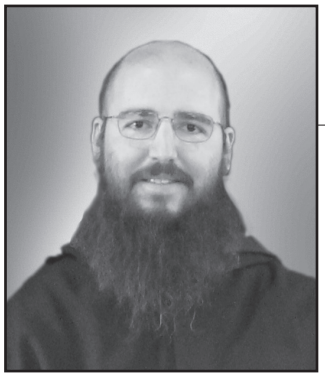
MANCIPIA

November/December 2014

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER





Br. André Marie, M.I.C.M., Prior

Prior's Column
counterrevolutionary considerations

Our October Conference theme was "Catholic and Counterrevolutionary." For my purposes, I defined "counterrevolutionary" as "of or pertaining to the restoration of a pre-revolutionary state of affairs." In our thought here at Saint Benedict Center, a "revolution" and things "revolutionary" are necessarily bad. The French and Russian Revolutions are the notable historical examples that clearly illustrate the badness thereof, but revolution, as a spiritual ideal, predates these: It is seen in the ideals of Freemasonry, in the Enlightenment, in Protestantism, in the Renaissance rejection of Medieval Christian Civilization — indeed, in the very Fall of Man itself, and in that earlier Fall of Lucifer and his rebel angels.

If we agree with Saul Alinsky that the first radical — another name for a revolutionary — was Lucifer, it is not because, as Alinsky does, we think that revolution is a good thing. (Here is the dedication on the opening page of *Rules for Radicals:* "Lest we forget at least an over-the-shoulder acknowledgment to the very first radical: from all our legends, mythology, and history… the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom — Lucifer.")

If Lucifer is the first revolutionary, Jesus Christ is the first counterrevolutionary. I say "first," not in order of chronology, but in that higher order of metaphysical primacy, according to which Saint Paul refers to Jesus Christ as "the firstborn of every creature" (Col. 1:15), "the firstborn from the dead" (Col. 1:18), and "the firstborn amongst many brethren" (Rom. 8:29). Jesus Christ came to restore the pre-revolutionary state of affairs. That is, He came to restore man to God's grace and to reverse the worst effects of the Fall without altering some of its other effects.

Before Original Sin, Adam enjoyed infused knowledge in his intellect, loving obedience in his will, spontaneous virtue in his emotions, and no sickness or death in the body; after the fall, he is punished with ignorance in the intellect, malice in the will, concupiscence in the emotions, and suffering and death in the body.

God Himself had to grant the remedies. These are principally two: The Divine Law and grace. These heal ignorance and malice, but do not remove concupiscence; nor do they do away with death. Our way back to God must therefore, include the suffering consequent upon resisting temptation and being resigned in the face of death. We must — to use the Ignatian phrase — *agere contra,* act against our sinful inclinations. That hurts.

The French ultramontane thinker, Joseph de Maistre, said: "The Counter-Revolution will not be a reverse revolution, but the reverse of the Revolution." Revolution corrodes order, whereas the Counterrevolution restores it. The revolutionary tears down, while the counterrevolutionary builds up. The revolutionary is a bully, a murderer; he hurls Molotov cocktails and terrorizes noncombatants. Counterrevolutionaries may not descend to such methods. Our task is harder, but while it appears that the progress of history is against us, we know that the Lord of History is for us. "If God be for us, who is against us?" (Rom. 8:31). History is full of unexpected good turns that make those words of Jesus echo in our ears: "Fear not, little flock, for it hath pleased your Father to give you a kingdom" (Luke 12:32).

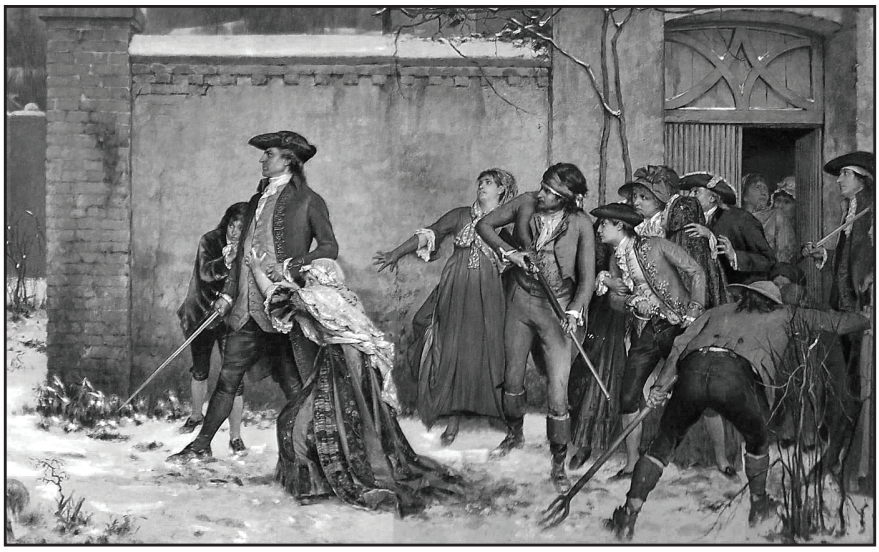
Today's Catholic counterrevolutionary does not simply seek to reestablish the pre-Revolutionary status quo — if by that status quo, we mean some social order predating France's Revolution. No, today's Catholic counterrevolutionary must seek to establish society according to God's will. In so doing, he seeks to do his part to cooperate with the Trinity in answering these two petitions of the Lord's Prayer: "Thy kingdom come. Thy will be done on earth as it is in Heaven."

We would be mistaken if we became mere antiquarians or enthusiasts of an earlier age seeking the literal reestablishment, for instance, of the order of the Middle Ages, of the late patristic age, or of Spain as it was in the Counter-Reformation. Many individuals and families seeking intelligently and diligently to do God's will may produce a society (however small) that vaguely resembles one of those, but it is the doing of God's will that matters.

> "Today's Catholic counterrevolutionary must seek to establish society according to God's will."

We see here a direct correlation toward what is counterrevolutionary and what is holy: God's will is one with Himself; God's will is God. When we conform our will to God's, we unite ourselves to God. Now, union with God is the essence of sanctity. Those seeking to do God's will in society are also seeking for sanctity. If they are not doing so for themselves as individuals and their families as small social units, then they are going about things the wrong way.

The Catholic counterrevolutionary has for his weapons the theological virtues and the gifts of the Holy Ghost. The counterrevolutionary also realizes the value of the Cross. Seeing suffering in the supernatural light of Faith, Hope, and Charity, he realizes that the Cross is our way to salvation. The revolutionary aims to make a painless world, a utopia, and ends up causing everyone tremendous pain. He speaks of a bloodless struggle and ends up spilling gallons of blood.



The Vendée, Catholic Counterrevolutionaries in France

(An aside: Did you ever notice how the vast majority of futuristic films are dystopian in nature? My theory is that somehow, the Hollywood liberal progressive realizes deep down inside that his favorite ideas are actually horribly destructive.)

The counterrevolutionary is no utopian, and realizes that suffering is necessary for his aims, but he embraces that suffering himself, in union with that first Counterrevolutionary.

The revolutionaries and their revolutions will cause us suffering. In God's admirable economy, this very suffering is one of the causes of our own sanctification, and therefore one of the greatest weapons against the revolutionaries and their revolutions. This is why Christ remedied the worst effects of the fall without altering them all. Salvation is now possible through the Cross.

These words of a great spiritual writer could be directed to today's would-be Catholic counterrevolutionary: "To be able to say Thy Will be done immediately and calmly in the midst of suffering — that is the perfection at which we must aim." (*They Speak by Silences* by A Carthusian, p. 41.)

If we profit from the suffering our revolutionaries inflict on us, we fulfill the words of the psalmist: "They prepared a snare for my feet; and they bowed down my soul. They dug a pit before my face, and they are fallen into it" (Ps. 56:7). ▪

Email Brother André Marie at bam@catholicism.org

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-Marguerite

What is all the excitement about? **The Saint Augustine Institute will soon be online!** Now you can further your Catholic studies at your leisure online with your guide, **Sister Maria Philomena**. Complete with video, audio and supplementary content, getting your SAI diploma will be more convenient than ever. If you would like more information on the course of studies Br. Francis started, contact Sister at: SMPH@catholicism.org or check out this free sample class: http://catholicism.org/sai.html



Sr. Marie Thérèse, M.I.C.M., Prioress

CONVENT CORNER
THE HEART OF A CRUSADER

A rose in full bloom, gracefully withering and wilting. Soon — perhaps a few weeks — yes, soon, she will bow her head and allow the petals of her mortal life to drift into the grave. That is death.

Does time pass quickly? "Oh yes!" her brows knit as she smiles and nods. After 70 years of heartaches and trials of every type, she says life is short. Time passes quickly. So quickly.

Images of Christ, His Mother and His saints panel the walls of her room; fill her tables and drawers. Her eyes are beginning to see more of eternity than of time. Soon — yes, soon — she will no longer need images of the Ones she loves…

No one is more genuine than a person entering eternity. Soon, she will be unable to merit. Soon, she will be handing her heart over to the God Who made it. Soon, the forces that motivate her will be manifest and magnified.

She says she will miss us. She will miss us?! We will miss her! She promises she won't forget us when she is embraced by God and His Mother. She will wait for us. She will intercede for us.

What does she want? God! His Mother! Heaven! Souls, yes, souls!

Witness the death of a crusader! You, who are still able to be distracted from eternity, pause to consider reality. Look at that door that looms before you — that door opening into eternity. Take hold of the dread handle and peer through the peekhole. Don't be afraid. Our Blessed Mother is on the other side.

The Crusade. The Crusade of Saint Benedict Center. "There is no salvation outside the Catholic Church." On the death bed the harsh lettering of this doctrine is fading, revealing a bright fire. God! His loving Heart! His Mother's sweet Heart! The souls they love.

The Crusade, Dear Reader, is an expression of love when the one beloved is in mortal danger. The Crusade is a clarion call to avert a calamity of eternal weight.

And who is in mortal danger which spurs on such a Crusade? The souls that Jesus died on the cross to save. The souls that the Blessed Virgin Mary allowed her Heart to be pierced for. And why are they in mortal danger? Because they are not in Christ's Church or are leaving it. Why would they not come in or stay in His Church, the only Ark of salvation? Because no one invites them in, no one wants to offend them, and in fact, sometimes they are told to stay out in order to find salvation.

As our dear friend leaves this life, she knows very well that the Crusade will go on because it is our Blessed Mother's Crusade. Our Blessed Mother's Crusade? Yes. She herself has an interest in each and every soul, and so she has a heartfelt interest in bringing each soul to union with her divine Son in His Mystical Body, the Catholic Church. The Crusade of Saint Benedict Center is her Crusade because after it began in her Immaculate Heart, she inspired others to take up the banner and proclaim the truth of salvation without compromise. These souls who are part of her Crusade belong to her in a very special way. They have all made the Total Consecration and have deepened this bond with the Mother



Helene Armeno, Requiescant in Pace

of God by their zeal for her Crusade. The Crusade is most dear to her Immaculate Heart because it is to help the souls who are loved by that Heart and who are in danger wherever in the world they may be. O, what a grace to be a Slave of the Immaculate Heart of Mary!

As our dear friend counts down her days, hours, minutes, breaths, and heartbeats, she is approaching the moment of clarity. The truth that she has suffered to profess has certainly not made her rich, famous, and popular. But when her heart sounds its last beat, all of her sorrow will be turned into joy, and all of the shame of her Calvary will be turned into glory. She will know then that the Crusade on earth was not "all about her" and that to the degree that she was unselfish and generous she will be rich, famous, and approved by God in eternity.

A rose in full bloom, gracefully withering and wilting. Soon — perhaps a few weeks — yes, soon, she will bow her head and allow the petals of her mortal life to drift into the grave. That is death.

No, Dear Reader, for a Slave of the Immaculate Heart of Mary, this is not death, but the entrance into true life, which the Crusade strives to bring all souls to.

"After this, our exile, and after all the years we still must wait, take us — all of us — unto your Heart Immaculate!" ▪

Email Sister Marie Thérèse, at convent@catholicism.org

De Profundis

They come as a song comes out of the Past
A loved mother murmured in days that are dead—
Whose tones spirit-thrilling live on to the last
When the Gloom of the heart wraps its Gray o'er the head.

They come like the Ghosts from the grass shrouded graves
And they follow our footsteps on life's winding way;—
And they murmur around us as murmur the waves
That sigh on the shore at the dying of day.—

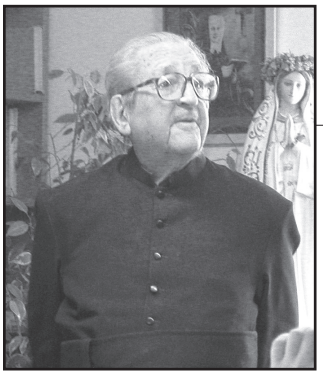
They come,— sad as tears to the eyes that are bright,—
They come,— sweet as smiles to the lips that are pale,—
They come,— dim as dreams in the depths of the night,—
They come,— fair as flowers to the Summerless vale,—

There is not a heart that is not haunted so,—
Though far we may stray from the scenes of the Past,—
Its memories will follow wherever we go—
And the days that were first sway the days that are Last.

Life's Vesper

Bells are ringing
In the temple of my heart,
And yon sunset, sure, is singing
"Nunc Dimittis,"— "Now depart,"

Ah! the eve is golden-clouded
But to-morrow's sun shall shine
On this weary body shrouded;
But my soul doth not repine.



Brother Francis, M.I.C.M.

FOUNDERS' COLUMN
INTERVIEW BY FATHER MALACHI MARTIN

Editor: This is the beginning of a long interview that Father Malachi Martin *conducted with Brother Francis. It was recorded on May 4, 1992, by our friend* Pat Romano. *Father Martin gave the interview here at the monastery in Richmond. He died seven years later in 1999. Father Malachi Martin was a prolific and very well known writer. He authored seventeen books of fiction and non-fiction. At the time of the interview Father Malachi was interested in writing a book on* Father Leonard Feeney. *We owe special thanks to* Janice Montgomery *for transcribing the cassette recording.*

Brother Francis: Our special guest is Father Malachi Martin. I don't need to say much by way of introducing him. He is very well known through his many books. Father Malachi Martin is a priest who, like Father Feeney, has suffered through the decline of the order that both joined with tremendous love and enthusiasm. In fact, he wrote a book titled, *The Jesuits.* I taught at Jesuit colleges for nine years of my life and I know the kind of disappointment that I had when I discovered that the Jesuit order, even back in the 1940s, was infected with liberalism. So I am very happy to say "Welcome Father Malachi."

Father Martin: Brother Francis, thank you very much. It is my privilege to be speaking to you today on a topic which is of prime importance for not only ordinary lay Catholics, but for priests and bishops and for cardinals and for the entire Church because the truth of the Catholic Church stands or falls on what we are going to discuss with you today.

Tell me, Brother, when did you meet Father Feeney for the first time?

Brother Francis: Actually, this is the 50th anniversary (1992) of my first meeting of Father Feeney.

Father Martin: Where did you meet?

Brother Francis: First, I have to give you a little of my background in order to understand why I ended up in Boston. I was born in Lebanon and I was educated at the American University at Beirut, and I taught physics there five years. In 1939, just before the World War, I was granted a fellowship to continue my graduate studies at the University of Michigan where I obtained a doctorate in philosophy in 1942. I had a student visa so the university could not give me a job, so instead they granted me a kind of exceptional fellowship, post-graduate, to the University of Harvard. I had just been two years a Catholic, having been received into the Church at Saint Thomas the Apostle Church in Ann Arbor. I would have wanted to go to a Catholic institution, but I took the fellowship as the Will of God, a providential thing, and came to Boston. After I met Father Feeney, I knew why God had arranged the affair. It was not long after coming east that I visited Saint Benedict Center in Cambridge and listened to Father Feeney speak for the first time.

Father Martin: What was it that struck you about Father Feeney from the first moment?

Brother Francis: That very first evening I sat down to listen to Father who, as you know, was very popular; the hall was very crowded. Students were flocking to the Center from all the academic institutions in the area. After his talk, he sent someone for me and I was very surprised. I told the young man that he must be mistaken, Father Feeney and I had never met. He said no, I am absolutely certain you are the one he wants to speak to. So I went to his office in the back room. He asked everyone to leave and he looked at me and said "You agreed with everything I was saying." I said "Yes, Father." I did enthusiastically. "What made you think so," I asked, "I thought everyone here was behind what you were saying?" Father then told me that he had many, many listeners, friends and so on, but no disciples. He said they listen to me: "They enjoy my jokes; they applaud; they laugh and about five minutes later they are back at Harvard or at Radcliffe or at MIT making wisecracks about the lecture. They don't really take seriously what I am preaching." I asked him what made you think that I was different? He said that during his talk he would look at the faces in the audience and he noticed that there was one face there that told him that that is the way a priest should talk.

Father Martin: All right, now let's jump a little because as we know Father Feeney became a figure of controversy. On what main issue did he become a figure of controversy?

Brother Francis: Father Feeney became a figure of controversy because he was living up to the charge given to Saint Benedict Center from its founding (which was in 1940) by the Cardinal Archbishop of Boston, Cardinal William O'Connell. Cardinal O'Connell made the founders of the Center [Catherine Clarke, Avery Dulles, and Christopher Huntington] promise that the Center would not become

> "The President of Boston College accused us of being narrow-minded, bigoted, divisive, and so on."

a kind of Newman Club for Harvard or MIT or Radcliffe, or any other non-Catholic university. The Cardinal did not want to give Catholic parents the impression that we would be encouraging them to send their children to those institutions where they could easily lose their Faith. He also asked that Saint Benedict Center teach the Faith with no compromise. It was in view of that commission by the Catholic official authority that we finally found ourselves

defending a fundamental dogma.

Father Martin: Brother Francis what is that fundamental belief or dogma?

Brother Francis: It is the dogma that outside the Catholic Church there is no salvation.

Father Martin: How was that received; how was his teaching received and reacted to by the clergy and the local bishops?

Brother Francis: Father lectured weekly on Thursday nights and he assigned me to give a philosophic seminar on Tuesday night. We also began publishing a periodical *From the Housetops.* I wrote an article for it titled "Sentimental Theology" and showed it to Father. In the article I raised the issue of the dogma, lamenting its abandonment. Father was very excited about it and it appeared as the lead article in the next issue. That started a campaign against me personally with some of the Jesuits at Boston College where I was teaching. Father then got into the controversy when he came to my defense and that of three other professors who had joined in the profession of that dogma.



Father Feeney and Fahkri Maluf (Brother Francis)

Father Martin: Brother Francis, what precise objections had the clergy and the bishops got to the dogma of the Church outside the Church there is no salvation?

Brother Francis: Since the issue arose at Boston College I would say the Jesuits were divided 50/50. There were those who would have said right away that yes, this is a dogma of the Church, and there was another half that would do everything they can to suppress it. Unfortunately, even the Jesuits who were saying, yes this is a dogma of the Church, had already covered it with so many loopholes that in the end they were saying what the other liberal Jesuits were saying. There was only one Jesuit priest at the College, the famous J. F. X. Murphy, who was unqualifiedly for Father Feeney and never changed. Sadly, he ended up having a nervous breakdown and disappeared, and died.

Father Martin: Well, Brother Francis, once the opposition arose, tell us briefly the sequence of events that led to the disgrace and the expulsion of Father Feeney?

Brother Francis: The President of Boston College at the time, Father Keleher, accused us of being narrow-minded, bigoted, divisive, and so on. He used all the epithets that the masonic media would have used and they eventually fired us from Boston College, an event which was received immediate worldwide publicity.

Father Martin: Then once you were expelled from Boston College what happened to Father Feeney? Was he still allowed to continue with Saint Benedict Center?

Brother Francis: Well after Father came out with a statement supporting the four professors, the axe fell. Archbishop Cushing of Boston imposed a silencing on Father and placed the Center under interdict. While Father questioned the validity of the silencing, nevertheless he went *in foro interno,* stopped preaching publicly and only offered Mass privately for the Center community.

Father Martin: Well that didn't continue on for long, Brother Francis. What happened next?

Brother Francis: Father entered an appeal of nullity and sent it to the Pope and the Holy Office. He argued that the silencing was unjust and that he did not consider it binding but still he did not defy it openly.

Father Martin: What was the result of that appeal?

Brother Francis: At that point, we know from an interview to the press given by Cardinal Wright just before he died (Cardinal Wright died in 1979, I believe, not long after Father Feeney) that he was told in 1949 to come to Rome to explain what was going on. He was the Auxiliary Bishop of Archbishop Cushing. He described in the interview a private meeting with Pope Pius XII, which is very surprising of course. No one else could testify as to the truth of his testimony, which he didn't make public until over twenty years after the meeting. Cardinal Wright claimed that he and the pope alone went over the English translation of a letter that would settle the controversy. That was the famous Holy Office letter, signed by Cardinal Marchetti-Selvaggiani, which was later on, in the early sixties, put in Denzinger's *Enchiridion Symbolorum* by another Jesuit, Karl Rahner.

Father Martin: Please tell us who wrote that letter and what it said.

Brother Francis: I believe Cardinal Wright wrote that letter. ▪

To read the interview in full, go to: tinyurl.com/mancipia

To hear the interview in full, check out our online store: tinyurl.com/intermp3

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Dr. Robert Hickson ▪ *Counterrevolution as an Affirmation: Amid the Allure of False Dialectics*

In his presentation our speaker, who has a doctorate in Comparative Literature and Classics, shared some profound insights from the works of many renowned authors, including Dostoievsky, Homer, and humorous excerpts from the poetry of the ever-perky Hilaire Belloc. His theme explored the meaning of the Incarnation as an Affirmation in the Counterrevolution. Even in King Oddyseus, the legendary hero in Homer's epic poem *The Oddysey,* Hickson (using the insight of Hugo Rahner) painted an allegorical figure of Christ to come in the King's battle with the "allure" of the Sirens. Having himself bound to the "wood" of the mast the warrior king fought the temptations of lust and gnosticism (secret knowledge).



Brother André Marie, MICM ▪ *Sanctity: Our Counterrevolutionary Grand Strategy*

The subject of his talk, "Sanctity: Our Counterrevolutionary Grand Strategy," was exactly that — becoming holy. Citing several spiritual writers, including Blessed Columba Marmion and Dom Chautard (The Soul of the Apostolate), Brother laid out a strategy for the counterrevolutionary, for we counterrevolutionaries must all be opposed to the spirit of revolution. Brother stressed that it is not enough, though necessary of course, to be actively militant against all forms of heresy, naturalism, and immorality, but that we must strive to fulfill, by grace, the goal of our creation, union with God through Jesus Christ. There is so much wisdom in this clarion call for counterrevolutionaries that a simple summary is impossible. This presentation is saturated with valuable insights on how to make good use of the Gifts of the Holy Ghost in the cause of Christ the King.



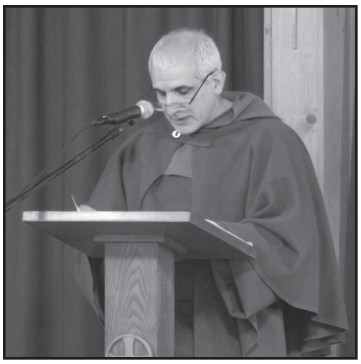
Charles Coulombe ▪ *Life after Pope Benedict* ▪ *The Other Americans: Loyalists, Confederates, and Other Dissenters – How Catholic Were They?*

Charles shared the enthusiasm he had when Pope Benedict XVI was elected. He went on to highlight some of the good things that came with his papacy which started with his prayer that he, "would not flee from the wolves." The second half of the talk is an analysis on the present pontificate abetted by a roster of hopeful signs in regard to the new vocations, priests, brothers, and sisters, who yearn for the return of the Faith, and the Latin liturgy. Charles' second talk was about the Church in American history. It was a very informative survey of Catholic characters from the days of persecution in almost all the Thirteen Colonies, through the Revolution itself, through the horrors of the War Between the States, up to the World Wars. Again, the evils of revolutionary thought are brought out in their concrete consequences.



Gary Potter ▪ *What Is the Revolution?*

Expanding on the theme of the conference, Mr. Potter emphasized that a good Catholic has no choice but to be a counterrevolutionary. So it was throughout the history of the Church, and more so today. When asked what he thought about the French Revolution, Chou En-Lai, the first Premier of Communist China answered: "It's too early to tell!" Mr. Potter then went on to highlight major events in the war against Christendom from 1789 on. One of the most crushing victories, Gary said, was Woodrow Wilson's dragging the US into WWI in order to destroy the Catholic Austrian Hungarian Empire and "make the world safe for democracy." Mr. Potter rounded up his talk with the most inspiring words this ad writer has ever heard from a podium in defense of "lost causes." Mr. Potter reminded us in ending his talk, "not to trust in princes," but our hope and trust is in "the Lord our God" (Psalm 145).



Brother Alexis Bugnolo ▪ *Creation and the Divine Order of Things: the Truths to Combat the Errors of Our Age*

Brother is a Franciscan. He is a Latin scholar and has just finished a translation of Saint Bonaventure's *Commentary on the Sentences of Master Peter Lombard.* Brother's brilliant talk was drawn from the teaching of the Seraphic Doctor. He focused on the necessity of believing the literal and historical sense of the scriptures, especially that most contested book of the Bible, Genesis. Brother explains how creation reflects the goodness, truth, beauty, unity, and order in God the Creator. His sublime explanation of Bonaventure's teaching regarding the three kinds of order — position (place and dignity), antecedence, and origin — was as lucid as it was "ordered."



Sister Maria Philomena, MICM ▪ *Repeating History: Vincible Ignorance and Useful Tools*

In her winsome style, Sister, who had taught high schoolers just about every subject in the book, was once again the quintessential teacher, only this year she had no blackboard. Three things, simple, but essential, are necessary, she said: Prayer, Work, and Study. And in that order. All three are a must if one is to be effective in being a Slave of Mary. Quoting Saint Louis de Montfort's prophecy of the Marian saints of the latter days, Sister said "they would wield a sword in one hand and build with the other." Winding up her talk Sister suggested establishing an order for the day: Morning Offering, midday Angelus, and, of course, the Rosary. Whatever extra prayers, work of charity, or study that we do is a big plus, but as Our Lady said at Fatima, one must, "be faithful to the duties of your state in life."



C.J. Doyle ▪ *Developing a Counter-Revolutionary Perspective*

Joe said that a Catholic is a counter-revolutionary "by necessity." After speaking about what Brother Francis called the "three 17s," 1517 (the Protestant revolution), 1717 (founding of Freemasonry), and 1917 (the Communist revolution in Russia), Joe spoke about Hilaire Belloc and his prophecy of the coming New Paganism, which Belloc expounded upon in an essay on the subject, saying that it would be openly satanic as compared to the idolatrous old paganism that at least had some moral principles and standards of virtue. Mr. Doyle praised the pro-life movement, but noted its shortcomings in that the efforts were more political than supernatural. Much was said, too, of the hierarchical opposition to the salvation dogma and the fear of many shepherds, especially in America, of being called "bigots."



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

PREFECT'S COLUMN

THE STORY OF A HOLY MAN, BROTHER MARTIN, REST IN PEACE

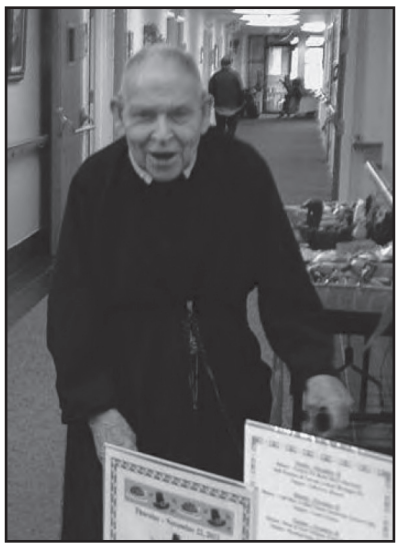
I have been graced by God to know some holy men. Father Francis Spencer, a priest friend, Brother Francis Maluf, our superior of fond memory, Father Jarecki, our longtime chaplain at Saint Benedict Center, Brother John Michael Mary, M.I.C.M., Tert. who was Conrad Dupont, my best friend for several years. All have passed on, including one more on September 9, 2014, the feast of Saint Peter Claver.

From Brother Martin's obituary: "Brother Martin (Raymond) Temple, a joyful and prayerful blessing in brotherhood for 62 years, died peacefully" just shy of his ninety-first birthday. The founder of his order, the Redemptorists, Saint Alphonsus de Ligouri, died at ninety-one.* In many ways Brother imitated this great saint. He seemed to epitomize poverty, charity, and humility. "'Little Brother' was especially devoted to the Blessed Mother."

Brother's very appearance was like Saint Alphonsus, small, hunched over, thin, with loving eyes.

"Raymond Temple was born on September 24, 1923 in the Mohave Desert in California. After serving in the Military Police of the Armed Forces in the Far East, he felt a vocation as a Redemptorist coadjutor brother in Fresno and began his postulancy at Holy Redeemer in Oakland in 1946… he received… his Redemptorist habit, which he wore faithfully with great devotion every day. He professed perpetual vows as a Brother on February 2, 1952."

We were fortunate to have him here in Richmond, NH, for a few years, living in residence with our brothers. Many of the congregants of Saint Benedict Center have stories about Brother Martin Temple. He was memorable. He became a tertiary in our order. He also studied and gained his Diploma in General Catholic Education from our Saint Augustine Institute of Catholic Studies. Many did not know Brother Martin was also a tertiary Slave of the Immaculate Heart of Mary.



Brother Martin, C.S.s.R., Requiescant in Pace

One January, I was walking with Brother in the local March for Life in Concord, NH. There were many of us on the streets of Concord, having come for speeches at the Capital building, passing the abortuary and many homes and businesses, headed for a local Catholic Church, Sacred Heart. We passed a beauty shop where an angry woman in curlers ran out and yelled at us, "Slaves! Slaves!" Brother Martin, despite his prayerful manner, was always quick to find humor in daily life. He looked at me and said: How did she know!

Brother's dedication to the cause of the preborn babies was long-standing. When the horrible decisions of **Roe vs. Wade** and **Doe vs. Bolton** were handed down by the U.S. Supreme Court in 1973, decriminalizing direct abortion, Brother was "attracted to the pro-life movement… he (had) joined Picture Rocks Retreat House in Arizona in the early 1980s. When he read a newspaper article about Operation Jericho, which picketed local abortion clinics, he was eager to participate and became deeply committed to the pro-life cause… Brother Martin continued his pro-life ministry when he returned to Fresno in 1989. He arose early so he could arrive at clinics when they opened for business… He was happy to have prevailed upon a recent immigrant — a non-Christian Iranian woman — to keep her baby."

"Brother Martin returned to Idaho, where he protested outside of the Women's Clinic of Northern Idaho. When he was transferred to Holy Redeemer community in Oakland less than two years later, he was happy to receive a letter from Dr. William Tarnasky notifying him that the Women's Clinic no longer performed abortions. 'I thought that you would be pleased to know that your efforts and prayers have been rewarded,' Dr. Tarnasky wrote."

Brother was of advanced age and not in perfect health when he came to us. Brother André Marie once took him to a doctor for a painful medical procedure. The doctor repeatedly suggested anesthesia, but Brother was steadfast. The doctor asked why he would not permit the anesthesia. Brother replied that he wished to suffer for his sins. Another time, while residing with the Redemptorists, he rode a bike and was in an automobile accident that almost killed him. "He was hospitalized for several months. One day the hospital staff called Father Lyle (Brother's superior) to report that Brother Martin refused to take his medication. When Father Lyle intervened, Brother Martin said that he wanted to suffer for one more day, but then promised to resume his medication."

Brother's habit was so worn that my wife could not make further repairs to it. Brother was told, but thought somehow it could be fixed. A new cassock was purchased for him, something he would never have requested. His poverty and penances extended to food to such an extent he would eat table scraps and put ashes in his food.

Once Brother Martin got on his knees to apologize to our Brother Louis Marie, another humble Brother, for a small fault. Brother Louis told Brother Martin that it was he who

Prefect Column continued from page 13



Mr. Brian Kelly

KELLY FORUM

A GOOD HEART AND A VERY GOOD HEART

In the parable of the sower and the seed, as recorded in Saint Luke's Gospel, Our Lord speaks of the soil, which is the heart. One can almost feel His sadness as He, the Sower of the Word, first describes the cold hearts, those that are like the "wayside," hearers only, easy prey for the devil; then those that are hard like a "rock," receiving the gospel with joy, but without life, idle hearts that have no roots, and these lose the grace of salvation in time of temptation; and then those hearts that refuse to expand with grace and end up constricted, bound and shriveled by the thorny pleasures of this world. After this, however, the Heart of Jesus waxes enthusiastic, rejoicing over "the many," the precious hearts of the elect, that are like rich soil, alive in grace with virile fertility.

"But that [which fell] on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience" (Luke 8:15).

A Good and Perfect Heart

It is a gift of grace to have a good heart, and better still, a perfect heart. The good hearts of the pure of heart radiate their goodness. The eyes give it away — not always with a smile, but often so. Looking at a photograph of Saint Thérèse of Lisieux at Carmel one can see the peace of a perfect heart in her eyes and in her childlike smile as well. As I write today on her feast day, I am filled with wonder for her patience and confidence. She assured her community (and the whole Church) that she would bring forth more fruit from heaven than she did on earth. And to whom did she and her four sisters, all nuns, owe their blessings? No question — their parents, Blessed Louis and Zélie Martin. Zélie Martin, in her letters, testified that she never spoiled her daughters but disciplined them, in love, to filial obedience and virtue. As a family they read the *Liturgical Year* of Abbot Dom Guéranger every night. Having such very good hearts themselves, the Martin parents, nourished good hearts in their daughters providing a very rich soil.

Although the Douay translation uses the word "perfect" for the Latin *optimo*, I have also seen the verse translated as "a good and a very good heart." I prefer this. The Greek has it so as well. "Optimo" in *In corde bono et optimo* could be rendered "very good" or "best." Perfect comes from the Latin word *perfectus*, past participle of the verb *perficio*. The repetition of the adjective "good," I think, manifests better the joy of Our Lord's own Heart in foreseeing the good fruits of the saints.

Saint Francis de Sales says: "The loving heart of the Redeemer measures and organizes all events in the world. He does all this for the benefit of souls who want to respond wholeheartedly to his divine love." And, Saint John of the Cross says that, "In the evening of our lives we will be judged on one thing — how much we have loved."

David a Man After God's Own Heart

The saints of the Old Testament lived before there was a Sacred Heart. The expression "the heart of God" could only be used in an analogical sense, as would the words "the arm of God," or other such anthropomorphisms. The first time the Bible refers to the heart of God is when David is described by God to the prophet Nathan as "a man after my own heart." (See Acts of the Apostles, chapter 13:22). The heart of God is the will of God. The will of God is Goodness. God is Goodness. Jesus replied to a certain ruler among the Jews who called Him "Good Master" in asking a question about eternal life: "Why asketh thou me concerning good? One is good, God" (Matt. 19:17). In other words, Our Lord was testing this man's faith, 'if you call Me Good Master; then believe that I am God.' I can hear our dear priest, Father Michael Jarecki, in so many sermons which he had blessed us with, saying over and over again, "Why do you offend God who is so good?"

> "In the evening of our lives we will be judged on one thing — how much we have loved."

When Saint Paul in the Acts of the Apostles referred to David in the above reference as "a man after [God's] own heart," he also added that God said that David "would [unlike Saul] do all His wills." Those who obey God with a good heart and do His will will be given peace of soul. The angels of Bethlehem delivered the promise: "Peace on earth to men of good will" — to men with a good heart.

We know that David fell into grave sin — adultery and murder. And we know that David repented wholeheartedly. Prior to his fall, David was a man of incomparable faith and courage. He trusted in God. Even as a shepherd he was not afraid to attack a lion and a bear, slaying them, to save a lamb. He faced the giant Goliath without fear and he ravaged the Philistines with his army. His Psalms reveal a man who loved God deeply and personally and who savored His commandments and rejoiced in them. David was a mystic. He was given visions of Christ to come.

Before writing this piece I believed that David, even after his fall as 'the penitent,' had a "good and a very good heart," but certainly not a perfect heart. That is what I was inclined to believe.

Holy Scripture, however, corrected me.

Speaking of the fall of Solomon, the Third Book of Kings says: "And when he was now old, his heart was turned away by women to follow strange gods: and his heart was not perfect with the Lord his God, as was the heart of David his father" (3 Kings 11:4).

I especially love this verse about the "good heart" from the parable of the sower. I keep it in my missal. It paints a picture in the mind. Can we not imagine Jesus, with His strong carpenter hands, and His poor man's smile, rejoicing for all the "very good hearts" that were with Him as He spoke and, the hearts that throughout the centuries would grace the Church forever?



Saint Philip Neri

One of the twelve Apostles was given the nickname Thaddeus (*Taddai*, in Aramaic). This was Jude, the brother of James the Less. Thaddeus means "big-hearted." He humbly identifies himself in his short epistle as "the servant of Jesus Christ and the brother of James." After preaching the gospel in Persia, he was martyred, together with his other brother, the Apostle Simon, in Beirut, in the year 65. He is often portrayed with a flame above his head which complements his name Thaddeus, for he was on fire with the love of God.

Another saint who had a "very good heart" and who was very dear to Our Lord was Saint Mary Magdalene. Concerning her contrite heart Jesus said: "Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less." (Luke 7:47).

I will raise at this point a question that was proposed by Saint Thomas in the Summa: Whether God Always Loves More the Better Things? (Prima, Question 20, article 4, objection 3) The angelic doctor held the opinion that Saint Peter loved Jesus more than the other Apostles, but that Jesus loved Saint John the most. It is an interesting thing to consider. Peter had sinned most grievously, but his love for Christ after his moment of weakness was greater than his self love, whereas the opposite was true of Judas who pitied himself more than the wound he inflicted on the Savior by his betrayal.

It would be a distraction to explore this question in more depth, therefore I will just touch upon the subject using the wisdom of Saint Thomas. Here is what the doctor wrote as an objection to his argument that God loves the better things more: Who Loved Jesus more, Saint Peter or Saint John?

"Further, Peter was better than John, since he loved Christ more. Hence the Lord, knowing this to be true, asked Peter, saying: 'Simon, son of John, lovest thou Me more than these?' Yet Christ loved John more than He loved Peter. For as Augustine says, commenting on the words, 'Simon, son of John, lovest thou Me?': Augustine interprets it mystically, and says that the active life, signified by Peter, loves God more than the contemplative signified by John, because the former is more conscious of the miseries of this present life, and therefore the more ardently desires to be freed from them, and depart to God. God, he says, loves more the contemplative life, since He preserves it longer. For it does not end, as the active life does, with the life of the body."

In her *Dialogues,* Saint Catherine of Siena records this rousing admonition that she received from God the Father concerning sinners:

"This is the sin that is never forgiven, now or ever: the refusal, the scorning of my mercy. For this offends me more than all the other sins they have committed. So the despair of Judas displeased me more and was a greater insult to my Son than his betrayal had been. Therefore, such as these are reproved for this false judgment of considering their sin to be greater than my mercy… They are reproved also for their injustice in grieving more for their own plight than for having offended me.

"This is the sin that is never forgiven, now or ever: the refusal, the scorning of my mercy."

"They are being unjust in this because they are not giving me what is mine, nor taking for themselves what belongs to them. It is their duty to offer love and bitter heartfelt contrition in my presence for the sins they have committed against me. But they have done the opposite. They have lavished such tender love on themselves and felt so sorry about the punishment they expect for their sins! So you see how unjust they are. They will be punished, therefore, on both accounts. They have scorned my mercy, so I turn them over to my justice."

Other Saints Who Had Very Good Hearts

Speaking of big hearts and very good hearts there are three confessors that come to mind: Saints Philip Neri, the Curé of Ars, and Padre Pio. Each of these exquisite priests spent twelve to fifteen hours a day in the confession. They had very good hearts. Saint Philip Neri's heart was not only "very good" it was physically very big. So huge was it in fact that the walls of the church where he would hear Mass every day (after his own Mass) would shake from the pounding of it. One day, while in ecstasy, he felt that he was going to die from the violence of the throbbing. Suddenly, a fireball burst through the ceiling, flew into his mouth, and broke through his ribs as it exited his chest leaving a protrusion in the bones. He sighed in relief. Now his heart had more room to heave forth its palpitations.

It is believed that Saint Catherine of Siena died from a ruptured heart that could no longer bear the loving pulsations of her soul. Her last words, expressive of her life on the cross, were "Blood! Blood!" Grasping the crucifix, she bowed her head and, as a trickle of blood crimsoned her lips, she said: "Father into thy hands I commend my spirit."

Now, can we better imagine the maternal beating of the *cor optima,* the best of all human hearts, the Immac-ulate Heart!

"But that [which fell] on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience"

"But Mary *kept all these words,* pondering them in her heart" (Luke 2:19).

"Blessed is the womb that bore thee, and the paps that gave thee suck. But he said: Yea rather [Yes, indeed, is a better translation], blessed are they who hear the word of God, *and keep it."* (Luke 11:28) ▪

Email Brian Kelly at bdk@catholicism.org

Prefect Column continued

should be on his knees before Brother Martin!

Many times people would approach Brother Martin and ask him to pray for someone. He would waste no time and would immediately bless himself and say a Hail Mary aloud with the petitioner.

"Failing health necessitated Brother Martin's move to St. Clement Health Care Center… He maintained a cheerful presence despite his pains and was a beloved member of the community. His religious convictions were so strong that he insisted on kneeling on the bare chapel floor while he received communion until just a few months ago. The morning before Brother Martin's death, staff nurse Brendan Selsor predicted, 'Brother Martin will be in heaven today.'" Brother Martin Temple, requiescat in pace!

*All quoted material is from Brother's Redemptorist obituary. You can access the obituary at:

tinyurl.com/martinrip

In Memoriam from Brother John Marie Vianney, Prefect

Three tertiaries of our order died since our Annual Conference of October 2013. The Third Order has a Mass for each deceased tertiary. In addition, there is an anniversary Mass for all our deceased tertiaries on the Saturday of the Conference (this year October 11) Please remember the 44 tertiaries in your prayers. Requiescant in pace!

Br. John Mary (Francis Winters). Entered the order 8/19/00. Died 8/19/14.

Br. Martin (Br. Martin Temple, C.Ss.R.) Entered the order 1/6/05 Died 9/9/14.

Br. Andre Marie (Sean Walter Greiner) Entered the order 6/3/01. Died 9/24/14. ▪

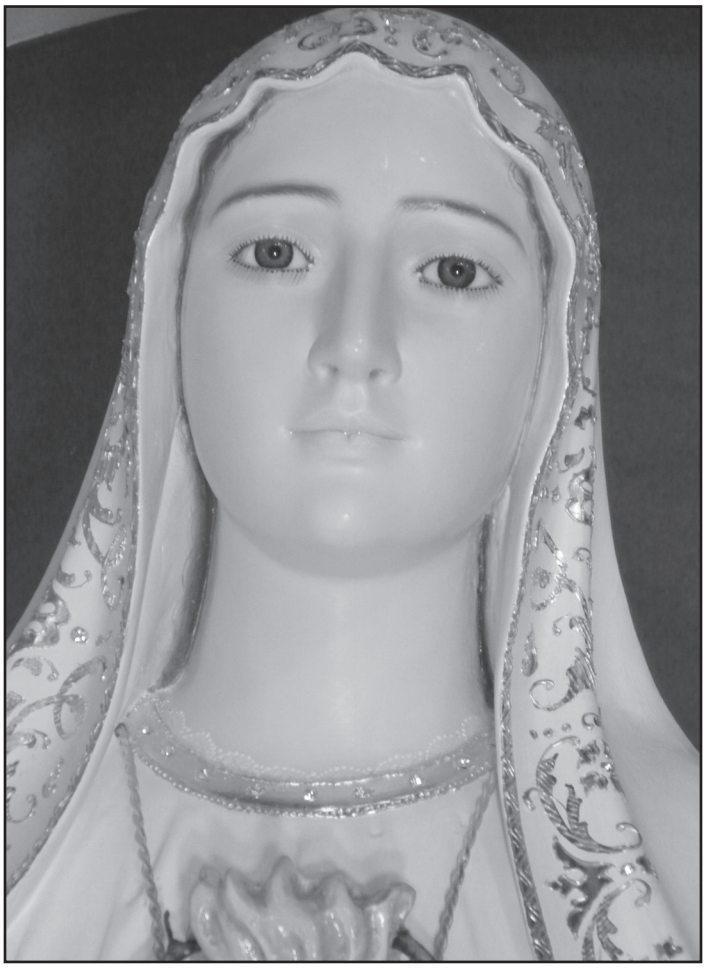
Email Brother John Marie Vianney, at BrotherJohnMarieVianney@gmail.com

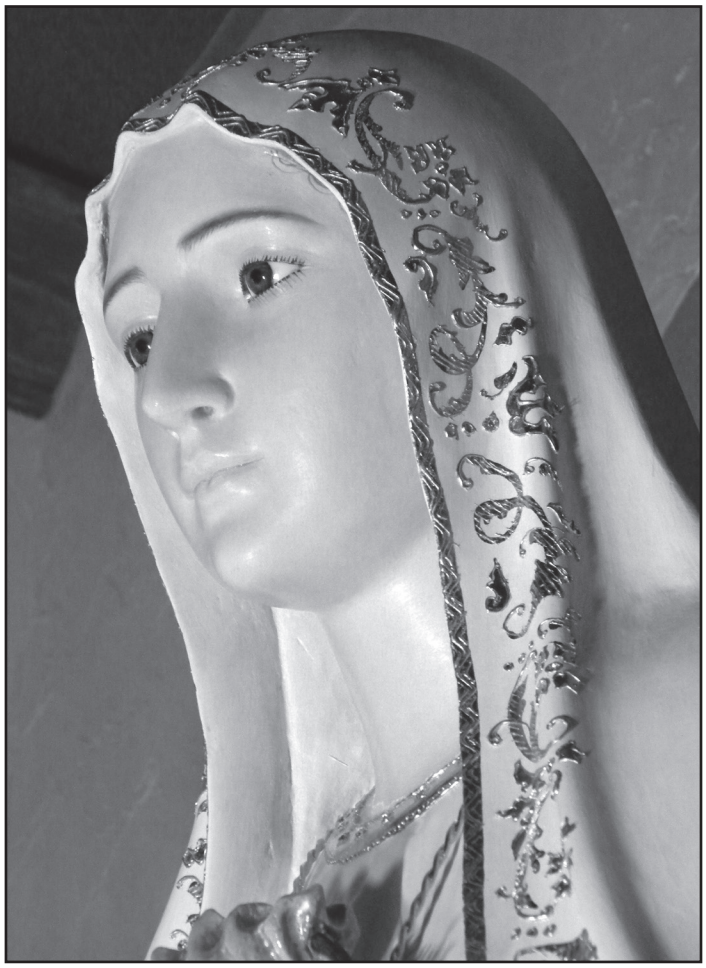
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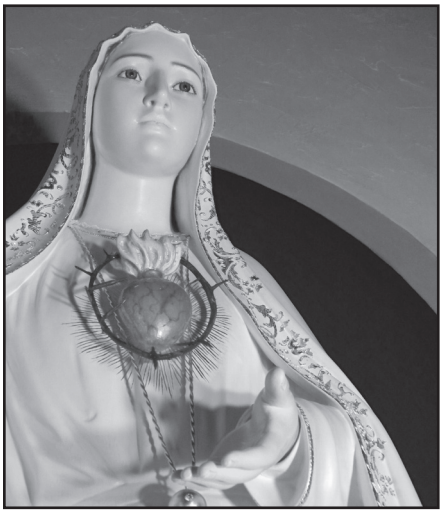
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Our Lady of Fatima

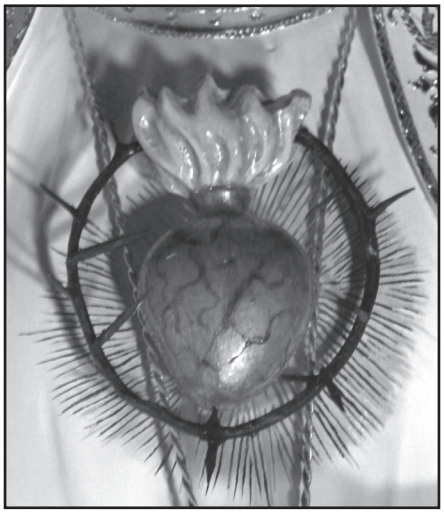








This custom made statue was carved in Portugal by Mr. Augusto, a master sculptor with many apprentices under his charge. The statue is one piece of solid Spanish oak and was hand-painted by Portuguese artisans. It now adorns a shrine on the Gospel-side of our altar.



This statue, as well as a future statue of St. Joseph from the same sculptor, is available for memorialization. If you would like your family's name on either statue, call or write us for details.

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Sister Maria Philomena carefully oversaw the work making sure that Our Lady was posed as described by Sister Lucy herself.

OUR CRUSADE:

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

PRAYERS FOR THE HOLY FATHER

V. Let us pray for our pontiff, Pope Francis.
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, Francis, 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: "We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff." (Pope Boniface VIII, the Bull *Unam Sanctam,* 1302).

- Our annual conference was held recently and if you missed it, you can still hear the conference talks on being "Catholic and Counterrevolutionary." See page 8-9 for details.
- Immaculate Heart of Mary School needs YOU! Sign up to be a Guardian Angel and help Catholic education succeed and grow.
- The Saint Augustine Institute is accepting students to sign up for the four year course offered by Sister Maria Philomena online. Reserve your spot. Contact Sister at SMPH@Catholicism.org
- Please note that web addresses can be very long and easy to mis-type. We use a "web address shortener" called ***TinyURL*** that shortens the web addresses. These shortened addresses will take you to our web pages.

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