

MANCIPIA

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THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



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Brother André Marie receiving a new Third Order member, Michael Bryan.

TO FRIENDS OF THE CRUSADE:

THE PASSION OF SAINT JOSEPH



Br. André Marie, M.I.C.M., Prior

It has always been believed that Saint Joseph died some time before Our Lord's Passion. The Virgin-Father of Our Lord breathed forth his last with Jesus and Mary by his side, and thus he became the patron of a holy death. Whereas the most holy Virgin was predestined to participate directly and most closely in the Passion of Our

Lord — so much so that she earned the title Co-Redemptrix — not so, Saint Joseph. To speak, then, of “The Passion of Saint Joseph” is to consider something other than the great carpenter's direct participation in the events of Good Friday.

While his body and soul awaited their reunion — the former in the tomb and the latter in the Limbo of the Just — Saint Joseph's foreknowledge and influence both made him an indelible but very real participant in the drama of our redemption.

To Saint Joseph was given a foreknowledge of Our Lord's Passion. In 1956, the Patriarch himself revealed this to the vision-ary, Sister Mary Ephrem

Neuzel, as part of the revelations of Our Lady of America (See catholicism.org/our-lady-of-america.html):

“My heart suffered with the Hearts of Jesus and Mary. Mine was a silent suffering, for it was my special vocation to hide and shield, as long as God willed, the Virgin Mother and Son from the malice and hatred of men.

“The most painful of my sorrows was that I knew beforehand of their passion, yet would not be there to console them.

“Their future suffering was ever present to me and became my daily cross. I became, in union with my holy

spouse, co-redemptor of the human race. Through compassion for the sufferings of Jesus and Mary I cooperated, as no other, in the salvation of the world.”

If his foreknowledge of Our Lord's terrible sufferings made him participate actively, albeit indirectly, in the Passion, his influence made him also a unique passive participant. For potencies that Saint Joseph had carefully fashioned for many

years were put into act long after his death as his Son “trod the winepress alone” (Is. 63:3).

Parents often observe each other's features in their offspring. “You look just like your mother when you do that,” or some such thing, is commonly uttered — evoking either a pleasant or a painful correspondence between spouse and child. Jesus, naturally, looked very much like Mary, having received all of His genes from her, and none from her husband.¹

But genes are not all that goes into a child. Whether we call it education, discipline, or training, the multi-faceted art of child-rearing impresses as much or more of the parent onto the child as do the data contained on the double helix of DNA. Personality or temperament are already determined at birth (of this I am reasonably confident), but character is formed by upbringing. As Saint Joseph was truly father to Our Lord in every conceivable way other than the strictly biological, he was, with Mary, responsible for Jesus' upbringing, that is, the formation of His very unique character. As a father in Israel, he had the duty to foster an environment of respect, love, piety, and religious observance in the home. Head of the Jewish

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CONVENT CORNER

A WORD OF GRATITUDE



Sr. Marie Thérèse, M.I.C.M.,
Prioress

Dear Friends,
In the last edition of "Convent Corner," I tried to give you a verbal picture of our beautiful new Saint Philomena Convent and offered you the opportunity to help us establish it. To all of you who sent us your generous donations, I wish to send the sisters' heartfelt gratitude. A dear priest even sent us two real widow's mite coins (approximately 2,000 years old) to show the school children! As I promised, your names are on our altar at Saint Philomena Convent, close to the Eucharistic Heart of our dear Jesus. In fact, I decided to put your names in a lovely red leather diary with gilded pages and an image of the Sacred Heart embossed on the front. The picture shown here is our altar, and the inset is the book containing the names of all of you who sent your kind donations. I thought that seeing the special book right next to the tabernacle would remind us even more to pray for all of you.

Just this week, someone promised to donate a life-sized statue of Saint Joseph holding the Child Jesus. A dear friend of ours who has a great devotion to St. Joseph immediately offered to build a stone shrine for the statue when he heard of the gift. We plan to have the shrine located at the turn in our driveway with the intention of obtaining Saint Joseph's powerful guardianship over our convent (he is, of course, the Father and Guardian of Virgins). Next, the men are planning to come in and install the granite hearth and a donated woodstove with Saint Hubert's image on it. Then, our brothers have plans to provide us with a generous supply of wood using the trees downed in last winter's big ice storm.

I want you all to know that we offer our first Rosary of

the day specifically for your intentions. Also, I find myself praying little prayers of gratitude throughout the day, such as, "Blessed Mother, please bless our benefactors," "Please bless their families," "Dear Lord, help them to know and do Your holy Will and become saints." I know that the other sisters have prayerful moments of gratitude seasoning their day as well. But more than the specific prayers, we are trying to unite ourselves more closely every day to God through His Blessed Mother. And, as the saints have said (St. Teresa of Avila especially comes to mind), when you do God's will, He does yours. That is why the prayers of the saints are so powerful. Even if we don't know all of your intentions in detail, God does; and if our will is to obtain God's blessing and grace for you, He will care for your needs as we are striving to do His will. My observation is that living in our beautiful and blessedly

silent new convent is helping us to become closer to God by aiding us to stay recollected. We are confident in knowing that our cooperation with grace will draw down blessings upon our dear friends.

For those of you who have friends or relatives who might consider it a benefit to have a convent of sisters praying for them, please tell them to send a donation (if they can only afford a small one, that is fine; there is no minimum) marked "for Convent" on the memo line. An imprisoned gentleman received the last *Mancipia*, saw our offer as a golden opportunity, and now he has the sisters all praying for him. Even though he may desire it, he can't be near the Blessed Sacrament while in prison, but now his name is very near the tabernacle, and kneeling close in prayer for him are his sisters in Christ.

It isn't too late to help with the planned repairs and projects. Blessings will come to you and your loved ones from Saint Philomena Convent. And, as you

strive to do God's will, could you pray for your sisters in New Hampshire? Thank you!

Email Sister Marie Thérèse at convent@catholicism.org.



PREFECT'S COLUMN

SECRETS



Tertiary* Brother John
Marie Vianney

In today's society, the teaching of the world ignores or obscures things that have been known since the beginning of time. It teaches a pagan philosophy and makes it attractive. It ignores history and emphasizes freedom and pleasure to the detriment of one's life. This is so true, I dare say, that even the most simple truths are now hidden to the point of being secrets. You, dear reader, likely know of

these matters, but I write not only for you, but for those who are in the dark. As a Catholic who knows his duty to convert his fellow man, I encourage you to teach the ignorant and I suggest a path for you to follow that guarantees success. It is up to you to reveal the secrets.

Begin slowly and patiently, as a parent with a child. It will do no good to cast your seed upon soil that is dried out and unprepared to receive the good word. You must first nurture the soil with the simple truths of faith and then wait and see if they take root.

Firstly, tell them that God made them in His image and likeness. Let them know that their soul is wholly unique and singular and that it belongs to a person who will live forever. Next explain that God is all-powerful and they belong to Him. They cannot have a better Friend who wills them only good and will give them His paternal protection. Tell them that everything good that they have in this world is a gift from God. Introduce them to their guardian angels, who will be with them at every moment, at every step of the way, while they are on earth. Assure them that the material things necessary for life will be provided if they "seek first the kingdom of God and His justice" (Matt. 6:33).

Explain how God created Adam and Eve and how He promised a Savior after they fell from grace by disobedience, a Savior so great that His birth would split time into what came before His advent and what came after. Show them that the Savior, the Second Person of the Blessed Trinity, actually gave up His own life on earth so that men would not perish. "For God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting" (John 3:16). Describe how God acts daily in the lives of men and give examples of His extraordinary manifestations of grace in the lives of the saints and how these great men and women should be emulated.

* Third Orders, whose members are called "tertiaries," are associations of the faithful established by religious orders. Most M.I.C.M. tertiary are lay folk.

Describe the place the Savior's Mother holds in the plan of salvation. Explain to them how God wills that all His graces come through her, as from a mother to her children. Tell them how much Mary loves them and how they should show their fealty to God by offering themselves to her as slaves of love. Explain how the word "slave," used in this sense of voluntary servitude to Jesus through Mary, is a good offering of filial submission, which devotion God inspired the great saint, Louis de Montfort, to reveal to the world.

Do not be hesitant to present the truth that there is only one way to God, the way Jesus revealed, through the Catholic Church which He established. Make it known to them that all other religions are man-made and can only lead their followers away from the true God. In a thought, give them the Faith, without which no man can ever be saved.

Now you have a plan. It can be put into act as easily as giving a Miraculous Medal to the bank teller who deposits your check, or by explaining what the medal is that you are wearing outside your shirt to the clerk who is checking out your groceries at the supermarket. It could be activated by giving a green scapular to the attorney you meet to help you write your will, or to the doctor who is treating you, or to anyone, anywhere, any time, who manifests a receptive heart by a kind word or gesture. As long as you are doing His will, even while doing the most ordinary of daily occupations, you are where God wants you to be. Don't disappoint Him by hiding your light under a bushel basket. Try to help save souls. Tell them the secrets.

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Brother Louis Marie visiting the retirement home.

FOUNDERS' COLUMN



Brother Francis, M.I.C.M.

A TRIBUTE TO BROTHER HUGH MACISAAC (+ JULY 11, 1979)

(Note: This was written on the occasion of the death of Brother Hugh, M.I.C.M., one of the founding members of our Order, who went to his reward on July 11, 1979. The piece introduced *From The Housetops* No. 18, which featured the life of Saint John Bosco. Brother Hugh was a real giant of a man

who left a deep impression on many souls, and was an intrepid leader at Saint Benedict Center during very difficult times. Brother Francis loved him deeply, and has cherished his memory all these years. We thought it fitting, on the thirtieth anniversary of Brother Hugh's death, to publish this small tribute in our newsletter. It is especially so inasmuch as its author is now very close to entering eternity himself, where, we hope, he will join his old confrère in beatitude.)

The great apostle of youth in modern times, Saint John Bosco, whose inspiring and most exciting story is the feature of this issue, may be styled "The Saint of Enthusiasm." But as I present the breathtaking epic to be narrated in the following pages, it is my sad duty to announce to our readers the death of another apostle of enthusiasm, our Superior, Brother Hugh MacIsaac, M.I.C.M., whose last cherished project on earth was to plan this very issue of our magazine, *From The Housetops*.

Brother Hugh is the one responsible, after God and our protectress in heaven, the Immaculate Mary, for the restoration of this magazine after twenty-five years of interruption; an interruption caused by the Liberal forces within the Church — the very forces that now seem so successful in effecting the demolition of faith and tradition.

Brother Hugh was also our most effective leader in our apostolate to bring the message of faith to all our cities and towns throughout the United States. One wonders how many hundreds, or even thousands, were waiting to meet him on his departure from this vale of tears in the early morning of July 11 of this year — souls who might owe their eternal salvation to the loving and enthusiastic challenge given to them by Brother Hugh during his long apostolate of over thirty years.

"When I go to heaven," he said recently with his characteristic humor, "after I meet the Holy Family and my patron saint, I'll ask to see Henry." Henry was an industrial magnate in Chicago whom Brother Hugh met and sent back to the sacraments a few days before Henry went unexpectedly to meet his Creator.

Another person I am sure was there to welcome him

is Professor Augusto Bersani, a leader of the Waldensians [also called the Waldenses]. Brother Hugh labored "with the patience of Job" for twenty-five long years before achieving the conversion of this brilliant man who somehow had wandered into the poisoned pastures of heresy. Professor Bersani finally sent for a priest on his deathbed, and made his peace with God.

I would like to bet that Brother Hugh holds the record for the number of miles on this great country's highways and byways that he traveled on his own two feet, and also for the number of persons in all walks of life that he confronted with the message of salvation "eyeball to eyeball" (to use one of his favorite expressions) in, one might almost say, every city and town of the United States.

The Waldensian conversion forms another bond with the Italian apostle of enthusiasm, Don Bosco, the hero of this volume. The great saint

also labored for the souls of the Waldensians in northern Italy.

And another bond that may be mentioned here is Saint John Bosco's famous concern for the English-speaking world, the United States in particular. We have always known that in aiming at the conversion of America, we could count on the patronage of Don Bosco; now he will be assisted by his humble devotee, Brother Hugh, a Slave of the Immaculate Heart of Mary.

We have been referring to that shining virtue common to these two Catholic apostles under the name of "enthusiasm." But on the supernatural plane, that virtue should be called "zeal".

The whole world has been talking about the fiery zeal of Saint John Bosco, and we feel confident that the world will one day be talking about the fiery zeal of our Brother Hugh.

And it is through such zeal, which we think will henceforth become infectious, that we hope to convert America.

**"Who is the happiest man? He who loves God most."
— Brother Hugh, M.I.C.M.**

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KELLY FORUM



Mr. Brian Kelly

GIUSEPPI

He was probably in his seventies, a frail little man, maybe five feet-four inches tall or so. Always wore a suit and tie, he did — the same suit coat, every day, the shoulders overlapping his own, the sleeves ending half way down his fingers, and the hem of it almost reaching his knees.

It may have fit him, more suit-

ably, when he was younger but he would have had to have been a lot huskier, too.

His name was Giuseppe. I've long since forgotten his last name, as it was thirty-seven years ago that I knew him. He was the porter at the religious house where I was staying during the one year I spent studying in Rome. I don't remember if he had any other duties; if he did it may have been as a dispatcher for the community's phones, for there were about ten priests living in the house at the time. The system would have had to have been very simple because Giuseppe was a very simple man.

Every morning, at the same time we were saying Matins in the chapel before Mass, Giuseppe would come into the back

of the chapel and drop down on his knees and proceed to say in *alta voce* the beginning of the Our Father in Latin, then he'd slip into Italian for the rest of the Lord's Prayer, which he completed in *sotto voce* (almost in a whisper). Then, he'd intone in the very same manner the Hail Mary: "*Ave Maria, gratia plena,*" he'd bellow, continuing on with the prayer in more subdued Italian. That was about it for his prayers, and he was off to his office by the front door.

Giuseppe was always flashing his gold tooth with his perennial smile. He loved to greet us American students and we were always using him to test our conversational Italian. We would say: "*Parla lungo, Giuseppe, lenta prego,*" and he would accommodate us with the most affected, slow enunciation just to please us.

We had a tutor for some months who would stop by almost every day to teach us Tuscano Italian. She was a native Roman, a well educated matron, about Giuseppe's age, and she would always chat with him before she left. She was a good woman and I remember how she was so courteous to the little porter who was always delighted to see her. I'll call her Maria.

Giuseppe had such a good heart; his biggest joy was to greet us, even if it was just a passing "hello" and "goodbye." He did not get along with the other employee, a younger man, who served in the refectory; his name was Gilberto, and with his occasional snide remarks — covertly delivered, of course — he let us know that he was more than a bit anti-clerical.

As I said, Giuseppe loved to talk to us. After a few weeks, he started to greet us with this endearing salutation: "Good morning, my dear." And we would reciprocate: "Good morning, my dear," with a chuckle. Giuseppe didn't know why we found the greeting so funny. You see, to impress us, he had been listening to "Learning English" cassettes in his office. The speakers played the part of a husband and wife, and, in Italian, *carrissima* means "dear one," so to Giuseppe we were all "my dear."

I once met him walking down the street after he exited a nearby church. "*Comé sta, Giuseppe,*" I asked. "*Bene, bene, grazie a Dio,*" he replied. Then I said something that seemed to really upset him. I was young and it just slipped off my tongue without my thinking how such words, even though said half in jest, might affect someone as humble as Giuseppe was. I told him that I thought that God must love him very much — that much was fine — then I said that I considered him to be a saint.

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FROM THE HOUSETOPS BACK ISSUES — ONLY \$1 EACH (PLUS SHIPPING)

All of Saint Benedict Center, Richmond, NH's, past twenty-five issues of the Husetops, issued from 1996-2006, are available at the lowest price ever. Those of you who know what a high quality Catholic magazine the Husetops is surely won't want to miss this opportunity. What a great gift any one, or even a full set of these inspiring and informative periodicals, would be!

To order or for a list of the twenty-five back issues, go to store.catholicism.org/back-issues or call our bookstore at (603) 239-6485. Sale ends December 31, 2009.

“No, no,” he protested indignantly. “I am a miserable sinner. I have committed many, many sins.”

We were going in opposite directions, so he just kept walking ahead shaking his head, “No, no, not me, not me.” There was nothing I could say.

Giuseppi quickly forgave me for canonizing him, or he just forgot about it, because every day he continued to give me, and all the young Americans, the same unfeigned smile and the same hearty greeting. Every now and then he’d throw in a new word that he had learned, anxious to see if he understood its meaning correctly, and was pronouncing it right.

One day during Advent he couldn’t wait to talk to me. He was so excited and his face was beaming. He told me that he was taking a train to Florence to see his daughter during his Christmas vacation. Then the tears began pouring from his eyes: “I have not seen her since she was a child,” he said. “It’s been forty years. She is a nun in a convent.”

It was hard for Giuseppi to speak, his voice was choking so, and it was hard for me to understand what he was trying to explain. Somehow, during the World War, while he was stationed in Ethiopia, it seems that his wife and daughter were separated from him. I asked him why he could not find them when he returned home after the war. And this is where I

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When our diminutive porter returned to work sometime after Christmas he told us all about his *bambina*: “She is a nun, now,” he kept saying; “She’s all grown up, and very happy.” As he spoke he kept blessing himself over and over. But I don’t remember that he cried this time. He was perfectly content; he

could not understand his answer. Nor did I want to press him about it, for the pain, long buried in his heart, was not looking for words; it had found its escape in tears. All I could get from him was, “They were gone, they were gone. No one knew where they were.”

Well, at some point the daughter must have located her father, for he was going to see her for the first time in forty years. And she was a nun. He was so proud, so happy. “God bless you, Giuseppi,” I said. “You will surely have the most joyful Christmas of your life.” I don’t remember if I got choked up at the time, but if I am so now, just thinking about it, I must’ve been so back then.

had received the answer to all those prayers that he offered for so many years, going from church to church (and Rome has one on every block) and stopping by one more church after work on his way home.

Home? Giuseppi didn’t have a home, a family to go to; he lived at a nursing facility for the elderly. It was about a half-mile away. One would have thought that he could’ve slept over at the monastery, at least during bad weather, for he did have a cot in his office on which he would take his daily siesta. Apparently, he never asked for this favor from the abbot or the prior, nor was it offered, as far as I know.

A few weeks later Giuseppi developed a bad cough. Each day it got worse. He tried to hide the fact that he was not well and he forced himself to be there at the door to say “hello” when we would come in from classes. There was no one on the first floor in the house to hear the worst of his fits. We were on the second floor, and there were a few priests on the third floor, but no one on the first. We knew that he must have had a bad cold, but the fact that he was up and about, at least when the doorbell rang, quieted any concerns that “maybe this old man has pneumonia.”

Maria was very upset when she came in to give us our lesson that week in Italian. “Don’t you realize that this man is gravely ill,” she chided us. “He belongs in a hospital.” She did not leave without telling the prior that Giuseppi needed a doctor right away.

He never got to see a doctor. In fact, he completed his usual work day, and then, around six o’clock, headed out into the night winter air for his half-mile walk to the hospice. And what about us students and seminarians? After our Italian class that day we had gone upstairs to our rooms for study period. Maria had spoken to the father in charge and, good man that he was, we assumed that he had heeded her admonition. I’ll never forget how upset she was that Giuseppi was working at all.

The next morning the prior told us that Giuseppi had collapsed against a wall on the way to the hospice and that he had died. It was a secluded spot where he fell, no streetlights, and, especially in the freezing cold, no strollers. His body wasn’t discovered until the sun rose.

Every Mass, at the Memento for the Dead, I still pray for Giuseppi. I should be praying to him. “For him,” “to him,” he knows what to do with the prayers. He was, by his own admission, “a miserable sinner.” And miserable sinners, when they are as humble as Giuseppi, make great saints.

Email Brian Kelly at bdk@catholicism.org.

After a few weeks, he started to greet us with this endearing salutation: “Good morning, my dear.”

TO FRIENDS OF THE CRUSADE:
THE PASSION OF SAINT JOSEPH

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“domestic Church” of the Holy House, he dutifully performed certain household religious ceremonies at which Jesus assisted. As a poor artisan, Joseph also had the duty of teaching Our Lord a trade, and that an arduous one. In this light, we can consider what Saint Paul meant when he wrote to the Hebrews

The Man-God’s acquaintance with manhood itself being chiefly by the observation of His earthly father, we can rightly say that Jesus learned to be a man from Saint Joseph.

that “whereas indeed he was the Son of God, he learned obedience by the things which he suffered” (Heb. 5:8). Finally, as the male parent of the Boy, Saint Joseph was particularly responsible for imparting the masculine character that the Son of God would bring to His mission to save our race.

In a word, Our Lord’s practice of manly virtue was an icon that had been painted by Saint Joseph.

Some may object to the foregoing as detracting from Our Lord’s divinity. An explanation as to why it does

not so detract may be helpful. As the Man-God, Jesus had four kinds of knowledge: the divine, the beatific, the prophetic, and the acquired. The last of these, the acquired knowledge (also called “experimental”), is the learning that Jesus accumulated from His daily experiences as man. The Man-God’s acquaintance with manhood itself being chiefly by the observation of His earthly father, we can rightly say that Jesus learned to be a man from Saint Joseph.

What this implies is that the most fertile human mind that ever existed observed the habits, movements, utterances, cadences, expressions, rhythms, carriage, and manners of the greatest specimen of sheer manliness that humanity has ever produced.

Jesus learned, and did in like manner.

It is certainly a point of speculation to probe into the thoughts of Mary as she watched her Son suffering for us, so what I say here is nothing I pretend to know from anything save my own musings. But I have some humble confidence that the musings themselves are safe, informed as they are by Catholic orthodoxy.

If we attempt to think Mary’s thoughts as the Immaculate One watched Our Lord carry His Cross, we might consider her harkening back to Saint Joseph carrying a heavy piece of wood into his carpenter shop. “He looks just like his father when he does that,” she might have said, as Jesus labored under the weight of the wood. A spasm of pain might have

brought to the Holy Face an expression learned from the countenance of Saint Joseph, as Jesus the apprentice watched his father wound himself working with rough wood and nails.

In His childhood, when Jesus was lost, Joseph and Mary “sought [Him] sorrowing” (Luke 2:48). That sorrow which Mary saw on her husband’s aspect was mirrored on the Holy Face of Jesus, who became, in His Passion, the very “man of sorrows” (Is. 53:3).

The meek and humble resignation that Jesus showed before Pilate, Annas, and Caiaphas also had its antecedent in Saint Joseph. Our Lady had likewise seen her spouse embrace God’s inscrutable designs when Simeon uttered his terrible prophecy, culminating in those severe words: “Thy own soul a sword shall pierce, that out of many hearts, thoughts might be revealed” (Luke 1:35). What an ensemble of virtues had that prophetic utterance elicited in Mary’s man! Compassion, courage, selflessness, a chivalric desire to protect his bride — all these vied for one another and ultimately ceded to meek and humble abandonment to God’s will, an abandonment directed by sublime charity for God and man.

Jesus commanded us: “Learn of me, because I am meek,

But what of Our Lord Himself? Did He think of Saint Joseph during His Passion? It would seem unnatural to think He did not.

Brother Francis Has Taken a Downturn

We received news toward the end of June that Brother has “a couple of months” to live, due to his worsening aortic valve stenosis. This prognosis is from his very competent cardiologist at Cheshire Medical Center in Keene, New Hampshire. As those who know Brother Francis can well imagine, he is taking the news very “philosophically.” Showing his resignation to the divine providence, he told one of the doctors, “I am in the Hands of God.”

Please keep Brother Francis in your prayers. We brothers also ask you to pray that we may be able to take care of him better as he becomes more dependent. We promise you our grateful prayers in return, as we regularly pray for all our friends and benefactors. God bless you and may Our Lady watch over you.

Brother André Marie, M.I.C.M.

and humble of heart: and you shall find rest to your souls” (Mt. 11:29). But where did Jesus Himself learn meekness and humility, those little virtues compatible with, and tempered by, manly fortitude? It was principally from Saint Joseph that He would have learned them. Our Lady, of course, taught Jesus. Her plenitude of grace and the delightful perfume of her virtue permeated the holy house of Nazareth as the Magdalene’s ointment filled the house of Bethania with its sweetness (John 12:3). It is not chauvinistic to point out that men are men and women are women. Both sexes are obliged to practice the virtues, but each must practice them in a way proper to itself. The masculine embodiment of virtue was passed on by Saint Joseph.

Carrying His Cross, Jesus half closed His eyes as blood mixed with salty sweat ran into them. This physiological reaction, combined with the inner drive to carry out the will of His Eternal Father, produced a mien of grim determination on Our Lord. Mary had already seen that look in the face of a difficult mission, for just so had Saint Joseph once clenched his jaw and squinted his eyes as dry, sandy winds blew across the deserts of Egypt when Jesus was a Baby and Herod wanted Him dead.

But what of Our Lord Himself? Did He think of Saint Joseph during His Passion? It would seem unnatural to think He did not.

The Church herself begins her thoughts of the Bridegroom’s dolors on “the day before he suffered,”² Maundy Thursday. On that most holy night, the institution of the Mass and the Eucharist was preceded by the Passover meal, which began with Our Lord’s heartfelt words: “With desire I have desired to eat this pasch with you, before I suffer” (Luke 22:15). Jesus had seen Saint Joseph preside over many paschal meals, each of them an anticipation of this night whereon the Old Testament figures would give way to New Testament realities. It would seem strange if, as He performed the same rites He had seen His father carry out so many times, our Redeemer gave no thought to Saint Joseph.

After celebrating the first Mass, “a hymn being said” (Mt. 26:30), Our Lord proceeded to Mount Olivet, and to the olive

garden there, Gethsemane. According to Saint Jerome, that fourth-century biblical scholar who lived in the Holy Land and learned so much of the lore surrounding it, Saint Joseph’s tomb was in Gethsemane. Assuming this to be true, and considering how much the Sacred Heart of Jesus loved the most pure heart of his guardian, it follows — as the night does the day — that memories of the “diligent protector of Christ”³ mixed themselves into the Agony in the Garden.

And later that night, appearing before Joseph Caiphas, Our Lord was likely struck by the same irony we see: that the murderous High Priest, a “father figure” in Israel, bore the same name as the protector of the Holy Family.

From the praetorium to the Cross to the Tomb, at each station of the sorrowful way, we can find shadows of the Carpenter, and can be well assured that, if we see them, Jesus and Mary saw them, too.

I will not extend this little catalogue of Saint Joseph’s sorrowful mysteries much further. Perhaps with your Bible in one hand and your Rosary in the other, you will make your own associations.

I would like to conclude by uniting the purpose of Christ’s coming with the mission of His foster father on earth.

Going purely by the explicit evidence of Holy Scripture, there is one word we know for certain that Saint Joseph spoke. It was the Holy Name of Jesus. Saint Joseph not only said it; he gave the “Name which is above all names” (Phil. 2:9) to his Boy. That name means “Savior.” On the Cross, when Jesus said, “It is consummated,” He was saying that the work His Eternal Father gave Him to do, meriting the salvation of man, was finished. But He was also saying that the name Saint Joseph had given Him was now, alas, fulfilled.

Email Brother André Marie at bam@catholicism.org.

¹ None, that is to say, by generation. But we ought not to forget that Jesus was biologically related to His earthly father. Saint Joseph’s father, Jacob, was the brother of Mary’s mother, Saint Ann. Mary and Joseph were, therefore, cousins.

² Roman Missal, the Canon.

³ The Litany of Saint Joseph.



DOES YOUR EMPLOYER OFFER A MATCHING GIFT PROGRAM?

If so, please consider Saint Benedict Center when joining your company’s program.

SPECIAL FEATURE

THE LITTLE WAY OF AN APOSTLE

BY THE SLAVES OF THE IMMACULATE HEART OF MARY

In the feedback from the Catholic America Tour, a common recommendation is that more “practical” considerations be woven into the presentation. Many are saying that the history is interesting and the examples are motivating, but practical “methods” are not sufficiently expounded. To make up for the deficiency, some of us religious and layfolk here at the Center got together and jotted down a list. We hope you find it helpful.

General Dispositions

- Show the people you want to convert — family, friends, co-workers, etc. — that you care for them. This is done in “little ways” (like St. Thérèse) by showing interest in their interests: their families, jobs, hobbies, joys, sorrows, etc. If what interests them interests you, there is a “communion” established between you. That gives you leverage and credibility. If you show people no interest in any tangible way, how do you expect them to think you are interested in their eternal salvation?

- Remember to be pleasant and cheerful. Dour, sad people do not attract others.

- Don’t offend people needlessly. Always be a lady or a gentleman.

- Remember that your enthusiasm will speak to people of the importance of the Faith. If the Faith is truly important to you, this will show in a variety of ways.

- Make yourself a “helpful” person by volunteering in different religious and civic organizations (your parish, Boy Scouts, pro-life organizations, etc.). In these contexts, you can help to influence people.

- Give good example. Saint Peter himself endorsed this as a means to gaining converts: “Having your conversation good among the Gentiles: that whereas they speak against you as evildoers, they may, by the good works, which they shall behold in you, glorify God in the day of visitation” (1 Peter 2:12).

- If you are the mother or father of a family, remember that *your family comes first*. Living properly the obligations of your state in life is a very effective and practical way to work for a Catholic America — it’s called *raising* it! Conversely, abandoning the home-base for otherwise noble purposes is sinful and, ultimately, ineffective.

Join the Team! Be a Member of the Queen’s Tribute

Every household has to budget its monthly income in order to pay the bills, and the monastery of the Slaves of the Immaculate Heart of Mary is no exception.

Are there advantages of giving monthly? Yes, of course.

1. It’s a commitment; although voluntary, it is still more likely to be met than not.
2. It helps young benefactors, those just beginning to practice their obligation to support the Church, to budget accordingly.
3. It can be less stressful because, for most hard-working people, giving less, more often, is easier than giving more once a year.
4. It helps the religious economize more prudently and, at the same time, more magnanimously.

Queen’s Tribute donors receive all our mailings. More importantly, every month the traditional Latin Mass is offered for all our benefactors.

Fill out the reply form on page 15 or call Russell LaPlume, at (603) 239-6485, to join or to get more information.



The Soul of the Apostolate

- Live a wholesome Catholic spiritual life, fed on the Church's sacraments and liturgy, the Rosary, spiritual reading and personal prayer. Ultimately it is holiness you are trying to spread, so work with Our Lord to get it yourself, first. *Nemo dat quod non habet.* ("No man can give what he does not have.")

- Make, renew, and live your Marian Consecration according to the formula of Saint Louis de Montfort (Saint Maximilian Maria Kolbe also has a good one). You can also consecrate your family to the Immaculate Heart of Mary.

- Pray for the person you are trying to convert. Have Masses said. God is interested in what you are trying to do; He might like to hear about it.

- Pray for the grace to be a good apostle for the Faith. Saint Maximilian Maria Kolbe's prayer of consecration to Mary has this intention built into it.

- Pray to the guardian angels of those you're trying to convert.

Good Habits

- Have "conversation starters" all around. Decorate your house with holy images. Do the same with your desk at work. If there is a rule at your place of employment that you can't have "religious pictures" in your workspace, then make sure your family pictures have religious images (crucifix, Mary statue, etc.) in them. This is known as being wise as serpents.

- Carry around and hand out Miraculous Medals. Saint Maximilian Maria Kolbe called these his "bullets." (Remember the story of Alphonse Ratisbonne.) You can even leave them with the tip at a restaurant. And make sure it is a decent tip!

- With the knowledge you have of your would-be convert — remember, you're interested in him, right? — offer him articles on his interests from Catholic sources. (E.g.: "Tom, I know you like U.S. History. Here's a good article on the diplomat who secured peace with Sitting Bull". . . and hand him something on Father De Smet.)

- Keep Catholic tracts and/or booklets with you. Hand them out when the occasion arises. (For those who have to be clever as serpents at your workplace, "accidentally" letting these fall out of your briefcase or remain open on your desk can help.

- Be a "public Catholic." That is, say grace before meals (crossing yourself!), and do other visible acts of faith in a non-pompous manner. Your car can be Catholic, too, in a tasteful way, with a Rosary hanging in the right place, a mini-statue on the dash, and even a side-or rear window holy picture.

- Always show reverence for the Holy Name of Jesus. Bow your head when it is said. Do that and say "Blessed be God" if someone uses the Sacred Name irreverently.

continued on page 14



Children cheer for racers at the end of the school year Field Day.



Some of our Boy Scout troop at an afternoon of go-kart racing.



IHM School students performing at the Blueberry Fiddle Festival.

LOCAL NEWS

BACK HOME AFTER 40 YEARS AWAY FROM THE CHURCH

By JACK KOEHLER

One day, early last month, my friend Jim approached me at our workplace, and told me how worried he is about the things happening in the world today, especially with this new administration. I simply replied “Jim, don’t worry; whatever happens will happen.” He looked distraught as he told me his fear that the government would take everything he owns someday.

“Jack, how do you keep so calm?” he asked. “Well, Jim,” I said, “I say the Rosary faithfully every day and I leave everything up to Our Lady. And I also go to Mass every Sunday.”

A couple of days went by before Jim approached me again. He asked me if I could do him a favor. I said, “Sure; what is it?” He said, “I’d like to come back to church, Jack. Can you help me to do that?” “You came to the right guy, Jim,” I said. “I can take you to the abbey where I usually go to Mass.” “Jack, it’s been over forty years since I’ve been to Mass,” he told me, “and it’s time to come back.”

I told him that I go to the Latin Mass, and that I am friendly with all the priests at the abbey in Still River, Massachusetts. “It’ll be like going to Mass as you remember it from forty years ago,” I assured him. “I can’t wait to go,” he said. “What about bringing your wife?” I asked. “No,” he said, “we were married in the Church, but I can’t tell her now.” “Okay, Jim,” I said, “in due time.” “My mother-in-law goes to Mass though,” he was quick to let me know. “All right, that’s good.” I replied, “Maybe someday your wife will come back; let’s both pray for that.”

Jim met me at my house the following Saturday morning.



Jim on the left, Jack Koehler on the right.

He knew that he had to go to confession, so he was not surprised when I gave him a copy of the Act of Contrition and the Ten Commandments to make it easier for him to examine his conscience and make a good confession. (Actually he had already done the examination.) When we got to the abbey, I brought Jim to the confessional. Father James was hearing the confessions. That was something; Father James would hear the sins and give absolution to another James. One must never dismiss these little signs of God’s goodness and providence!

I sat outside waiting and, even though it took a while, Jim finished in time so that we made the 8:00 Mass, which is always a High Mass at the abbey. Jim followed along as best he could in the missal. He was very happy to let me know that he remembered some of the prayers from when he was a youngster, a long time ago.

After Mass we went to St. Catherine’s House, where the congregation is invited to come and have coffee and sweet rolls. Strolling down the hallway on the way to the dining area, Jim was taking in all the religious statues, pictures, and icons of the Holy Family, Our Lady, and so many saints.

Later, when I asked him how he felt being back in the Church and the life of grace, he said very humbly, “It’s a relief in a way, Jack, but I feel I haven’t done enough to merit this grace after having avoided the Church all these years.” “Don’t worry, Jim,” I reassured him, “just continue going to Mass, learn the Rosary, and wear the scapular, and you’ll receive more and more graces from heaven.” “Thanks Jack,” he said, “I needed to hear that.”

I also told Jim that there are two Masses every morning at the abbey, and confession is available every morning as well. “That’s good to know,” he said.

We weren’t finished yet. “Come on,

“Jack, how do you keep so calm?” he asked. “Well, Jim,” I said, “I say the Rosary faithfully every day and I leave everything up to Our Lady. And I also go to Mass every Sunday.”

Jim,” — I didn’t need to prod him — “I want to introduce you to the sisters next door at Saint Anne’s House.” The door was open, so after making a visit in their beautiful chapel, I introduced Jim to some of the sisters. They were delighted to hear his story and told him to come back for Mass. I showed him the sisters’ garden and we continued taking a leisurely walk around the monastery grounds. “Jim, it’s a piece of heaven; there are three chapels all within a five-minute walk, each of them offering the Latin Mass every morning. It doesn’t get any better than that!”

As we were leaving Jim kept saying how good he felt, like a huge load had been lifted off his shoulders. “Well, be faithful in doing your part and it will only get better from here,” I assured him.

It’s been about two months now since Jim went back to Church. I’ve given him some sacramentals, the Miraculous Medal, the brown scapular, and a booklet on how to say the Rosary. He has the Rosary memorized, except for the Hail, Holy Queen.

I noticed my friend has been much calmer at work now and less stressed about things. It must be grace at work because it’s such a drastic change in such a short time. He goes to Mass now at a local church near his home in North Andover, Massachusetts. He told me that they say the Rosary before and

after Mass there, which I was surprised and delighted to hear. “That’s great,” I said, adding, “did you know that if you say the Rosary with a group of people you’ll receive greater graces than you would saying it alone?” “No, Jack,” he replied, “I didn’t know that.” Every time I give Jim something about the Faith to read, or a religious item, he says he can’t get enough of such good things.

Just this past week, on May 4, Jim said he went to Mass and there happened to be a first holy communion scheduled. A cardinal from Spain had come to the parish, and he offered a Solemn High Mass that took over two hours. “It was really nice,” he said. Then he informed me that he had the Hail, Holy Queen memorized and all the mysteries of the Rosary. “Good, Jim,” I said, “now you can say it to or from work if you don’t have time during the day.” “Great idea, Jack, I’ll do that.” Then he said, “You know, I didn’t know each day was a different saint’s feast day.” “That’s right, Jim,” I said, “Every day a saint is honored on the Church’s calendar and at Mass, and more than one if you count those who are not as well known. Sunday’s specific Mass, however, always take precedence over the feast days of saints, but they can still get a minor commemoration if the priest chooses to do so at the altar.”

“I have much to learn, Jack.” “And you will, Jim, you will,” I said with a smile, “and so will I.”



An Investment in Our Catholic Youth: Immaculate Heart of Mary School!

Support traditional Catholic education! Immaculate Heart of Mary School needs your help to provide an affordable education that will enable our growing numbers of students to reach their full potential: mentally, physically, and spiritually.

Our dedicated sisters do most of the teaching; so, with only a few lay teachers on salary, our expenses are very low compared to other small private schools. Many of the students come from large, and rather poor, families, therefore we cannot require a tuition that is beyond their means. Our total costs, however, exceed the total tuition income.

We are hoping to find patrons for IHM School: individuals, families, or businesses that would help with contributions. These could be given monthly, or however is convenient. Will you help us? All patrons receive: 1) a framed, autographed picture of the students and faculty of Immaculate Heart of Mary School; 2) the school paper, *The Queen's Quarterly*; 3) a remembrance in certain special daily prayers; and 4) our eternal gratitude!

Please fill out the reply form on page 15, or call Sister Maria Philomena at (603) 239-6495 to sign up or for more information.

SPECIAL FEATURE:

THE LITTLE WAY OF AN APOSTLE

continued from page 11

• When someone tells you about his problems, promise him your prayers. You can even have a Mass said. This is a way to show (and act upon) your concern for that individual. In his mind, this will connect your Faith to your practical charity for that person.

By working together at our own sanctity, we assist each other in becoming saints [. . .]

• Chances are, the person you are speaking with has a Christian name. Tell him about his patron saint. (If there are multiple candidates — *which Saint Andrew?* — pick one for him!) You can

direct him to a good book on the saint, and encourage him to pray to his patron.

Incidental Practices

- Put Catholic messages on your mail, e.g., “Saint Anthony Guide.”
- Get people to be regular readers of our web site. Send emails recommending particular articles. Put a link to the site on your email signature. If you use Facebook, post articles

from our site and Catholic “status messages” on your wall.

- If you read the local paper and see good letters to the editor on hot-button moral issues, send the letter-writer a personal note with kudos and a recommendation to read something Catholic on the same issue (e.g., pro-life, pro-family).

Continuing Education/Formation

- Study as part of the Saint Augustine Institute. Your studies, however modest, will inform your conversations about the Faith, and make you a better apostle. If you organize a study circle — a very good personal apostolate — you can invite people to learn in a group setting.

- Joining the Third Order of the Slaves of the Immaculate Heart of Mary helps in many ways. For example, by working *together* at our own sanctity, we assist each other in becoming saints; and by remaining a school of thought with a common sense of purpose, we present a “united front” to the Church and the world. This can make us an organized force for the conversion of America.

“My brethren, if any of you err from the truth, and one convert him: He must know that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins” (James 5:19-20).

Be a Part of the Catholic America Tour!

First, we want to thank all those who have sponsored our previous Catholic America Tours and all those who attended them. Your interest and generous support was an inspiration for us to continue this work.

At present we are looking for sponsors in the northeastern states. Brothers André Marie and Maximilian Maria can make single day trips or weekend trips to locales from Maine to south Jersey, to western New York and Pennsylvania. Weekend visits would be ideal because more than one talk could be scheduled. If you are interested in hosting a talk or would like more information about the tours, call Russell LaPlume at 603-239-6485.

What is the CAT? It is a series of oral presentations aimed at informing, motivating, and equipping Catholics to be effective laborers in the project of converting our Republic to the one true Faith. The core of each CAT event will include the thematic talk: “Toward a Catholic America: History, Goals, and Methods.”

In addition to hearing the presentation, those in attendance can browse the books and audio products we will bring along. As part of the event, we will also field questions pertinent to Saint Benedict Center’s apostolate, or various topics of a Catholic interest.

Make plans now to be a part of it. **To learn more about the Catholic America Tour, see our websites: cat.catholicism.org and www.catholicism.org, or call Russell LaPlume at (603) 239-6485.**



Join the Saint Augustine Institute

The Saint Augustine Institute (SAI) was established by Br. Francis as the primary method for creating and promoting the particular “school of thought” that will assist our Crusade. SAI is a program of study leading to a diploma. Its syllabus has nine prayers, twelve memory items, and twenty-four books to read. Each SAI student submits a brief book report on each of the twenty-four books before the diploma is awarded.

The course of instruction is basically the same as that which had been offered in the early days of the St. Benedict Center in Cambridge. The instructors are the popes, the councils, the saints, the Fathers and Doctors of the Church, and, most especially, Holy Scripture and Catholic Tradition. By learning from these unchangeable foundational sources, we

continue to keep our eyes fixed on the narrow path to salvation, no matter how distorted and distracting the world around us becomes, and no matter what is taught by self-proclaimed “experts” – wolves in sheep’s clothing.

Visit sai.catholicism.org or send an email to Bob Carbone at toprefect@catholicism.org for more information or to join.



Detach and return in enclosed reply envelope or mail to Saint Benedict Center, PO Box 627, Richmond, NH 03470

Reply Form

(please check appropriate lines)

I wish to join:

IHM Patron \$ ___ per month

Queen’s Tribute \$ ___ per month

(Please call (603) 239-6485 for more information.)

I wish to donate:

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Charge my credit card one time \$ _____

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Exp. Date _____ Signature _____

Questions? Call Russell at
(603) 239-6485

A PRAYER FOR THE CONVERSION OF AMERICA

O Mary, Mother of mercy and Refuge of sinners, we beseech thee, be pleased to look with pitiful eyes upon poor heretics and schismatics. Thou who art the Seat of Wisdom, enlighten the minds that are miserably enfolded in the darkness of ignorance and sin, that they may clearly know that the Holy Catholic and Apostolic Roman Church is the one true Church of Jesus Christ, outside of which neither holiness nor salvation can be found. Finish the work of their conversion by obtaining for them the grace to accept all the truths of our Holy Faith, and to submit themselves to the supreme Roman Pontiff, the Vicar of Jesus Christ on earth; that so, being united with us in the sweet chains of divine charity, there may soon be only one fold under the same one shepherd; and may we all, O glorious Virgin, sing forever with exultation: Rejoice, O Virgin Mary, thou only hast destroyed all heresies in the whole world. Amen.

Hail Mary, three times. (Pius IX, Raccolta No. 579)

CALENDAR NOTES:

- Come with the Slaves of the Immaculate Heart of Mary on pilgrimage! The St. Joseph's Brigade (boys and men) and Immaculate Heart of Mary Brigade (girls and single ladies) invite you to accompany us in New York State, on an arduous and prayerful journey. The dates are September 23 to 26, 2009. For more details, go to www.national-coalition.org/pilgrim; or call (603) 239-6485 (St. Joseph's Brigade); or (603) 239-6495 (IHM Brigade).
- The 13th annual SBC Conference will be October 30 and 31, 2009, at Saint Benedict Center in Richmond, NH. See below for more details.

OUR CRUSADE:

The propagation and defense of Catholic dogma — especially *extra ecclesiam nulla salus* — and the conversion of America to the one, true Church.

For more information:
Our congregation website:
www.catholicism.org

Our bookstore website:
www.store.catholicism.org

And our conference website:
www.SbcConference.com

Slaves of the
Immaculate Heart of Mary
Saint Benedict Center
Post Office Box 627
Richmond, NH 03470

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(603) 239-6485

Join us for the 13th Annual Saint Benedict Center Conference

“Toward an Integral Catholic Culture: Variations on a Theme of Father Feeney”

The conference will be Friday and Saturday, October 30 and 31, 2009, at Saint Benedict Center, Richmond, New Hampshire.

Our speakers will be Sister Marie Thérèse, Sister Maria Philomena, Doctor Robert Hickson, Mr. Gary Potter, Mr. John McManus, Mr. C. Joseph Doyle, and Mr. Brian Kelly. Brother André Marie will be the MC.

Between the talks, there will be plenty of time for Catholic camaraderie. There will also be some youth programming on the schedule this year; details to be announced.

Complete registration is \$100 for all the talks and all the meals. Conference admission is \$25 for Friday and \$40 for Saturday. Youths 14 and under get free conference admission, but their meals need to be paid for.

Two meals on Friday (combined) cost only \$7, with Saturday breakfast set at \$7, Saturday lunch also at \$7, and Saturday dinner at \$15. That's \$36 total for five meals, a big savings over previous years.

There is a block of rooms reserved at the Super 8 Motel in Keene. For our conference goers, they are available for the special price of \$75.59 a night. Please call (603) 352-9780 to reserve your rooms at that special price.

Deadline for meal registrations is October 15. There is no deadline for conference registration.

Call us at (603) 239-6485 for more information or to register.