communion*

In November 2003, Archbishop Burke, then bishop of La Crosse, Wis., warned his flock in a canonical notification:

“A Catholic legislator who supports procured abortion or euthanasia, after knowing the teaching of the Church, commits a manifestly grave sin which is a cause of most serious scandal to others. Therefore, universal Church law provides that such persons ‘are not to be admitted to Holy Communion’ (*Code of Canon Law*, can. 915). . . .

“They are not to be admitted to Holy Communion, should they present themselves, until such time as they publically renounce their support of these most unjust practices.”<sup>2</sup>

◆ Archbishop Alfred C. Hughes of New Orleans, La.—*Those Who Openly Support Abortion, Euthanasia or the Destruction of Human Embryos Are Not Faithful Members in the Church*

On January 14, 2004, Archbishop Hughes stated:

“When Catholic officials openly support the taking of human life in abortion, euthanasia or the destruction of human embryos, they are no longer faithful members in the Church and should not partake of Holy Communion.”<sup>3</sup>

Gospel in America, the guarantees enshrined in the Constitution will be null and void.

This year we commemorate the 150th anniversary of the proclamation of the dogma of the Immaculate Conception. Let us ask the Immaculate Virgin, Patroness of the United States, to protect America and help all Catholics to proclaim their faith in her Divine Son, and to do this boldly in the public square. ■

**The American Society for the Defense of Tradition, Family and Property (TFP)  
June 16, 2004**

◆ Bishop John Smith of Trenton, N.J.—*Public Officials Who Support Legislation Contrary to Church Doctrine May Not Claim They Are Devout Catholics*

Speaking at the annual diocesan Respect Life Mass on March 27, 2004, Bishop Smith expressed annoyance at the response of public officials who portray themselves as devout Catholics and publicly ignore the teachings of the Church:

“When he refers to himself as a devout Catholic and supports legislation and programs that are contrary to the teaching of the Holy Father and the bishops, he is not a devout Catholic,” said Bishop Smith. “He [referring to N.J. Governor McGreevey] cannot compromise what it means to be a Catholic.”<sup>4</sup>

◆ Bishop Robert Carlson of Sioux Falls, S.D.—*Catholic Voters and Politicians May Not Vote for Abortion*

At his diocesan Respect Life Mass on October 5, 2003, Bishop Carlson said: “Regardless of your political party, you cannot be a Catholic legislator at the state level or congressman or senator at the national level and vote for abortion.”<sup>5</sup>

◆ Bishop Fabian Bruskewitz of Lincoln, Neb.—*Complete Agreement with Archbishop Burke*

*The Wanderer* reports Bishop Bruskewitz saying:

“We agree completely with Arch-

bishop Raymond Burke in the action he has taken and we would take the same action in the Diocese of Lincoln with regard to manifest, persistent, obstinate sinners, including politicians, regardless of which diocese they are from.”<sup>6</sup>

◆ Bishop Robert Vasa of Baker, Ore.—*Pro-Abortion Politicians Exclude Themselves From the Eucharist*

In his June 3, 2004 column, Bishop Vasa wrote:

“Unfortunately there are some Catholic politicians whose statements, positions, voting records and stances, particularly on life issues, are so far from ‘communion with the Church’ that it is impossible to see how they can qualify for the ‘full communion’ required for admission to full Eucharistic Communion. What they do screams so loudly about what they believe that it drowns out the tininess of the voice with which they affirm what they claim to believe. Their manner of acting excludes them. Where their manner of acting is so clearly in opposition to ‘full communion’ then that lack of communion needs to be first privately and then, if necessary, publicly declared.”<sup>7</sup>

◆ Archbishop Charles Chaput of Denver, Colo.—*Beware of Profanation*

In his May 26, 2004 column, Archbishop Chaput reminded Catholics:

“None of us ‘deserves’ the Eucharist. . . .

those who engage in homosexual behavior. These are two distinct and essentially different moral realities. Therefore, we use “homosexual” to refer only to those who practice homosexual acts and thereby deserve moral reprobation.

2. “Address of John Paul II to the Bishops of the Ecclesiastical Provinces of Indianapolis, Chicago and Milwaukee on Their ‘Ad Limina’

Visit,” May 28, 2004, [www.vatican.va/holy\\_father/john\\_paul\\_ii/speeches/2004/may/documents/hf\\_jp-ii\\_spe\\_20040528\\_ad\\_limina-usa-reg-vii\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/speeches/2004/may/documents/hf_jp-ii_spe_20040528_ad_limina-usa-reg-vii_en.html).

3. “It’s a Matter of Honesty: To Receive Communion, We Need To Be in Communion,” [www.archden.org/dcr/news.php?e=81&s=2&a=1976](http://www.archden.org/dcr/news.php?e=81&s=2&a=1976) (last accessed July 19, 2004).

“We need to take the words of Saint Paul very seriously: ‘Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord’ (1 Cor 11:27). . . .

“Likewise, if we ignore or deny what the Church teaches, or refuse to follow what she teaches, we are not ‘in communion’ with the Catholic faith. We separate ourselves from the community of believers. If we receive Communion anyway, we engage in a lie.”<sup>8</sup>

◆ Bishop Samuel Aquila of Fargo, N.D.—*Catholics Who Separate Their Faith from Their Professional and Social Activities Risk Hell*

In a homily delivered April 2004, Bishop Aquila recalls the much forgotten dogma on the existence of hell:

“Jesus Christ has warned clearly within the Gospel that hell is a reality and that we are free to choose it. Catholics who separate their faith life from their professional and social activities are putting the salvation of their souls in jeopardy. They risk the possibility of hell. Any Catholic who stands for a law of man, most especially one which is objectively evil, before a law of God, puts his or her soul in jeopardy of salvation for they cooperate with a real evil.”<sup>9</sup>

◆ Bishop Thomas Wenski, Coadjutor of Orlando, Fla.—*Pilate Did Not Demand to Receive Communion*

To help us distribute this statement in brochure format,  
call today: 1-888-317-5571

**Notes:**

1. The indiscriminate use of the word “homosexual” has generated much confusion in the public. Many times it is unclear whether the word refers to someone with same-sex attraction only or whether it refers to someone who practices homosexual acts. This confusion favors the homosexual agenda. We cannot equate people with same-sex attraction who resist it and are chaste with

In his May 3, 2004 column, Bishop Wenski suggests that if Catholic public officials wish to imitate Pontius Pilate, they should refrain from receiving Holy Communion:

“We can explain, for example, why Pontius Pilate, though he personally was convinced of Jesus’ innocence, could not bring himself to ‘impose’ his views on the mob. Yet, he did not demand to participate with the Apostles in ‘breaking of the bread’ as the Mass was first called. . . .

“Bishops as teachers of the faith have no special competencies in the world of business or politics—and in those worlds we have no regulatory or legal powers. We don’t want such power—nor should we. But precisely as teachers of the Catholic faith we do have competence to tell businessmen or politicians or anyone else for that matter what is required to be a Catholic. It is totally within our competence to say that one cannot be complicit in the injustice of denying the right to life of an unborn child or an invalid elder and still consider oneself a good Catholic.”<sup>10</sup>

Bishop Wenski finished by saying that “pro-choice” politicians may only receive Holy Communion after ceasing to support abortion.

◆ Bishop Michael Sheridan of Colorado Springs, Colo.—*Conscience Must Be Rooted in Truth, Not Personal Preference*

On May 1, 2004, Bishop Sheridan

wrote in a pastoral letter to the faithful in his diocese:

“The right judgment of conscience is not a matter of personal preference nor has it anything to do with feelings. It has only to do with objective truth. . . . A well-formed conscience is upright and truthful. . . .

“All people have a grave obligation to form their consciences by adhering to the truth, precisely as that truth is found in the natural law and in the revelation of God. As Catholics we have the further obligation to give assent to the doctrinal and moral teachings of the Church . . .”

—*Promoters of Same-Sex “Marriage” Are Not to Receive Holy Communion*

“In recent months another issue has reached the level of our legislatures. It is so-called “same-sex marriage.” Those who now promote this deviancy often present it as a human right denied homosexual persons and thus illegally discriminating against them. But, in fact, no one has a right to that which flies in the face of God’s own design. Marriage is not an invention of individuals or even of societies. Rather it is an element of God’s creation. . . .

“As in the matter of abortion . . . Catholic politician[s] who would promote so-called ‘same-sex marriage’ . . . place themselves outside the full communion of the Church and may not receive Holy Communion until they have recanted their positions and been reconciled by the

Sacrament of Penance.”<sup>11</sup>

◆ Archbishop John Myers of Newark, N.J.—*A Perennial Catholic Teaching: Only Those Who Live According to Christian Principles May Receive Communion*

In his May 5, 2004 pastoral letter “A Time for Honesty,” after saying that it is dishonest to dissent from Church doctrine and receive Communion, Archbishop Myers points out:

“This is not a new teaching of the Church. . . . In the second century Saint Justin Martyr described the Eucharist in this way: ‘No one may share the Eucharist with us unless he believes that what we teach is true, unless he is washed in the regenerating waters of baptism for the remission of his sins, and unless he lives in accordance with the principles given us by Christ.’”<sup>12</sup>

◆ Bishop Joseph Galante of Camden, N.J.—*Dichotomy Between Private Life and Professional Life Does Not Make Sense*

In a May 5, 2004 press conference, Bishop Galante likened the separation between faith and public life to schizophrenia:

“This dichotomy between ‘my private life’ and ‘my professional life’ from a human point of view doesn’t make sense. We’re not schizophrenic. I don’t know how a Catholic politician can say my faith life doesn’t interfere with my political life.”<sup>13</sup> ■

#### Notes:

1. <http://www.diocese-sacramento.org/bishops/bishop.prolife.homily.2003.htm> (last accessed July 19, 2004).

2. [www.dioceseoflacrosse.com/whats\\_new/notification.pdf](http://www.dioceseoflacrosse.com/whats_new/notification.pdf)

3. “Co-responsibility for Public Policy,” <http://www.clarionherald.org/20040114/art002.htm> (last accessed July 19, 2004).

4. Mary Stadnyk, “Bishop Smith blasts hypocrisy of ‘pro-choice’ Catholic politicians,” [http://www.dioceseoftrenton.org/departments/news\\_detail.asp?newsid=](http://www.dioceseoftrenton.org/departments/news_detail.asp?newsid=921)

921 (last accessed July 19, 2004).

5. Gene Young, “Bishop Carlson: Daschle A ‘Scandal’—Bishop Highlights Culture of Life During Respect Life Sunday,” [http://www.sdakotagop.com/news\\_detail.asp?iNewsID=241](http://www.sdakotagop.com/news_detail.asp?iNewsID=241) (last accessed July 19, 2004).

6. Barbara Kralis, “Bishop Bruskewitz Would Deny Pro-Abort Poles the Eucharist,” *The Wanderer*, April 15, 2004, [www.thewandererpress.com/a4-15-2004.htm](http://www.thewandererpress.com/a4-15-2004.htm) (last accessed July 19, 2004).

7. “The Heart and Mind of Bish-

op Vasa,” <http://www.dioceseofbaker.org/HeartAndMind.htm> (last accessed July 19, 2004).

8. “It’s a Matter of Honesty: To Receive Communion, We Need To Be in Communion,” [www.archden.org/dcr/news.php?e=81&s=2&a=1976](http://www.archden.org/dcr/news.php?e=81&s=2&a=1976) (last accessed July 19, 2004).

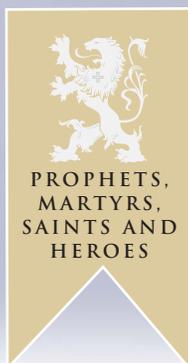
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# SAINT GIANNA BERETTA MOLLA:

## *Wife, mother and physician*

BY ARCHBISHOP RAYMOND L. BURKE  
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FROM THE ST. LOUIS REVIEW



Gianna Beretta Molla, who sacrificed her life for her child was canonized on May 16, 2004.

On May 16, 2004, our Holy Father declared Gianna Beretta Molla a saint of the Church. Saint Gianna was a wife and mother, and a physician, who died on Easter Saturday, April 28, 1962, following the birth of her fourth child. On April 24, 1994, Pope John Paul II had declared her Blessed. I was working in the Roman Curia at the time, was deeply impressed by the story of her life and holiness, developed a certain devotion to her, and confided to her prayers the intentions of young couples.

After I was installed as bishop of La Crosse on February 22, 1995, I met a number of young couples who desired very much to have a baby but were experiencing difficulties in conceiving a child. A number of couples had experienced repeated miscarriages or stillbirths. They approached me, on the occasion of a visit to their parish, to ask for my blessing and my prayers. One can understand readily the deep concern of these couples who were without child, for children are the “crowning glory” of marriage.<sup>1</sup> Saint Gianna is a saint of our time, who is an especially powerful intercessor regarding all matters of human life and the family, and I write to you about her in the hope that you may also find inspiration in her life and seek the help of her prayers.

### Intercession of Blessed Gianna

Frequently, in addition to giving a blessing and adding their intentions to my daily prayers, I recommended to young couples that they pray through the intercession of Blessed Gianna. In my daily prayers, I was commending their intentions to Blessed Gianna. In the

meantime, I discovered the Society of Blessed Gianna Beretta Molla, headed by Joseph W. Cunningham, an attorney in Philadelphia. The Society provided me with prayer cards and medals for the couples who were invoking Blessed Gianna’s help.

Through my correspondence with the Society of Blessed Gianna Beretta Molla, I also began to correspond with Pietro Molla, Blessed Gianna’s husband. Mr. Molla is a most devout and humble man who is totally dedicated to bringing the spiritual help of Saint Gianna to the many who are in need, especially couples who are experiencing any difficulties with childbirth. The profound love of his saintly wife is transparent in the way he writes about her. If you wish to have a glimpse of the deep love of husband and wife in the life of Pietro and Gianna, I recommend reading *Love Letters to My Husband*.<sup>2</sup> It is a fitting book of spiritual reading for married couples and for individuals who desire to deepen their appreciation of the vocation to the married life.

After Pietro learned of my devotion to Blessed Gianna, he kindly sent me a relic of Gianna, a small piece of her wedding dress, which I lent to couples who were praying to conceive a child or had conceived a child and were praying for the healthy delivery of their baby. It was most edifying to witness the effects of prayer, through the intercession of Blessed Gianna, in the lives of these young couples. In fact, she proved to be a most powerful intercessor. In several cases, couples who seemed unable previously to conceive a child were blessed with the conception and birth of a healthy child. Some cou-

ples have had a second baby and hope to have more. They very much credit the prayers of the now Saint Gianna for the great gift of the conception and birth of their child. Some couples have given their children the name of Gianna in recognition of her help.

### Her early life

Blessed Gianna was born in northern Italy to Alberto and Maria Beretta on October 4, 1922. She was the second youngest of 13 children. Eight of the 13 children survived to adulthood.

The Berettas were a most devout family. They never failed to express their faith in God and their gratitude to Him. The Rosary was prayed daily in the home, and the father and mother, together with the children, strove to participate in daily Mass as often as possible. The parents had enthroned the image of the Sacred Heart of Jesus in their home and, every evening after praying the Rosary, the family members renewed their consecration to the Sacred Heart. After prayers, there was time for parents and children to visit and to deepen their understanding of the faith and its practice.

Gianna loved nature and the outdoors, and struggled very much with her studies in the first years of her schooling. When she reached the age of 15, she experienced a conversion of life. Her oldest sister, Amalia, whom she loved very much, died suddenly at the age of 26. Some time after Amalia's death, Gianna made a spiritual retreat that had a profound effect on her life. After that time, she began to live more intensely the consecration to the Sacred Heart of Jesus. She showed the greatest possible dedication in studying her Catholic faith and living the virtues, especially modesty and purity. She found great help in an association of young Catholics called Catholic Action, which stressed three essential aspects of our life in Christ: Eucharistic devotion, apostolic action and heroic purity.<sup>3</sup> Saint Maria Goretti's canonization in 1954 greatly inspired Gianna. Inspired by the saint's life and death, she urged the young women whom she was guiding in Catholic Action to imitate Saint Maria Goretti's purity: "Purity is a virtue which is the result of much effort . . . Purity becomes beauty, and then strength and freedom. The one who is able to struggle and to stand firm is free."<sup>4</sup> Gianna herself was a source of inspiration and strength for her peers and for the younger members of Catholic Action, who looked to her as a role example.

### Vocation

Coming into her adult years and having completed her medical studies, Gianna struggled to know her vocation in life. Her brother Enrico had become a Capuchin friar and was a missionary in Brazil. Her younger sister Virginia became a doctor and a religious sister, serving as a missionary in India. Her brother Giuseppe studied engineering before responding to the call to the diocesan priesthood.

Gianna was a beloved physician who



Gianna as president of the feminine youth group at Catholic Action in 1954.

cared especially for the poor. As a physician, she had a profound reverence for the gift of human life, and she urged priests to preach and teach about the respect for human life and the evils of abortion and the abandonment of the seriously ill and elderly.

However, her life remained incomplete. As a devout young

Catholic, she prayed to God about her vocation. She seriously considered the call to the dedicated single life, hoping to serve at the side of her priest brother in the missions of Brazil. With the help of her spiritual director, she came to understand that God was calling her to the married life. Thanks to the life of faith in her home and the religious education and formation that she received, she had a deep appreciation of the vocation to the married life. About her vocation, she wrote, "Everything has a specific end; everything obeys a law. God has shown each one of us the way, the vocation, and the life of grace that lies beyond physical life. Our earthly and eternal happiness



Gianna was married to Pietro Molla in the morning of 24 of September, 1955 at the Basilica of San Martino a Magenta where Gianna had been baptized 33 years earlier.

depends on following our vocation without faltering. What is a vocation? It is a gift from God—it comes from God Himself! Our concern, then, should be to know the will of God. We should enter onto the path that God wills for us, not by 'forcing the door,' but when God wills and as God wills . . ."<sup>5</sup>

Gianna knew that God has a special plan for each of us—our way to give our life completely in love of Him and of our neighbor in the married life, the dedicated single life, the consecrated life or the priesthood. Through prayer and with the help of her spiritual director, she heard God's call to marriage.

Through Catholic Action, Gianna met Pietro Molla, a devout young Catholic gentleman who was an engineer. She was impressed by his courage and dedication in living the Catholic faith. He knew that God was calling him to the married life and believed that Gianna was to be his bride. Pietro and Gianna were engaged on April 11, 1955, and were united in marriage before the altar of God on September 24, 1955. When Gianna walked down the aisle of the church at the beginning of the Wedding Mass, the congregation applauded. They loved her very much because of the exemplary manner of her practice of the Catholic faith, especially as a physician, and they rejoiced that she had heard God's call to the married life. Reflecting upon her vocation to marriage and preparing for her wedding day, Gianna wrote to Pietro on September 13, 1955:

"With God's help and blessing, we will do all we can to make our new family a little cenacle where Jesus will reign over all our affections, desires and actions.

"My dear Pietro, our wedding is just a few days away now, and I feel very moved to be so near receiving the sacrament of love. We will be working with God in his creation; in this way we can give Him children who will love Him and serve Him."<sup>6</sup>

Her consecration to the Sacred Heart of Jesus had grown even deeper. She prayed that Christ might reign from His glorious Sacred Heart in their hearts and in their home. Because of her deep love of Christ and her communion with Him, she recognized the special grace of

the married life—the grace of total and lifelong love, and of cooperation with God in the generation of new human life.

### Their treasures

On November 9, 1956, Gianna gave birth to their first child, Pierluigi. Gianna suffered severe physical pain after the birth and Pierluigi had medical difficulties. However, the couple were overjoyed to have received the gift of their first child and loved him very much.

In December 1957, Maria Zita, their second child, was born. The time immediately following the birth of Maria Zita, who was nicknamed Mariolina, was difficult. Pierluigi had further health difficulties, and Maria Zita was not sleeping at night. These trials did not take away any of the joy from the Molla home; instead, Pietro and Gianna grew in their love of each other and of their children.

Gianna gave birth to their third child, Laura Enrica Maria, on July 15, 1959. Gianna experienced serious difficulties during the pregnancy and worried that she might lose the child. The child was born healthy, and Maria Zita was overjoyed to have a playmate.

Gianna and Pietro desired to have another child. She suffered two miscarriages, but in July 1961 found out that she was pregnant with their fourth child.

Gianna and Pietro refer to their children as their “treasures.” One of the especially edifying aspects of studying the life of Saint Gianna and reading her love letters to her husband is to see how integral having children and raising them is to their married life and love.

### The final test

Early in her pregnancy with their fourth child, it was discovered that Gianna had developed a fibroma, a kind of tumor, on the wall of her uterus. The doctors recommended removing the fibroma and aborting the child or a total hysterectomy, which would also mean abortion. Any option that included abortion was unacceptable to Gianna and Pietro. She chose instead to have



Gianna with her children, Mariolina and Pierluigi in 1959.

the fibroma removed and to bring her child to term. Being a physician, Gianna understood well the danger involved for her. She declared, “This time it will be a difficult delivery, and they may have to save one or the other—I want them to save my baby.”<sup>7</sup>

On April 21, 1962, Gianna delivered their fourth child, Giovanna (Gianna) Emmanuela, by Caesarean section. The child was beautiful and healthy, but her birth marked the beginning of a week-long agony for Gianna, which ended in her death on April 28, 1962.

Immediately upon her death, a devotion to Gianna was developed, for the faithful who knew her saw a heroic wife and mother. Those who sought her intercession obtained many graces.

Maria Zita died two years after Gianna, after a brief illness. Pierluigi studied engineering and eventually married. Laura Enrica Maria and Gianna Emmanuela remain at home with their father. Laura Enrica Maria is a doctor of political science, and Gianna Emmanuela followed in the footsteps of her saintly mother and became a doctor. She has dedicated her medical practice to the care of patients suffering with Alzheimer’s disease. At the Second World Day of the Family, in October 1997, Dr. Gianna Emmanuela Molla offered the following prayer through the intercession of her mother:

“Dear Mama, thank you for having

given me life two times: when you conceived me and when you permitted me to be born . . . My life seems to be the natural continuation of your life, of your joy of living, of your enthusiasm; I discover my life’s full meaning in dedicating myself to whoever lives in suffering.

“Dear Mama, intercede always for all mothers and all families who turn to you and entrust themselves to you.”<sup>8</sup>

Indeed, many mothers and families have gone to Saint Gianna in prayer, and have received the help of God’s grace through her intercession.

### Conclusion

The life and death of Saint Gianna is a powerful witness to the vocation and mission of the married. In a society that has so little respect for marriage and family life, Saint Gianna is a beacon of inspiration and a powerful intercessor for conversion. I hope that you and many others will come to know Saint Gianna and, through your devotion to her, be strong witnesses to the truth about marriage and the family.

In any trial of the family, especially in the desire to conceive and give birth to children, I urge you to pray through the intercession of Saint Gianna. Having lived so fully the life of wife and mother and having known so many trials in remaining faithful to her vocation, she will not fail to hear your prayers. ■

### Notes:

1. Cf. “Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World,” (*Gaudium et Spes*) (Dec. 7, 1965), n. 48.

2. Blessed Gianna Beretta Molla, *Love Letters to My Husband* (Boston: Pauline Books & Media, 2002).

3. Cf. Ann Brown, *No Greater Love: Bl. Gianna Beretta Molla: Physician, Mother, Martyr: The Story of a Mother of Our Time Who Offered Her Life That Her Child Might Live* (Kentucky: New Hope Publications, 1999), 11–13.

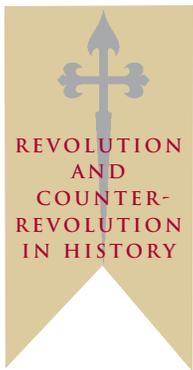
4. Brown, *No Greater Love*, 12.

5. Giuliana Pelucchi, *Blessed Gianna Beretta Molla: A Woman’s Life* (Boston: Pauline Books & Media, 2002), 71–72.

6. Beretta Molla, *Love Letters to My Husband*, 40–41.

7. Beretta Molla, *Love Letters to My Husband*, 14.

8. Pelucchi, *A Woman’s Life*, 140.



## Chapter XII

# The Jesuits and the Catholic Reformation

### *Part 1: The Founder*

BY JEREMIAS WELLS

The period under review has been frequently and erroneously called the Counter-Reformation as if it was merely a reaction to counter Protestant inroads made against Catholicism. The motive power came not from a defensive maneuver but from an awakening of the spirit of a life of prayer and sacrifice for the love of God. In times of stress, the more pious members of the Church have always seen the need for a renewal of the interior life. Numerous times in the past, groups of holy monks and religious from Cluny and the Cistercians to the Franciscan and Dominicans have brought about a profound spiritual regeneration that raised the faithful of the Holy Catholic Church back from the abyss of decay.

The flowering of piety and the love of God in the last half of the 16th century had its roots in the first half and even in the last decades of the 15th, but as the metaphor suggests, on a much smaller scale. Even in these darkest of days, God's grace penetrated deeply into the souls of few dedicated Catholics.

#### **Saint Catherine of Genoa**

After several years of abandonment from her profligate, wealthy husband, Catherine of Genoa, at the point of despair, entered a church and fell to her knees. Suddenly, she was overwhelmed by an immense, powerful light of a divinely induced love of God. She spent the remaining 37 years of her life (†1510) nursing the sick for which she gathered about her many followers and was blessed with many ecstasies during which God revealed to her many spiritual doctrines, among them an under-

standing of the pain and anticipation of Purgatory.

During her final days she alternated between ecstatic visions of God and terrible tortures which was her own purgatory. God duplicated the suffering of the saints on the day of their feast. On the evening of Saint Lawrence's day, she experienced the pain of burning and saw



Saint Catherine of Genoa

her body enveloped in flames.

Through Catherine's advice and inspiration several priests and laymen who wanted to lead a more perfect life formed the Oratory of Divine Love, for which she wrote a rule and prescribed a fixed program of prayer, fasting and frequent Communion. She herself received the Blessed Sacrament daily, unusual for those days, which was her only source of nourishment for a good part of the year. Her body is whole and incorrupt to this day and has the marks of the stigmata.

Two members of the Oratory, Saint Cajetan (Gaetano di Thiene) and Bishop Caraffa (eventually Pope Paul IV) founded a congregation of clerks regular known as the Theatines in order to engage in all the activities that relieve human suffering and dispel ignorance, which was one of the chief obstacles to salvation. The spiritual renewal of the inner man spread throughout Italy by Saints Jerome Emilliani and Anthony Zaccaria, who also founded new congregations that reinvigorated Catholic life. The sanctification and education of girls and young women was inaugurated by Saint Angela Merici who founded a religious order under the patronage of Saint Ursula, from whom they took their name. In Spain the preaching of Blessed John of Avila led to the conversion of Saint John of God who served the same function there of the above-mentioned Italian saints. All this personal sacrifice and spiritual activity culminated in the establishment of the most illustrious of all the new foundations: the Society of Jesus.

#### **Profile: Saint Ignatius of Loyola**

Inigo de Loyola was born into a large, poor, but highly respected, noble family in the Basque country of northeastern Spain in 1491. Well-proportioned and attractive, the young soldier sought little in life other than military glory and the admiring glances of high-born ladies at the Spanish court where he was a frequent visitor. When the French under Francis I tried to reclaim the Kingdom of Navarre, the theater commander under Charles V sent Ignatius, already an expe-

rienced soldier, to defend the Spanish garrison at Pamplona at the foot of the Pyrenees. Badly outnumbered in a nearly hopeless cause, the valiant captain put up a spirited defense until a cannonball shattered his right leg. In admiration of his gallantry and fighting spirit, the French—after their short-lived victory (the Spanish retook the city six weeks later)—patched up Ignatius and had him carried on a litter back to his family castle nearby.

Unfortunately, the French medical technique did not match their chivalry. Shortly after his arrival, Spanish surgeons were forced in an exceptionally painful procedure to break the injured bone and reset it. The whole ordeal broke his health and death seemed imminent. On the eve of the feast of Saints Peter and Paul (1521), the physicians declared that unless he improved that night he would not see the dawn of the next day. Around midnight Saint Peter, to whom he had a special devotion, appeared to the struggling invalid and told him he would recover. He did. Yet during the healing process, it became distressingly clear that the right leg would be badly deformed, preventing the dashing caballero from even standing properly. So Ignatius, still very much a man of the world, endured another agonizing operation that did straighten the leg but nevertheless left him with a permanent limp.

During his long recuperation, we see one of the most amazing examples of the influence of divine grace on a receptive soul. To pass away the long, dreary hours of convalescence, Ignatius asked for some books of romantic exploits that would flatter his imagination. A search of the castle yielded only a book on the life of Our Lord by the Carthusian monk, Landolphus, and another containing the biographies of several saints which, nevertheless, the bedridden soldier studied with interest.

The prayers, penances, and other austerities that the saints endured to subdue their passions for the love of God made a deep impression on the heroic side of the warrior's mind. This awakened in him a new life of a soldier of Christ, which in turn brought on a new

type of battle: spiritual combat where there can be no compromise. Ignatius saw with his militant, Spanish fervor that to serve God in the eternal battle between the opposing forces of good and evil, of light and darkness, also required a new type of training and preparation.

This period of his purgative life ended with an endearing vision of Our Lady who appeared with great sweetness carrying the Child Jesus in her arms. From that point on all sensual desire was extinguished in him and he was preserved in purity. Shortly after he left the family estate and embarked on a penitential journey of several years that took him across northern Spain through Italy to the Holy Land, back to Spain and eventually to Paris.

### The Pilgrim Years

The itinerant penitent traveled to the lofty heights of Montserrat crowned by



Saint Ignatius of Loyola

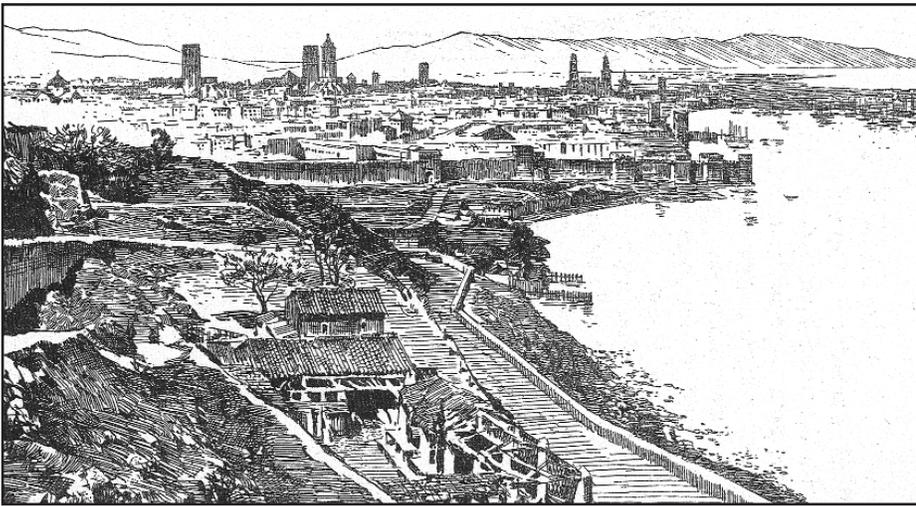
a Benedictine monastery which had maintained its medieval holiness and a famous shrine of Our Lady. There after a general confession and a bath, he passed the night on the eve of the feast of the Annunciation at the feet of Our Lady in a vigil of arms of a new soldier of Christ. He gave away his fine clothes of a nobleman, put on a tunic of sackcloth girded by a rope and walked off the mountain, a man of poverty and of no fixed residence.

In the valley below, there lay the town

of Manresa of about 2,000 people and dozens of shrines, chapels and oratories of the Blessed Virgin. During the next ten months, Ignatius alternately lived in a cave, at the hospital of Saint Lucy, or in a small cell at the Dominican priory and divided his time between prayer, caring for the sick and begging for food. The excessive austerities that he practiced, self-flagellation, fasts, long hours of prayer with little sleep, occasionally brought on illness, but he had to discover the bounds of prudence in order, in the future, to instruct his spiritual children. But what gives this period its special importance in his penitential journey is the continual divine operation on his intelligence through visions and direct instruction. One incident stands out above the rest.

While sitting on the bank of a local river, an extraordinary illumination filled his soul that gave him a complete understanding of Catholic wisdom, including knowledge of the Trinity, the Incarnation, the Blessed Sacrament and the Blessed Virgin Mary. Although the holy warrior would later earn a licentiate in philosophy, at this period he joined the ranks of many other unlettered saints who never passed through the schools, yet know more about divine things than those who had. Although the holiness of his life influenced many people to rise above their state of spiritual indifference, he slowly came to realize that he had another vocation to find companions to preach the Kingdom of God to the infidels of the world. With that end in mind, he decided on a pilgrimage to the Holy Land.

From Manresa Ignatius walked the twenty-five miles or so to the port-city of Barcelona, then the capital of Catalonia, carrying with him only his devotional books, his spiritual notes, a few bits of bread and no money. He had full confidence that God would provide for his necessities. Begging free passage, he sailed to Italy and arrived in Rome during the pontificate (1523) of Adrian VI, the former teacher of Charles V, from whom the received a papal blessing. He walked to Venice and again found free passage which took him across the Mediterranean and eventually to



Barcelona during the time of Saint Ignatius

Jerusalem.

With intense devotion and frequently in tears, Ignatius relived the life and passion of Our Lord as he walked through the streets sanctified by His suffering. Despite cruel treatment by the rapacious Ottoman Turks who controlled the eastern lands, the holy pilgrim reached such spiritual heights that he decided to live the rest of his life there in meditation and preaching. However, the Franciscan provincial absolutely refused to allow it. He explained to the devout but inexperienced soldier of Christ that the Turks most certainly would either kill him or sell him into slavery. Sadly he retraced his steps back through Cyprus and Italy to Barcelona.

The long journey gave Ignatius an opportunity to realize that in order to pursue his vague vocation to save souls he needed a better education. The first humiliating step he had to take was to attend a boy's school at the advanced age of thirty-three to study the Latin he needed to understand university lectures.

During his two years in Barcelona, his circle of penitents and benefactors increased due to his holiness and sound religious instruction. But while the good were drawn to him by a powerful attraction, the bad developed a venomous hatred. One night as Ignatius and a priest companion were returning from a reforming mission at a convent, a gang of paid Moslem assassins savagely beat them with clubs. The priest died and

Ignatius spent two painful months in bed.

With his Latin studies completed, the aging student moved on to the great university cities of Alcala and Salamanca to study philosophy. Along with his studies, begging and ministry to alleviate the suffering of the poor, the zealous saint spent an increasing amount of time improving the interior life of his numerous followers. The essence of his teach-

*One night as Ignatius and a priest companion were returning from a reforming mission at a convent, a gang of paid Moslem assassins savagely beat them with clubs. The priest died and Ignatius spent two painful months in bed.*

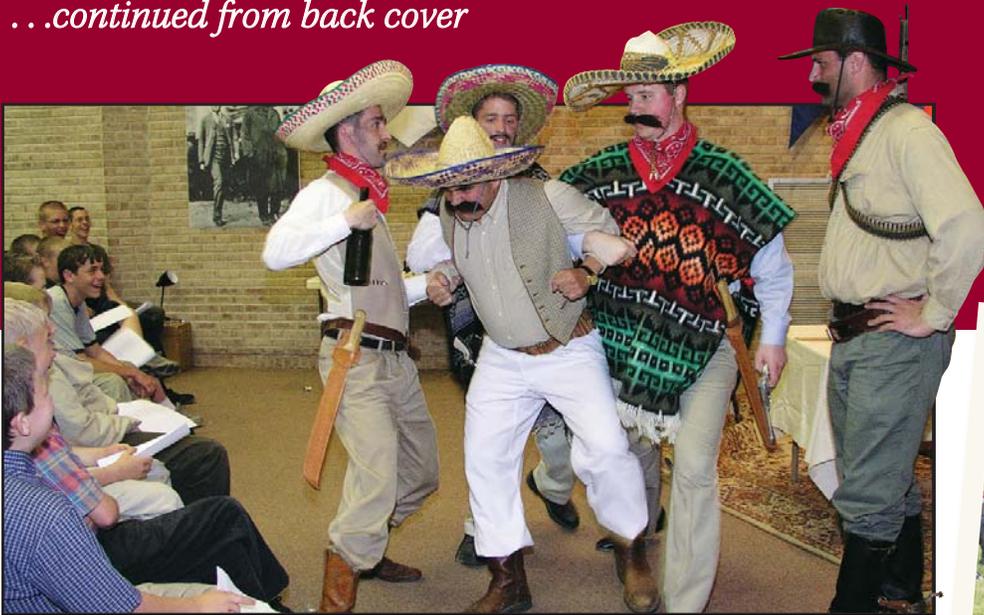
ing consisted in series of meditations based on the instructions and visions from God Himself that he had copied down in his ever-present notebook. Through these meditations, Ignatius develops as a penitent an abhorrence of sin (purgative way). Then through contemplation of Our Lord's life and passion, he is led to abandon all inordinate

desire for earthly pleasures and material things that interfere with the quest for a holier life (illuminative way). And finally the reformed soul can lead his life strictly in conformity with the will of God, thereby increasing the mutual love of both (unitive way). After frequent revision and use, the meditations were published in Rome in 1548 under the title of *Spiritual Exercises*.

The widespread, successful but unconventional apostolate eventually attracted unfavorable attention and he was denounced to the Inquisition. The harassed saint languished in prison for 42 days while the vicar-general of Toledo investigated. At the end of his imprisonment, Ignatius was declared free from heresy but, nevertheless, forbidden to teach, preach or otherwise engage in any religious education in the diocese for a period of three years. Disappointed, the ardent soldier of Christ moved on to Salamanca but ran into the same wall of obstruction there and another 22 days in jail.

To avoid the restrictions placed on him by the unimaginative Spanish clergy, Ignatius decided to go Paris. Either through timidity or lack of confidence in Our Lady, his original circle of companions refused to follow. Once more on the road for Christ, our pilgrim made his way back to Barcelona, said goodbye to his loyal friends, and walked over the Pyrenees in the dead of winter into France. For 18 months, Ignatius polished his Latin and traveled widely to secure a group of benefactors to enable him to study without the necessity of constant begging. On October 1, 1529, the founder of the Society of Jesus formally entered the University of Paris and met his two new roommates, Pierre Favre, the first Jesuit, and a young popular sports hero who looked rather disapprovingly on the gimp, aging beggar, but was yet to become the great Francis Xavier. ■

...continued from back cover



Above: It was a sight not to be missed when the Mexican *Cristeros* showed up on stage. Right: "Steal the Bacon" during Medieval Games

After dinner, there was a play depicting a *Cristero* martyr, updated for our times.



On July 4, 2004, camp participants were fortunate to watch Baton Rouge's firework display on board the ship-museum *U.S.S. Kidd*, moored in the Mississippi River. "I have watched Baton Rouge's fireworks display every year since I can remember," said camp participant Philip Lebouve. "But watching the fireworks on board the *Kidd* was a totally new experience."

July 6 was "*Cristero* Day." The camp was decorated in a Mexican theme with ponchos, spurs and sombreros. After normal daytime activities, which included horseback riding, archery and swimming, the boys feasted on Mexican food.

After dinner there was a play depicting a *Cristero* martyr, updated for our



A "knight" and his "squire" watch over the medieval games.

times, followed by an embellished game of Prison Break.

The camp ended in hallmark TFP style with medieval games and a medieval banquet in the camp's outdoor pavilion. Several of the boy's parents

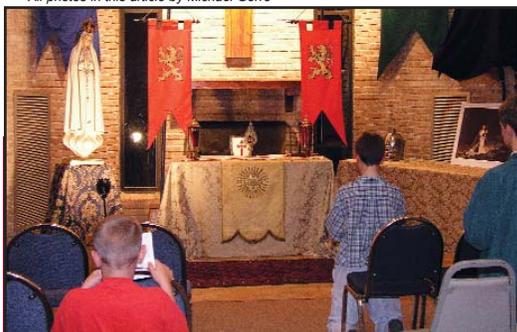
worked together to provide a Cajun banquet fit for a king that included five different types of meat, potato salad, beans and jambalaya. Parents joined their sons in the dinner presided over by Monsignor Berggreen of Saint Agnes Parish in Baton Rouge.

After dinner awards were announced, souvenirs were given out and there was a slide-show presentation of the camp.

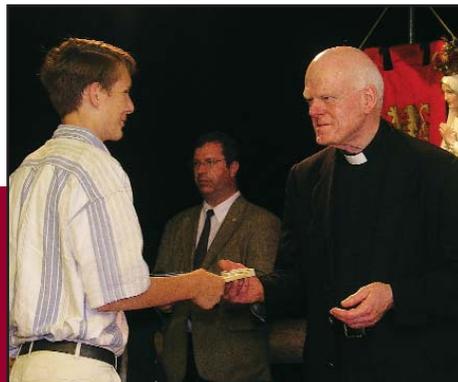
As the evening finished, the boys left tired, well fed and ready to defend the Faith in today's hostile culture by following the example of the *Cristeros*. ■

\* For information on future TFP summer camps, call Matthew Shibley at (570) 758-2620.

All photos in this article by Michael Gorre



Boys took turns during an all night "Vigil of Arms" before a relic of the true Cross.



Monsignor Berggreen congratulates a participant and presents him with a souvenir at the end of the Medieval Banquet.



The medieval banquet went beyond the expectations of all participants—the food was superb! And the castle cake at the end brought general glee!

# "Viva Cristo Rey" in Cajun Country!

BY JOHN HORVAT II

**V***iva Cristo Rey* (Long Live Christ the King) was the motto for this year's Call to Chivalry Summer Camp for boys held at the Feliciana Retreat Center in Norwood, La., from June 29 to July 9, 2004. The camp was co-sponsored by the American Society for the Defense of Tradition, Family and Property (TFP) and Saint Louis de Montfort Academy.

This year's camp motto was immortalized by militant Mexican Catholics (*Cristeros*) who fought to defend the faith during the Mexican Revolution of the 1920s. Facing martyrdom, the *Cristeros*, such as Father Miguel Pro and Luis Segura Vilchi, would proclaim their faith just instants before death by shouting "*¡Viva Cristo Rey!*"

To learn more about these amazing Catholics, thirty-seven boys, ages 12–18, traveled from all over the South and as far away as Ireland and Scotland to attend. Camp activities included horseback riding, canoeing, archery and paintballing.

More important than the games, the camp offered intellectual and religious formation on topics such as the history of the Mexican martyrs and *Cristeros*, Christ the King, the meaning of life, the Ten Commandments, persecution of Catholics in America, the medieval order, and the revolutionary process that has been obliterating the remnants of Christian civilization for centuries.

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*Above: Four young men wearing Our Lady of Guadalupe ponchos carry a statue of Our Lady of Fatima in a Rosary procession during the Louisiana TFP summer course. Below: A group picture.*

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