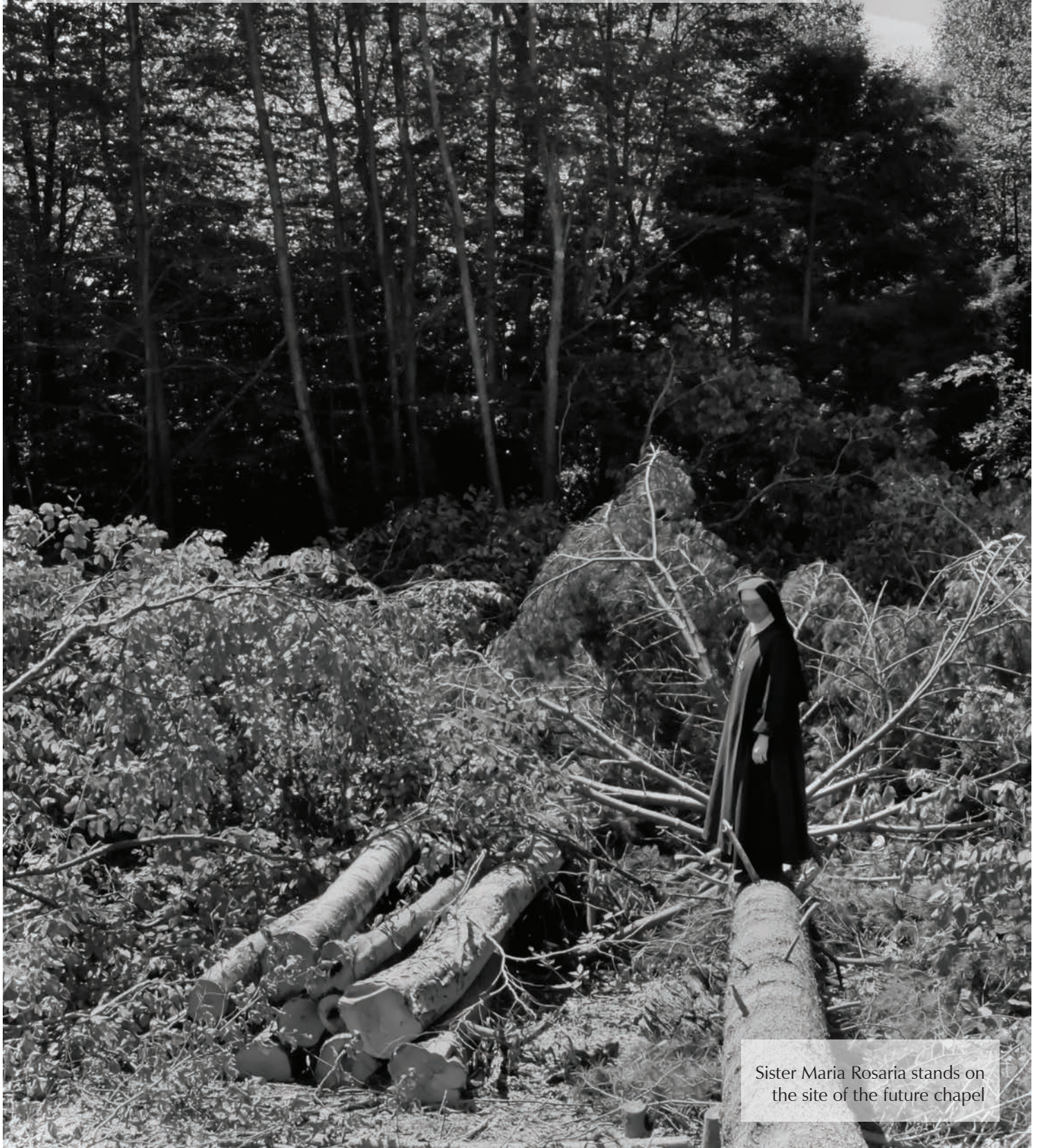


# MANCIPIA

September/October 2012

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



Sister Maria Rosaria stands on  
the site of the future chapel





Br. Andre Marié, M.I.C.M.,  
Prior

## TO FRIENDS OF THE CRUSADE: MEEKNESS IS STRENGTH

A good friend of mine of many years enjoys relating the story of his confessor's admonition: "Meekness is not weakness." The priest — a famous Jesuit who has gone to his reward — was on to something. Reflecting on his wise aphorism in rhyme, and considering the words and

deeds of the saints relative to this virtue, I am inclined to say that this son of Saint Ignatius understated the truth, for meekness — if it be the real thing — is strength.

While this proposition may superficially resemble the triple oxymoron engraved on the "Ministry of Truth" in George Orwell's *1984* — "War is Peace, Ignorance is Strength, Freedom is Slavery" — the statements dramatically differ *in kind*, for one is an evangelical challenge while the other is a devilish lie.

The Gospels present many ironies to us, but no contradictions. The same is true of the life of virtue. According to Truth Himself, those who will possess the land will not be the mighty conquerors, but the meek.

Meekness is not cowardice, human respect, or timidity. It does not oppose zeal, fortitude, or any other virtue; rather, it strengthens them. True meekness is part of the virtue of temperance, and it opposes the vice of anger. It is defined by Father John Hardon in this way: "The virtue that moderates anger and its disorderly effects. It is a form of temperance that controls every inordinate movement of resentment at another person's character or behavior."

In the face of an increasingly more angry society, we find ourselves in great need of this virtue. Traditionalists, especially, must cultivate it; for, if our detractors are correct — and I think they are to some degree, anyway — we, as a group, have "anger problems." Abused children and street people have anger problems, too. In a sense, traditionalists are both, having experienced neglect and abuse from spiritual

only virtue. Rather, it must be integrated into our life along with the other moral and theological virtues. In fact, the simultaneous practice of seemingly contradictory virtues — such as discreet secrecy and kind tact when importuned with inappropriate questions, humility and magnanimity, and fortitude and meekness — is a mark of genuine sanctity, as Father Reginald Garrigou-Lagrange, O.P. often repeated.

Both Saints Francis de Sales and Vincent de Paul were known for their gentleness, mildness, patience, and meekness. Yet they both had fiery tempers that were easily provoked to anger. These they conquered by the manly practice of virtue. From the book, *Spiritual Diary* — regrettably out of print — I present "the wisdom of meekness" as explained by these saints, with supporting anecdotes from their lives and the lives of other saints.

\* \* \* \* \*

"If possible, never become angry and always reject any pretext for allowing anger to gain admission to your heart, for once it has entered, you will no longer be able to banish it when you desire, or moderate it. If, however, you find that because of your weakness it has gained a foothold in your heart, summon all your will power and see that you set your heart at peace. But you must do so serenely, never violently." — Saint Francis de Sales

This was the practice of many saints, who were never known to become angry. Of Saint Phillip Neri, it is said that for the good of his spiritual children he sometimes assumed a stern expression but as soon as they were out of sight he would turn to someone present and say, "Don't you think I looked angry?" And at once his usual serene expression would return.

"The means of overcoming anger are: 1) Forestall such feelings as much as possible, or at least banish them at once by thinking of something else. 2) In imitation of the Apostles when the storm arose on the sea, have recourse to God, Who will restore peace to your heart. 3) While you are boiling, do not talk or offer any opposition concerning the point in question. 4) Strive to be humble and courteous towards the person with whom you feel angry, especially if he has shown resentment in any way." — Saint Francis de Sales

When Saint Vincent de Paul felt inclined to anger, he would refrain from speaking and also from acting, and above all, he would not make any decisions until the feelings of anger were under complete control. He used to say that actions, though apparently good, when done while in a state of agitation, are not fully directed by reason and hence cannot be perfect. Therefore, in these instances, in spite of the heat of anger and pretexts of zeal, we must utter nothing but kind and affable words in order to win our neighbor to God.

"Nothing is so edifying as charitable meekness. Like oil in a lamp, it keeps the flame of good example burning." — Saint Francis de Sales

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### Meekness is not weakness.

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fathers, and being run out of our homes. Seeing the Church in such a condition, we groan and lament (appropriately enough), but we also boil and fume — *and there's the problem*.

Saint James calls it "bitter zeal" (James 3:14), which he contrasts with "the meekness of wisdom" (3:13).

That meekness is wisdom, or is at least a necessary condition for it, is seen by the manifold recommendations of it in the wisdom literature of the Old Testament.

Let's not fall into a moral monism. Meekness is not the

One day, while Saint Ignatius was passing a field, a group of farmers began to deride him and call him names. In order not to deprive them of this pastime, the saint stopped and waited serenely until they finished. Then he blessed them and left. They were so astonished by his conduct that from then on they told everyone he was a saint.

“We must treat everyone with kindness and with those pleasing virtues which spring from a tender heart filled with Christian charity — affability, love, and humility. These virtues are a wonderful means of winning the hearts of men and of leading them to embrace even what is most repugnant to nature.” — Saint Vincent de Paul

“At times, one word is sufficient to placate an angry person. Similarly, one word is enough to dishearten a soul and cause a bitterness which might prove very harmful.” — Saint Vincent de Paul

While traveling, three monks lost their way and had to cross through a field of wheat, crushing quite a bit of it. Upon seeing this, the farmer yelled at them angrily, calling them fake monks. The elder of the three exhorted the other two not to answer him. As soon as they were near he said to the farmer: “You are right, my son, for if we were real monks we would not have done so much damage. But now forgive us, for the love of God, because we acknowledge our mistake.” Amazed at such meekness, the farmer fell to his knees before the monks and begged their pardon.

“Since it is impossible for us to go through life without causing annoyance to one another, it is necessary to have a great supply of meekness from which to draw to check sudden bursts of anger and preserve peace of soul.” — Saint Francis de Sales

“Let us strive to be kind, meek, and humble with everyone, but especially so with those whom God has destined to be our companions. Let us not be one of those who are angels in public and devils at home.” — Saint Francis de Sales

One evening Saint Francis de Sales had to talk at length with a marquis about some important affairs. It was dark when they finally finished. In the meantime, the servants, each thinking the other had taken care of it, had left him alone and without a candle. Consequently, when the marquis was ready to leave, the saint had to lead him by the hand through the gallery and down the hall to the door. There they found his servants entertaining themselves with those of the

marquis. While retiring, the saint said to his butler: “My friend, with a two-cent candle we would have done ourselves honor this evening.”

“A very essential means of acquiring meekness of heart is to form the habit of doing everything and saying everything, important or unimportant, calmly and without haste. Act in this manner in times of tranquility and thus you will accustom your heart to gentleness.” — Saint Francis de Sales.

Saint Francis himself practiced this advice in an excellent manner, for he was never known to act hastily. To someone

who asked him the reason, he replied, “You ask me how I can remain calm and not become upset when those around me are all bustling about. What can I say to you? I did not come into the world to agitate it. Is it not sufficiently agitated already?”

“Be assured that all disturbing, upsetting thoughts do not come from God, Who is the Prince of Peace. They come either from the devil, or from our self-love, or from the high opinion we entertain of ourselves. These are the three fountains of all our troubles. When such thoughts come to our mind, we should banish them immediately and pay no attention to them.” — Saint Francis de Sales

This is the reason why Saint Francis himself was never seen disturbed or upset. He paid no attention to the temptations of the devil, was always a sworn enemy of self-love, and he was humble of heart.

“Humble goodness is the virtue of virtues, very highly recommended by Our Lord. Hence we should practice it always and everywhere.

Evil must be avoided, but calmly. Good must be done, but always serenely. Follow this rule: that which you see can be done in charity, do; what cannot be done without dispute, do not do. In other words, peace and tranquility of soul must always take preference over all our actions.” — Saint Francis de Sales

Of Saint Francis de Sales we read that he enjoyed an unperturbed peace of heart. He himself said one day: “What can possibly disturb our peace? Even if the world should turn itself upside down, I would not become disturbed. Of what value is the world in comparison to peace of heart?” Thus he acted whenever the occasions presented themselves. ■

*Email Brother André Marie at [bam@caatholicism.org](mailto:bam@caatholicism.org).*



Saint Phillip Neri





Sr. Marie Thérèse, M.I.C.M.,  
Prioress

## CONVENT CORNER ON WORRY AND COMPLAINT

**D**ear Readers, last night at about 3:00 am, I was having dreams of being on a ship that was shaken with tremors. When I became conscious enough, I realized it was thunder, literally shaking the convent. Now I love lightning storms, so this was a pleasant surprise.

Then, a very close strike caused me to rise from my bed and look out my window. I could see that there was, indeed, lightning, but no rain. Now, my delight suddenly changed to fear as I realized what danger we were in! We have been in a drought for some time, and we live in hills that are overgrown with trees and brush for miles around. Everything has been dry and covered with dust from the dirt roads lately. I recalled that the experts have been telling us that our area is long overdue for a forest fire. Besides, there are many maple trees in our area that show the searing, powerful effects of a lightning strike in the scarring of their trunks or even charring of their cores into paper-thin layers of charcoal. A couple of years ago a neighbor's shed burned to the ground in a few minutes after being struck by lightning. The flames had just started licking the porch of their house when our firemen arrived and took control. I realized that if lightning struck the dry woods near us, the conflagration it might cause would be nearly impossible to escape — even in a car. So, what should I do, especially since the safety of the sisters is my responsibility?

I invoked Saint Barbara (the Holy Helper against lightning) and Saint Thomas Aquinas (whose twin-baby sister was killed by lightning in the bed beside him). As I left my cubicle and went into our corridor I saw some of the other sisters doing the same. I called all of the sisters and we gathered at Our Lord's feet in our convent chapel to pray a decade of the Rosary. "Blessed art thou in the holy temple of thy glory: and exceedingly to be praised and exalted above all for ever."

As we prayed Fatima prayers of adoration and the first Joyful Mystery (meditating on "Thy Eternal Word leapt down from Heaven" when the Word was made Flesh), we continued to hear the intermittent rumble of thunder. "O ye lightnings and clouds, bless the Lord: praise and exalt him above all for ever."

After our one decade, we invoked all of the guardian angels of those living in our town of Richmond, New Hampshire, and chanted the *Salve Regina*. "O ye angels of the Lord, bless the Lord: praise and exalt him above all for ever." Then, most of the sisters retired again for a few more precious hours of sleep.

Since I wasn't hearing any more thunder, I went to the

chapel window which was open. In the darkness, I could hear the gentle sound of rain. I said "Deo gratias" in gratitude, and the sisters who were still in the chapel answered, "Semper Deo gratias et Mariae" (always thanks be to God and to Mary). "O ye light and darkness, bless the Lord: praise and exalt him above all for ever." "O every shower and dew, bless ye the Lord: praise and exalt him above all for ever."

I then recalled the Cantic of the Three Young Men in the Fiery Furnace in the book of Daniel, chapter 3:26-90. This cantic is used in the night office so I was delighted that it was the perfect time to pray it. Over the years, we sisters have taken it out on winter days when school is canceled and either read or prayed this cantic together as a beautiful meditation on God's power and providence in creation. It is very easy to use it as a group prayer (in the manner of a litany) because the verses all start with some praise and then "bless the Lord." All of the verses then conclude, "let it praise and exalt Him above all forever." It is very moving to read this cantic as snow blankets the landscape, ice coats the trees, and wind whistles through the screens on the windows. I had never thought of praying it during a lightning storm before!



Praying before a miraculous image of Our Lady of Perpetual Help

As I read it last night, I had new lights on it, since there had been the possibility of a fire. As you can imagine, I got a special consolation when at the end I read, “He hath delivered us out of the midst of the burning flame, and saved us out of the midst of the fire.” Saint Thérèse, with her analogy of a doctor preventing his child from harm rather than just curing him, certainly appreciated God delivering us from the possibility of fire rather than waiting to save us from the actual flames.

If you live in an area subject to tornadoes, earthquakes, hurricanes, ice storms, or other severe weather, you might consider praying this canticle the next time you feel threatened by them. It is calming to realize that God is all knowing and all things are in His loving hands. By the way, it should encourage you further to pray this canticle during times of distress when you consider that, “One ‘Blessed be God’ in time of adversity, is worth ten thousand in time of prosperity.” In this canticle, you pray, “Blessed be God” many more times than one!

Again, if you feel that the weather or circumstances in your day are inclement, this canticle will help you to give honor to God in praise, rather than the dishonor of complaint. “O ye sons of men, bless the Lord: praise and exalt him above all for ever.”

Or, if you wake up in the night and cannot immediately fall back to sleep, how about joining with those holy religious who pray for all of us in the middle of the night? (Watch the movie *Into Great Silence* to see some of them praying this



A stormy sunset in New England

very canticle.) “O all ye religious, bless the Lord, the God of gods: praise him, and give him thanks, because his mercy endureth for ever and ever.” Yes, you could take out your Bible, turn to Daniel 3:51, and pray this beautiful canticle in union with the contemplatives praying Matins. The canticle appreciates hills, ice, sun, fountains, rivers, heat, cattle, fire, dew, clouds, day, night — even whales! It is a beautiful meditation and prayer in honor of God’s creation at any time of the year — and any time of the day or night.

“O give thanks to the Lord, because he is good: because his mercy endureth for ever and ever.” ■

*Email Sister Marie Thérèse at [convent@catholicism.org](mailto:convent@catholicism.org)*

## For Hearty Catholics: Auriesville, NY, Pilgrimage in September

Join us for the seventeenth annual Pilgrimage for Restoration, which is scheduled for Friday through Sunday, September 28 to 30, 2012. This year’s theme is “Restoration of True Devotion to Mary, in the footsteps of Saint Kateri.”

The pilgrimage begins at the Lake of the Blessed Sacrament (a.k.a., “Lake George”), New York, and ends at the Shrine of Our Lady of the North American Martyrs, in Auriesville, New York. Pilgrims walk, sing, and pray along the paths traversed by the North American Martyrs — venerating as they go the places these heroes of God sanctified by their blood witness to Christ and His Church. High Mass in the traditional Roman Rite is offered daily, and priests are available for confession and spiritual guidance throughout the pilgrimage. The journey terminates in a beautiful Solemn Mass offered at the Shrine of the North American Martyrs on Sunday, September 30.

Hoping to see you on this year’s pilgrimage...

### Register or find out more:

[www.national-coalition.org/pilgrim/](http://www.national-coalition.org/pilgrim/)

(610) 435-2634

[lloydg@national-coalition.org](mailto:lloydg@national-coalition.org)

National Coalition of Clergy & Laity

621 Jordan Circle

Whitehall, PA 18052-7119

Pilgrims can go the entire distance — over sixty miles in three days — or come for the last day’s seven-mile walk, which terminates at Auriesville. Transportation for weary pilgrims is provided throughout, as are a safety escort and trained medical personnel. In addition, there is a “modified pilgrimage” for seniors and parents with young children.





Br. John Marie Vianney,  
M.I.C.M., Tert., Prefect

## PREFECT'S COLUMN

# OUR THIRD ORDER: NEW AND OLD

Those of you who are familiar with the history of the crusade of Saint Benedict Center know the Order, “The Slaves of the Immaculate Heart of Mary” (*Mancipia Immaculati Cordis Mariae*), began with one priest and a group of young, dedicated laymen on January

17, 1949. That group foreshadowed the three hundred-plus Third Order members we now have today. Essential to the Order is the Marian consecration according to the method of Saint Louis Marie de Montfort. The members of the Third Order, tertiaries, are expected to do more than follow their consecration; they make an active, more serious commitment to the Faith, under the banner of Our Lady’s Immaculate Heart.

The formation of our tertiaries has changed over the years. About five years ago we began to phase in a new initiative called “mentoring.” Brother Lawrence Mary, tertiary, created and implemented the program. He also trains the mentors and assigns a novice to a mentor. Over time, we adjusted the program to suit our needs. This major change in our Third

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It takes training to effect these goals.  
In a sense, the educational part of the  
training never ends.

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Order ushered in a means to assist those joining the crusade to: learn of the past events that shaped our Order; answer the difficult questions sometimes posed to us; engender a better understanding of the Faith and the consecration to Our Lord through Our Lady; and to provide an introduction to the Saint Augustine Institute, the educational division of the crusade.

About the same time, we initiated a formal application process and required all interested in joining the Third Order to begin with the admissions protocol. The information guides us in accepting an applicant. At all times, our Prior, Brother André Marie, has the final say on entry.

To continue the shaping of the Third Order, a little more than a year ago, our prior began a series of monthly conferences aimed at the development of current tertiaries. The lectures are given on two nights, one for men and one for ladies. The conferences are presented after proper spiritual preparation; the Rosary is said common, and then there is Benediction. These talks are available in our bookstore, and will soon be available online.

It should now be clear that we are very serious about the

preparation and development of our tertiaries. Things have changed slowly over the years. When I was appointed Prefect of the Third Order in February of 2008, I asked for only one change to our duties. Brother approved the requirement that all tertiaries not only pray the Rosary daily, but that they carry rosary beads on their person.

Molding the Third Order into a spiritual fighting force, bound to a promise to preserve and defend – and where necessary, restore – all of the truths of our holy Faith, especially those which are most unpopular, and to convert America to the one true Faith, has been our stated aim all along. It takes training to effect these goals. In a sense, the educational part of the training never ends.

### New Rule for Entry into the Third Order

Now we come to a new rule of the Third Order, approved by Brother André in July:

“After an applicant to the Third Order of the Slaves of the Immaculate Heart of Mary is approved as a novice, he will be assigned a mentor by the mentoring director. He will be instructed by the mentor for one year as part of his novitiate.

“During the novitiate year, the novice will read, study, and pray to learn of the Order, the Slaves’ school of thought, and how to live as an M.I.C.M. tertiary in the world. The novitiate is adjusted to the life of the novice so that it is not burdensome.

“After mentoring, the mentoring director will report to the prefect as to the progress of the novice. The prior will make the final decision on entry into the Third Order. If approved, the novice will undergo an admission ceremony at Saint Benedict Center in Richmond, New Hampshire, making him a tertiary with his final simple promise. He will then be eligible to wear the medal of the Third Order.”

Simply put, with this change, we have formalized the position of novice, changed the date of entry into the Third Order to after the novitiate year, required a Richmond admissions ceremony, and permitted the wearing of the medal of tertiaries only after that ceremony. The wearing of the medal is the putting on of the tertiary’s habit. There are many tertiaries who entered before we began issuing the medal (double-sided with Our Lord as the Sacred Heart on one side and Our Lady as the Immaculate Heart on the other). If you are eligible, contact our Membership Director, Brother Michael Maria, M.I.C.M., Tert. ([thirdorder@Catholicism.org](mailto:thirdorder@Catholicism.org)) to obtain a medal.

The work of the officers and directors of the Third Order covers a lot of ground. Most importantly, you have our prayers. Please be assured that my daily Communion intention is for all my fellow tertiaries. May God bless you and keep you all. ■

*Email Brother John Marie Vianney  
at [toprefect@catholicism.org](mailto:toprefect@catholicism.org).*



Brother Francis, M.I.C.M.

## FOUNDERS' COLUMN

# SLAVERY TO MARY'S IMMACULATE HEART AND THE CALL TO SANCTITY

(Originally published in 1986)

*Jesus Christ is not known  
as He ought to be,  
because Mary has been up to  
this time unknown. — Saint  
Louis Marie de Montfort*

**B**y this observation the great Marian saint of the early eighteenth century certainly did not mean that devotion to the powerful Mother of God had not existed before this time. On the contrary, the Church has honored Her with unceasing love and devotion from the days of the Apostles — indeed from the moment when Jesus uttered from the Cross, “Behold thy mother.”

What Saint Louis Marie meant was that, through all earlier ages of Christendom, few were privileged to understand just how powerful She truly is, and why. It was his purpose, therefore, to be the Apostle of Mary for the

call to each of you to become a saint. This was no idle notion or vacant challenge.

Striving for sainthood is indeed the duty of every human soul, as we read in Chapter X of Saint Luke: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself.*

But, as we also stated earlier, the way to sainthood — thanks to the great “secret” of sanctity given to the world by Saint Louis Marie — has never been made easier. For that secret consists in simply giving our whole will over to Mary, our Holy Queen and Mother, and letting Her direct our lives and offer to God all our works perfected by Her holy hands. Having therefore promised to explain further how you, by resolving to take an active role in our Crusade, can “enlist,” so to speak, in Our Lady’s holy militia — to help secure the triumph of Her Immaculate Heart, while at the same time establishing your own place among Her saints — let us now proceed to more of that discussion.

*continued on page 12*

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Striving for sainthood is indeed the duty  
of every human soul.

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latter ages, unfolding to the world utterly sublime mysteries concerning the Queen of Heaven that previously had been only inchoatively comprehended, but that had obviously been revealed to this extraordinary French priest by special grace from the Holy Ghost (which is why we expect that Saint Louis Marie will one day be declared a Doctor of the Church).

Yet, despite all the splendid works of Saint Louis Marie and other Marian saints since his time, it is tragically evident that Our Lady is less known, less loved, and Her powerful intercession less implored today than at any time in the past. This alone would be ample cause for organizing a legion of men and women in an apostolic crusade dedicated to making known to the world the glories of Mary.

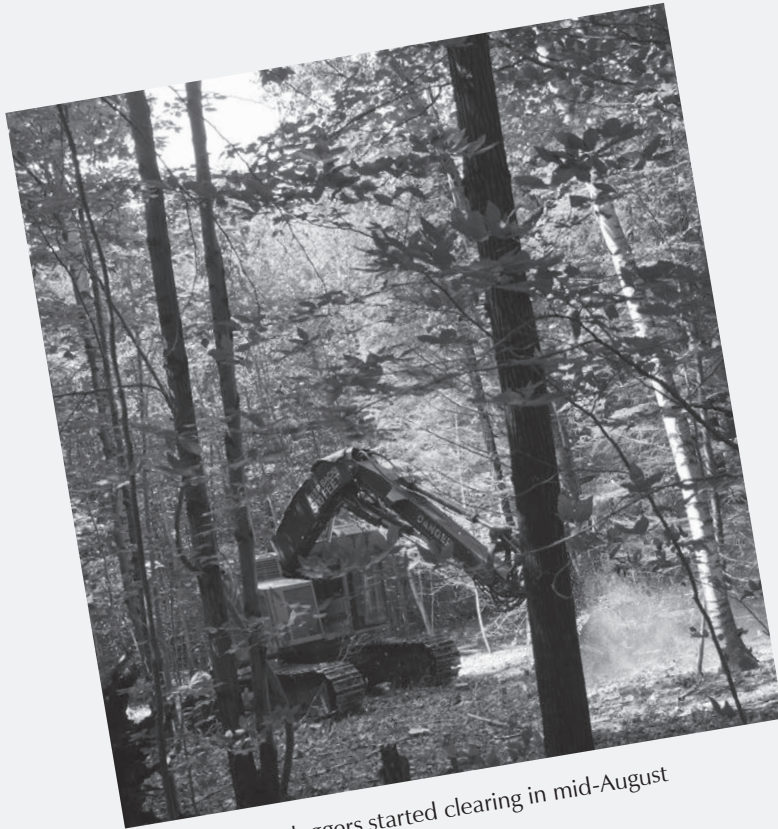
As is even more evident, however, this sorrowful ignorance and neglect of the Immaculate Heart is only symptomatic of another fatal disease of spirit amongst Christianity: the increasing loss of faith in, and of adherence to, Catholic doctrine. That deadly contagion demands all the more our total effort and energies in launching a fervent Crusade both to defend and restore Catholic truths in their fullness and to propagate the one true Faith throughout the world.

Toward building a nationwide army to help carry out that crucial cause in our own country, our last *Crusader* issued a





## LOCAL NEWS



The loggers started clearing in mid-August



This John Deere skidder tire is as tall as Sister Marie Thérèse

### *Thank You*

The religious will memorialize our major gift donors with a large plaque at the entrance of IHM Chapel. Utilizing one of Saint Benedict Center's cherished "memory items," we will arrange your names according to the order of the heavenly hierarchy:

- Seraphim: \$100,000 or more
- Cherubim: \$50,000-\$99,999
- Thrones: \$40,000-\$49,999
- Dominions: \$30,000-\$39,999
- Virtues: \$20,000-\$29,999
- Powers: \$10,000-\$19,999
- Principalities: \$5,000-\$9,999
- Archangels: \$2,500-4,999
- Angels: \$1000-\$2,499

Please consider donating now, or making a pledge.

Go to [www.ora.catholicism.org](http://www.ora.catholicism.org).



Firewood for the monastery and convent



## BUILDING PROJECT UPDATE



Sister Maria Philomena measuring the feller buncher

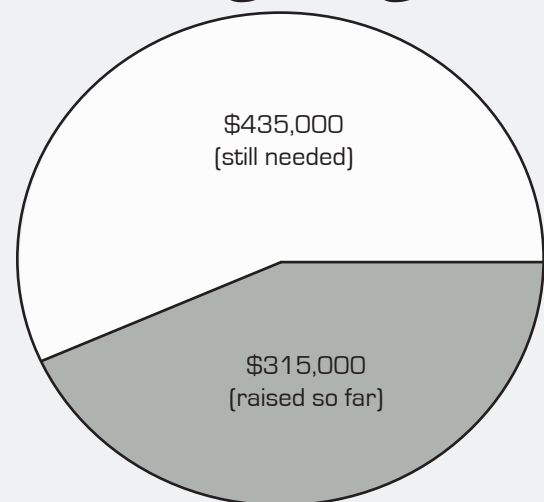


Onlookers enjoy the expanding horizons



This feller buncher cleared three acres in half-a-day

## *Fundraising Progress*



So far, we have raised \$315,000 out of our \$750,000 goal. Thank you!





Mr. Brian Kelly

## KELLY FORUM YOUR OWN GUARDIAN ANGEL: TAKE NOTICE OF HIM

**T**here are nine choirs of angels making up three hierarchies. All of the choirs are mentioned in holy scripture. Beginning with the highest orders we have:

### **Third Hierarchy**

*Seraphim*

*Cherubim*

*Thrones*

### **Second Hierarchy**

*Dominations*

*Virtues*

*Powers*

### **First Hierarchy**

*Principalities*

*Archangels*

*Angels*

With the limited space provided in our *Mancipia* newsletter, I am writing only about the guardian angel's singular relation to the human person assigned to his trust. The points I make are part of the common tradition of the Church as it has come to us from the fathers and Doctors. Since this was not written for a theologian's consumption, there are limited references and no footnotes. I had written quite extensively about the angels and given a few talks on the subject many years ago and most of what I taught then is on our website or still in my memory, so that faculty is my principal reservoir for this piece for the "Kelly Forum."

The lowest choir in the first order are the Angels. The word angel means "announcer" or "messenger." It is a function common to all the nine choirs, but what is common to all is here appropriated specifically to the lowest of the angelic hosts. From this first choir are chosen the guardian angels of men. And it was of these blessed spirits that Our Lord spoke, when concerning the little children He said, "... for their angels see the face of my Father who is in heaven" (Matt. 18:10).

The guardian angels have a very singular purpose in our regard: every benevolent act performed for us by them is directed towards our eternal salvation. If, as Saint Paul assures us, "God will have all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:4), then this is the one desire of our invisible guides and bodyguards.

Because God desires all men to be saved, and gives sufficient grace for all men to be saved, He has provided for every man — believer and non-believer — a helper, an angel to guide him. So precious is every soul in the eyes of its

Creator that each person is given a personal guardian angel, who has never been, nor ever will be, the guardian angel of another man. What an honor we have received, and so gratuitously, to be ministered to by these superior beings who always see the face of God in their eternal beatitude.

How do we know that we have guardian angels? First, the Bible clearly teaches and demonstrates it; second, every Catholic of every age has believed it; and third, Pope Innocent III in the Council of Lateran (1215), by defining *ex cathedra* that God did create from the beginning both the "spiritual and corporeal creature, namely the angelic and the mundane..." it is to be taken as a certain doctrine that some of these spirits are appointed as guardians. The Psalm, quoted by the chief fallen angel when he tempted Christ in the desert, though held to be primarily Messianic, is not limited to the Savior alone: "For he hath given his angels charge over thee, that they keep thee in all thy ways. In their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone" (Ps. 90:11-12). Tradition, and even the flavor of the words themselves, insist on a more general application. Again the Psalmist says "The angel of the Lord shall encamp round about them that fear him" (Ps. 33:8).

Moreover, the entire book of Exodus is replete with examples of angelic protection. Had not the God of Abraham, Isaac, and Jacob promised the same to Moses, "Behold I will send my angel, who shall go before thee in thy journey... take notice of him and hear his voice..." (Ex. 23:20-21)? Ah, yes, we do well to *take notice of him*. Remember, our guardian angels have never sinned; moreover, although they are so pure and noble, they are happy to condescend to be our ministers. In this way they are able, in some sense, to imitate the Son of God who "emptied Himself, taking the form of a servant..." (Phil. 2:7).

As their name denotes, the guardian angels' chief occupation is to guard. *Ever this day*; we pray — and night — be at my side to light, to guard, to rule and guide. The

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Because God desires all men to be saved, and gives sufficient grace for all men to be saved, He has provided for every man — believer and non-believer — a helper, an angel to guide him.

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angels can enlighten our intellect, guard body and soul from any danger, and rule our wills by guiding them always towards the highest good. Saint Thomas teaches that they influence our intellects and wills only *indirectly* — through



our imagination and memory — since they cannot place thoughts in our minds or move our wills. They cannot infuse knowledge or move the will directly, but they can produce good sense images in the imagination, which helps us keep our thoughts on holy things.

There are times, however, when to try our loyalty and strength, our angel may “hide” for a time and allow the demons to tempt us with impure sense images that are stored in the memory, which they would never attempt to do if our powerful guardians were to encompass us about with full force. If we fall, no doubt our angel looks upon us severely, but in his indignation, he remembers our frailty and does not abandon us. He is always there, ever faithful to his charge, anxiously awaiting opportunities to arouse us to proper repentance. So true and marvelous is this, that even the worst of scoundrels will never be abandoned by his angel. As long as the sinner has a breath of life his angel will work for his conversion.

Although an angel has not the power, reserved to God alone, of penetrating into the inner sanctuary of our heart, he can observe those thoughts that materialize, so to speak, or become conscious in our minds. These thoughts, if they are evil, either come from the world, the flesh, or the devil directly. Our guardian angels can protect us against enemies number one and number three above; however, they cannot interfere with man’s own willful desires arising from the flesh. And though the angels can bring to our minds good thoughts by way of the memory, the imagination, and sense knowledge, they cannot force them upon unwilling hearts. If a person desires to entertain evil thoughts, an angel is powerless to help him. So, if demons can afflict us with evil thoughts, then *a fortiori*, the angels, who are more powerful, can provide our minds with good thoughts if we seek such. “Ask and you shall receive!”

Another role of our guardian angels is more priestly. No, they cannot say Mass (or confect any sacrament); but they can escort the Victim from the altar at the Sacrifice, uniting with Him all the prayers of the faithful in attendance, and carry our prayers with the Savior to God the Father. From the Canon of the Mass the priest says: “We humbly beseech Thee, almighty God, to command that these our offerings be borne by the hands of Thy holy angel to Thine altar on high in the presence of Thy divine Majesty.” This is exactly what takes place in every Mass. The whole church is filled with angelic adorers. And there is more to wonder at: your guardian angel

adores his Lord and yours in the temple of your body every time you receive Jesus in Holy Communion. It is in receiving Communion worthily that we are made greater than the angels.

Then, for our good, the guardian angels are sometimes obliged to correct us by way of chastisements. These can be delivered by way of pangs of conscience or by a direct physical or mental affliction. King Nabuchodonosor, who persecuted the Jews in Babylon, was temporarily struck with insanity by an angel as a punishment for his sins — instead of dining at table in his palace, he roamed the fields like a wild beast and ate grass.

Another subject for wonder is that God can allow the demons to afflict His saints physically, as we see in the case of holy Job, and with Sara, the wife of Tobias the Younger, whose first seven husbands were all slain by a demon. In recent times, this phenomenon of external affliction of the body happened to (at least) two great saints: Curé d’Ars and Saint Pio of Pietrelcina.

At the final hour of combat, our guardian angels are especially solicitous for their clients. Here, at this most solemn moment, they work with tremendous vigor to prepare those who are in grace for the encounter to come and to inspire contrition into the hearts of sinners.

Then, after our soul takes its flight and we appear before the judgment seat of Our Lord Jesus Christ, our angel will be right by our side to plead in our defense. Like conquerors, they will escort us triumphantly to heaven or, what is more likely for most, they will conduct us to purgatory. They will not fail to visit

us there and console us; and it is they who will come to tell us when the awaited hour of our deliverance shall be at hand. Our birthday into heaven will give increase to the accidental joy of a guardian angel — and that happiness, coupled with our mutual joy, will be forever.

The benefits to be derived from a serious devotion to the guardian angels are tremendous, but three stand out above all. First, by walking with angels, we will learn to better walk with God; second, we will acquire a better spirit of obedience by following their example, for the lower choirs respond instantly to any commands they receive from the higher; last, by praying to the angels, we shall more easily conquer the beast in us, and develop that virtue, called by theologians “angelic” — holy purity. ■

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# SLAVERY TO MARY'S IMMACULATE HEART...

*continued from page 7*

### **A Nationwide Third Order**

For many years now, we have been building a Third Order community of lay men and women — adults and youths, husbands and wives and families — in all stations of life as an adjunct to our regular religious community of the Slaves of the Immaculate Heart of Mary (*Mancipia Immaculata Cordis Mariae*). Unlike other third orders, ours does not require vows. Its members are bound only by a simple promise made to Our Lord. But also unlike other third orders, ours is not simply a devotional community. It is an actively apostolic one dedicated to the Immaculate Heart of defending and propagating the One, Holy, Catholic, and Apostolic Faith.

While we do have members from many distant states in our Third Order, most at present are from the Northeast. This is because in nurturing our lay community, we have until now drawn its numbers only from individuals with whom we have had ongoing personal contact.

What we have been preparing for, however, is expanding this Third Order community nationwide — and beyond — by enrolling, hopefully, thousands and then tens of thousands of men and women who may have had no previous contact with Saint Benedict Center, but who would heartily approve of our work, once they became sufficiently acquainted with it, and would be eager to serve Our Lady's Immaculate Heart through this apostolate. After celebrating the two-thousandth anniversary of Her Immaculate Conception on December eighth, we felt all the more inspired and confident finally to begin implementing these most worthy plans this year.

### **Who is eligible for membership in the Third Order?**

In one sense, every faithful Catholic who truly loves the Blessed Mother is already part of our crusade, at least in a supportive way. For *truly* to love Mary is to be Her docile and faithful child. And all devoted children of Mary are united by grace in one spiritual family serving Her will and Her cause in humility. All who meet these simple qualifications, therefore, are eligible to become tertiaries (Third Order members) of the Slaves of the Immaculate Heart of Mary.

Some of our readers, to be sure, will merely remain followers of our crusade and, by their prayers and other help, valued friends and supporters of our work. These, too, though they may never formally become tertiaries, will be an important part of the crusade to convert America.

But those of you who want to serve Our Lady more completely, and to hasten the promised triumph of Her Immaculate Heart — those indeed who want to become Her saints — will find membership in our Third Order to be a uniquely blessed opportunity for pursuing those holy ends.

### **How does one enroll in the Third Order?**

Three things are required of our tertiaries. First, as ours is truly a crusade, our tertiaries are in a very real sense members of Mary's army. They are "knights," as Saint Maximilian Kobe designated those followers of these same apostolic

labors in Europe, — spiritual soldiers conquering souls and defending the one true Faith. And, like all soldiers, they must be suitably outfitted for their spiritual stations. Therefore, tertiaries equip themselves with the same three accoutrements as do our regular religious: the Brown Scapular for a mantle; the Miraculous Medal for a breastplate; and the Rosary, which is recited daily (at least five decades), for spiritual armament.

Second, like all soldiers who have sworn allegiance to a sovereign leader, our tertiaries render theirs to the sovereign Queen of Heaven. Each pledges that allegiance, after proper preparation, by an Act of Consecration to the Immaculate Heart prescribed by Saint Louis Marie de Montfort in his *True Devotion to Mary*.

Third, as we said last month, all armies must be organized and must function with concerted purpose and loyalty. Thus, a tertiary of our Third Order, when making a solemn Act of Consecration, also is asked to make a promise, in the Presence of the Blessed Sacrament, to support and defend the Crusade of Saint Benedict Center.

### **Taking the First Steps**

Each of you can immediately fulfill the first requirement. The other two requirements, if as yet you do not understand them, will become very clear and simple for you as we prescribe in the months ahead how to prepare for them. For, though they are in no way difficult steps, they do require prayerful preparation and guidance before they can be taken. But that preparation and guidance can be initiated right away. For the very best way to begin the necessary spiritual formation for becoming a saint and soldier of the Immaculate Heart is to read *The Glories of Mary*, by Saint Alphonsus Maria de Liguori.

To paraphrase the opening quotation from Saint Louis Marie, no one can really claim to know Jesus without knowing Mary. Furthermore, no one can know Mary sufficiently until he has read this exquisite masterpiece composed by the most recent Doctor of the Church in time, Saint Alphonsus. [This was written before St. Thérèse was declared a Doctor of the Church.] If one does not know Mary — without whom, say the saints, none can be saved — how can he love Mary? And if one does not love Her, how can he save his soul? Save for the most calloused and wretched hearts, we dare say no one can read Saint Alphonsus' beautiful treatise without naturally and quite literally falling in love with Mary. Which is why one of our tertiaries has said: "If I were pope, I would make *The Glories of Mary* mandatory reading for every Catholic."

To be sure, none who would truly serve our Blessed Mother can ever hope to do so without first properly knowing and loving Her. And so, though we are not the pope, nonetheless we do require at least of our Third Order candidates that they read this magnificent volume, which, after the Holy Bible, is perhaps the most beautiful book ever authored. ■

# Sixteenth Annual Saint Benedict Center Conference

## *Concerning Heroes and Heroines*

Friday-Saturday, October 5 and 6, 2012

Join us for an unforgettable conference in beautiful  
Richmond, New Hampshire

Br. André Marie, M.I.C.M. – *Opening Remarks*

Dr. Robert Hickson– *Respect for Roots, Vanishing Intimacies, and the Heroism of Accepted Loneliness: Hilaire Belloc's The Four Men (1912) and His Friendship with Father McNabb*

Sr. Mary Peter, M.I.C.M. – *Unsung Heroes and Heroines: Living Up to the Challenge of Faith Today*

Br. André Marie, M.I.C.M. – *My Little Heroine and Her Big Ideals*

Mr. Gary Potter – *The Christian: Called to Heroism*

Dr. G.C. Dilsaver – *Courage Amidst the Collapse of Christendom*

Mr. Charles Coulombe – *Heroism at Home*

Mr. Brian Kelly – *Asia Bibi, Languishing Pakistani Mother and Prisoner of Love for Her Catholic Faith*

Mr. C. Joseph Doyle – *Neglected Catholic Heroes of America*

Panel Discussion (all speakers / moderated)

How much: \$160 with meals (wine provided), \$90 without meals. Single days with meals are \$70, without meals, \$45.

There are a limited number of Saint Benedict Center community members who are willing to host conference attendees on a first-come, first-served basis. There are hotels in the Keene vicinity; reservations should be made early because of tourism during the foliage season. Some area hotels include: Best Western Hotel & Suites (603) 357-3038; Holiday Inn Express Keene (603) 352-7616; Days Inn (603) 352-9780; and Super 8 Keene (603) 352-9780. There are also bed and breakfast inns; call for details.

Further, there is a campground three miles from SBC: Shir-Roy Campground (603) 239-4768.



**Please call Russell at (603) 239-6485 for more information or to register.**

Also, registrations may be mailed to the address above or register online at:

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# FYODOR DOSTOYEVSKY, PSYCHOLOGICAL PROPHET OF PRESENT DAY DISORDERED MINDS – SOME PARTING THOUGHTS

BY RUSSELL LAPLUME

In previous articles I have written about the enigma of the Russian soul, and upon discovering our great author, I was hopeful that along my literary journey of his great tomes I would discover at least a hint of that complex character. Alas, I began perplexed; I remain perplexed. I was convinced that in Dostoyevsky's fevered writings that eventually the "why" would be revealed; that the rhyme and reason of their conflicting passions would expose their dirty little secret; that the Russian people could be incorporated into a set temperament to provide at least a starting point in the investigation. I am more bewildered than when I started. In my opinion, Dostoyevsky expresses this enigma more intensely, and his characters display this trait so accurately and to such a high degree of anxiety, that one physically experiences this duality of character, in some sense becomes the character, whether rogue or hero. The enigma is lived and alive when reading the book, but not clearly understood when reflecting upon the experience later. The ability of the author to transport the reader into the flesh and soul of the characters is astounding. I have sometimes considered Dostoyevsky an earlier version of Sybil, that young woman (a film was made of her story) who possessed thirteen different personalities. These personalities were neither vague nor ephemeral, but had a life and peculiar aspects all their own. I am reminded of her when reading Dostoyevsky because his characters are so pronounced, so detailed, their minds so revealed that it seems the author was these characters; in other words, it is as if associations in real life only aided him in painting the outer trappings of his portraits; the real stuff of the mind and soul of each individual character was already a part of his being. Can one pinpoint a solution to this enigma? Yes, there is a one, and she came to Fatima with her own little secret, and I believe then and only then, when "Russia will be converted," will we finally see the dissolution of that chaotic Russian personality. We will see these opposing, fiery passions melded into a zealous unity embarking on a crusade to establish the Kingdom of Christ upon the nations. But that is for the future; it is the present we must deal with now.

Dostoyevsky has been called a prophet and seer by some who have critiqued his work and, not surprisingly, most of these were Russian. This, too, baffled me, for in what sense could they mean it? It is clear in some of his writings that he foresaw the doom of the Russian Empire — most notably in the corruption of thought amongst the youth who were being influenced by "enlightened" western philosophy. He saw it as well in the corrupt nobility who fawned over these

youths in their salons seeing in them only amusement for their entertainment. And again, he saw it in the poor peasantry who were ripe for the picking of any movement that would free them from their shackles. But this was seen by many, and did not the recent revolutions in Europe provide a template for what was happening in Russia? I wish to present my own opinion of why he was called a seer and I will start with a quotation from James Joyce: "He is the man more than any other who has created modern prose, and intensified it to its present-day pitch. It was his explosive power which shattered the Victorian novel with its simpering maidens and ordered commonplaces, books which were without imagination or violence." Before Dostoyevsky, most novels

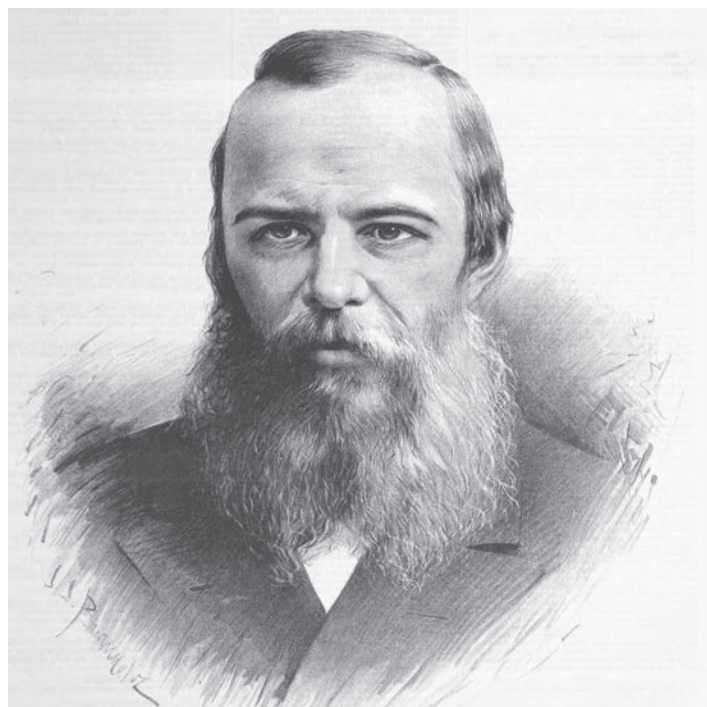
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Before Dostoyevsky, most novels hid their characters' true identity by not revealing their secret, inner thoughts — sort of closet consciences.

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hid their characters' true identity by not revealing their secret, inner thoughts — sort of closet consciences. Dostoyevsky changed all that, shockingly so, for his was not a gradual change, but a

sudden outbursting of pent-up emotions held in check for centuries and released violently upon the literary world. In the words of Edwin Muir: "He wrote of the unconscious as if it were conscious; that is in reality the reason why his characters seem pathological, while they are only visualized more clearly than any other figures in imaginative literature, ... He was in the rank in which we set Dante, Shakespeare,



Dostoyevsky

and Goethe.” I can visualize Dostoyevsky taking the hands of these “simpering maidens,” escorting them to his writing table, and, with an understanding smile, penning their unconscious thoughts, all the while assuring them that their

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Fyodor — you either love to hate him,  
or hate to love him;  
there is no middle ground.

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confession could become a cleansing. Dostoyevsky took that giant step of transmitting to paper the untouchable human subconscious, revealing the hidden inner thoughts, through his characters, of a sizable portion of mankind and, after mankind blushed, it was only a small step to openly live what they previously had imagined. So, how do I see Fyodor as prophet? He clearly saw what Pope Saint Pius X would envision; namely, that man would lose that sense of sin, that reverent fear of God which holds in check all our wildest imaginings. Most critics of his work complained that he focused too much on the negative, too much on the dark side of the mind where sin, human misery, vice, and the depths of lust and crime abide. So true, but we must remember, he was an author who specialized in psychology and as even the infamous Nietzsche would exclaim, “He was the only psychologist from whom I had anything to learn.” Those early critics could not imagine the baseness and wanton immorality of our present day world, but if they could flash forward I think it would not be too terrible a stretch for them to exclaim,

“ah, look, another of Fyodor’s creations has escaped his pages to wander the world.” We are living that “diabolical disorientation” that he vividly foresaw.

Fyodor — you either love to hate him, or hate to love him; there is no middle ground. As for this writer, outside of Holy Writ and the writings of the saints, there has been no other author that has impressed me so profoundly. Has not the pageant of life vividly shown that it has always been a war against God and Satan, against the Church and the sects, against virtue and vice, and, as displayed by Dostoyevsky, against the individual and himself? After reading the series of

articles presented in our *Mancipia*, some of our readers might wonder if Dostoyevsky could possibly be Christian. I will answer in the words of Konstantin Mochulsky: “To Dostoyevsky belongs a place beside the great Christian writers of world literature: Dante, Cervantes, Milton, Pascal. Like Dante, he passed through all the circles of human hell, one more terrible than the medieval hell of the *Divine Comedy*, and was not consumed in hell’s flame: his *duca e maestro* [leader and master] was not Virgil, but the radiant image of the Christ, love for whom was the greatest love of his whole life.” Lest we elevate him too high, we will quote Turgenev, “He was the nastiest Christian I have ever met.” His greatest tribute as a Christian comes from Nietzsche who accused him of “sinning to enjoy the luxury of confession,” and stating that he was one of the victims of the “conscience

vivisection and self-crucifixion of two thousand years of Christianity.” Consider the source, and it becomes a compliment.

We must now say farewell to Fyodor, a sad parting indeed it is, for I have truly enjoyed his company, but like some visitors who have over-extended their stay, I am glad to see him leave. My readers may ask if the last sentence is not a contradiction? And I will answer: “Well, no. It is but an enigma, a Russian infection you are sure to

contract when you read Dostoyevsky.” And so I will end this series with another enigma — this one engraved on his tombstone, “Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit” (John 12:24). ■

Email Russell LaPlume at [rlp@catholicism.org](mailto:rlp@catholicism.org).



Debating at IHM helps to organize the mind

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## PRAYERS FOR THE HOLY FATHER

V. Let us pray for our pontiff, Pope Benedict.

R. The Lord preserve him, and give him life, and make him to be blessed upon the earth, and deliver him not up to the will of his enemies (Roman Breviary).

Our Father. Hail Mary.

V. Let us pray.

R. Almighty and everlasting God, have mercy upon Thy servant, Benedict, our Supreme Pontiff, and direct him, according to Thy loving kindness, in the way of eternal salvation; that, of thy gift, he may ever desire that which is pleasing unto Thee and may accomplish it with all his might. Through Christ our Lord. Amen (Roman Ritual).

## EXTRA ECCLESIAM NULLA SALUS

*Ex Cathedra: Ex Cathedra:* "There is but one universal Church of the faithful, outside which no one at all is saved" (Pope Innocent III, Fourth Lateran Council, 1215).

## MARK YOUR CALENDAR:

- Saint Benedict Center Conference: Friday and Saturday, October 5 and 6, 2012. The theme is "Concerning Heroes and Heroines." It will be held at SBC grounds in Richmond, New Hampshire. More details inside.
- The 17th annual Auriesville Pilgrimage for Restoration is scheduled for Friday through Sunday, September 28–30, in upstate New York. Visit [www.national-coalition.org/pilgrim/](http://www.national-coalition.org/pilgrim/) for details.

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

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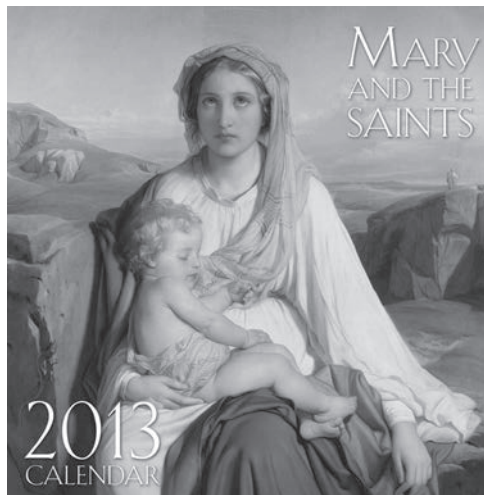
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